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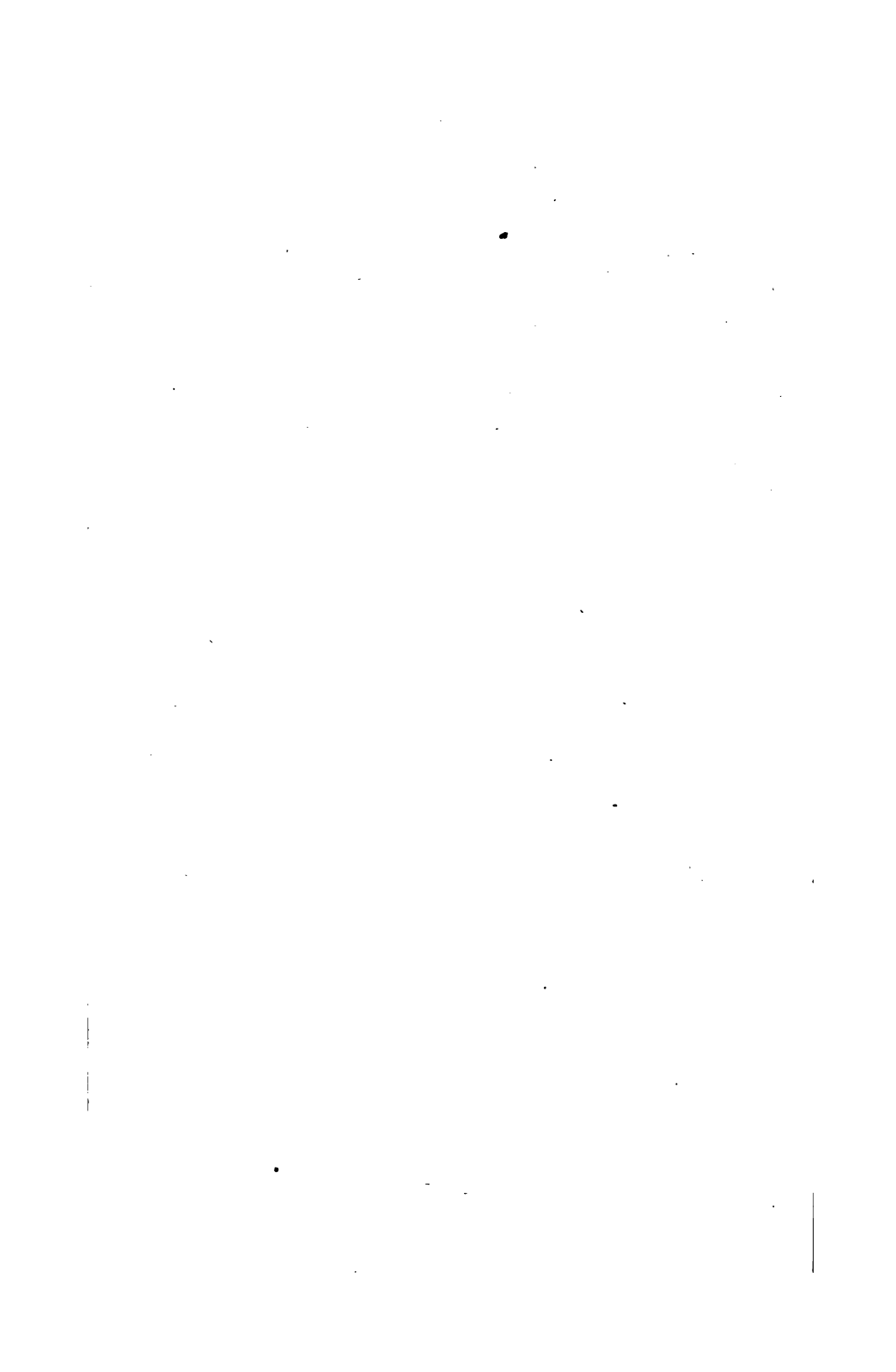




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A

LATIN GRAMMAR

BY

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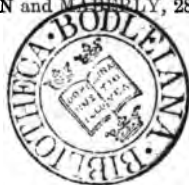
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PREFACE.



THE chief changes which have been made in the present edition are as follows :

1. The principle involved in the new section, marked 451.1, has led to the introduction of forms which without explanation might offend the eye of the scholar, viz. *dic-* 'say,' *dūc-* 'draw,' *fid-* 'trust,' *nūb-* 'veil,' *ōd-* or *ōdi-* 'take an aversion to.' Yet these forms are as legitimate for the Latin language, as *λιπ-* (*ελιπον*) 'leave,' *φυγ-* (*εφυγον*) 'fly,' in Greek grammars. Precisely as from these bases are deduced the imperfect tenses *λειπ-ω*, *λειπ-ειν*; *φευγω*, *φευγ-ειν*; so we may likewise deduce in the sister language from the short bases the imperfect tenses *dic-o*, *dūc-o*, *fid-o*, *nūb-o*, and a perfect *ōdi*,—forms which are no longer inconsistent with *malidūcus*, *fatidūcus*; *dux dūcis*, *redux redūcis*, *edūcare*; *fides*, *perfidus*; *connūbium*, *pronūba*; or *ōdium*.

2. It has been thought desirable to attach references to the quotations employed in the Syntax.

3. Some difference of arrangement has been made in the 'principal parts' of the verbs, and in the syntax of the dative.

4. Attention has been drawn to some inseparable prepositions which represent the Greek *ανα* in form and power, as well as to an inseparable preposition *inter*, of like origin and no way related to the ordinary preposition *inter* 'between' (§§ 834 *b.* and *d.*, 1308.1, 1342.1). It may here be noticed, that in order to retain as far as may be the original numerical headings of the paragraphs, such new paragraphs as were required have been distinguished by added digits, which have the appearance of a decimal notation. Instances have just been given.

5. To the crude forms a hyphen has been affixed (as in the Smaller Grammar), so as to imply that an addition to the word must be made before it is entitled to take a place in a Latin sentence.

6. The defence of the crude-form system, which appeared in the Preface of the first edition, has been enlarged and transferred to an Appendix.

7. A second Appendix touches on some new views, which were thought to be not sufficiently mature for admission into the body of the Grammar.

It will still be found that much which is important to the Latin scholar is wanting in these pages. But in reply to some objections on this head, it may truly be urged that a grammar is not the proper receptacle for the notice of peculiarities, which should find a place in the dictionary alone. The special office of grammar is to deal with general laws; and it was with justice that Cæsar gave to his work on this subject the title of *Analogia Latina*. There has therefore been an error on the side of excess in the admission of much matter relating to the prepositions, the excuse for which is the very unsatisfactory condition of our dictionaries in this department.

Lastly, the writer has to express his acknowledgments to Mr. John Power Hicks, of Lincoln College, Oxford, and to his son Mr. Thomas Key, of Lincoln's Inn, for much valuable assistance in the preparation of this edition.

UNIVERSITY COLLEGE, LONDON,

Feb. 15, 1858.

LATIN GRAMMAR.

ALPHABET.

1 THE Latin language was spoken in Rome and Latium, and afterwards spread with the Roman conquests over Italy, Sicily, and the greater part of France and Spain.

2 The alphabet consisted, as Cicero tells us (Nat. Deor. II. 37, 93), of twenty-one letters. These must have been: *a b c d e f g h i k l m n o p q r s t u* and *x*,—without any *j v w y z*. That the alphabet ended with *x* is implied in Suetonius (Aug. c. 88). *Y* and *z* were introduced at a late period from Greece, and for a long time limited to Greek or foreign words.

3 The vowels were *i e a o u*, to follow the natural* order of their sounds.

4 The liquid consonants, following the natural order of their formation from the back of the mouth towards the lips, were *r l n m*.

5 *X* is a double consonant, sounding as *ks*.

6 *K* is only used before *a*, as its modern name implies; for example, in the proper names *Kaeso*, *Volkanus*; and in *kalendae*, *dedikare*.

Q is used only before *u*, as its modern name implies; for example, in *sequor*; and in old inscriptions, *pequnia*, &c.

Ph, *ch*, *th*, *rh* were not used in old Latin (Cic. Or. 48).

* See Professor Willis's experiments as detailed in the Cambridge Philosophical Transactions, vol. i. for Nov. 24, 1828 and March 16, 1829.

PRONUNCIATION.

- 7 The true pronunciation of the Latin language is no longer known. The vowels were probably pronounced as they now are in Italian.
- 8 In England the words are commonly pronounced nearly as they would be in English.
- 9 When *i* before a vowel commenced a syllable, it was called by the Romans *i consonans*; but was in fact a vowel *i* very shortly pronounced, like our *y* in *you*. But the English in such cases change it into a *j*. Thus *iunior* (junior) *younger* is commonly written and pronounced 'junior.'
- 10 When *u* before a vowel commenced a syllable, it was called *u consonans*; but was in fact a vowel *u* very shortly pronounced, like our *w* in *we*. But the English change it into a *v*. Thus, *uinum* (winum) *wine* is commonly written and pronounced 'vinum.'
- 11 *C* and *g* were probably always pronounced as in *cat* and *goose*, even before *i* and *e*. But the English follow their own rule. Thus Cicerō, the Roman orator, is commonly supposed to have called himself *Sisero*.
- 12 The diphthongs, *ae*, *oe*, are generally pronounced as *e*.
- 13 A short syllable is pronounced rapidly, and is sometimes marked by a crescent (˘) over the vowel, as the *i* in *dominus master*.
- 14 A syllable or vowel is said to be *long by nature*, when the voice dwells upon the vowel, as *vērū* *true*.
- 15 A syllable or vowel is said to be *long by position*, when the vowel is followed by two consonants which do not both belong to the next syllable, as *māgnus great*, *sūnt they are*, *ēt mater and the mother*.
- 16 A straight line (—) over the vowel is sometimes used to denote a long syllable, as *vērū true*, *māgnus great*.
- 17 A diphthong is nearly always long by nature, as *aurū gold*, *aes bronze*, *prōelium battle*. The few exceptions consist of words in which the diphthong is immediately followed by a vowel, as *praeustus burnt at the end*.
- 18 A vowel followed by a vowel in the next syllable is nearly always short, as *filius son*, *filia daughter*, *aurēus golden*. The exceptions consist of words in which the long vowel has taken the

place of a diphthong, or of two vowels, as *fio* (for *faio*) *I become*, *nullus* (for *nullus*) *of no one*, *alius* (for *alius*) *another's*: so especially with foreign names, as *Dartus* (for *Dareius*), *Medea* (for *Medeia*).

- 19 A short vowel followed by a consonant should generally be pronounced with that consonant, as *pät-er father*.

- 20 A long vowel followed by a consonant should generally be pronounced separately from the consonant, as *mā-ter mother*.

- 21 If a vowel, itself short, be followed by two consonants which can be pronounced at the beginning of a syllable,—as *pr*, *cr*, *tr*; *br*, *gr*, *dr*; and *pl*,—there are often two ways of dividing the word. Thus *funēbris* *connected with a corpse* is pronounced in prose *fū-nē-bris*; but in verse it may be pronounced *fū-nēb-ris*. In the comic writers, however, such a syllable is always short.

A syllable which is sometimes long and sometimes short is said to be common, and is marked (˘) or (˙) over the vowel, as *funēbris* or *funēbris*.

- 22 If the last syllable but one be long, it has the accent, as *uīnum wine*, *ārcus bow*, *regīna queen*, *sagitta arrow*.

- 23 If the last syllable but one be short and the last syllable but two be long, this long syllable has the accent, as *filia daughter*, *auōnculus a mother's brother*.

- 24 If two or more short syllables, exclusive of the last syllable, come together, the second of them (counting from the beginning of the word) has its vowel nearly dropped* in pronunciation. Thus *ōpēra work* should be pronounced almost as *ōp'ra*; *mīsēria wretchedness*, as *mīs'ria*; *exīrat he had gone out*, as *exi'rat*; *lācrīma tear*, probably as *lā'r'ma*.†

- 25 If the syllable to be so dropped be an *i* (or *e*) or *u*, pronounce the *i* (or *e*) like *y*, the *u* like *w*. Thus *mūlier woman* should be pronounced *mūlyer*; *āriētis of a ram*, *āryētis*; *pēryīmus we are ruined*, *péryīmus*; *flūuīōrum of rivers*, *fluuyōrum*; *Pūtyōli* name of a town, *Pūtyōli*; *rēstitūere to set up again*, *restit-wēre*.

- 26 A long word has sometimes more than one accent: as, *īmmortālis immortal*; *rēcūpērāre (rēc'perāre)*, *to recover, to get back*.

* See Bentley's *Terence ad Eun. ii. 2. 36*; Hermann de *Re Metrica*, speaking of *miserum*, p. 206.

† Compare the French *larme*.

27 *Enclitics* are little words pronounced and sometimes even written with the word preceding : as, quē *and*, matēr-quē *and the mother* ; uē *or*, matēr-ue *or the mother* ; nē in asking questions, as matēr-ne abiit ? *is the mother gone away* ? Prepositions placed *after* a noun are of this kind : as, altīs-de montibus *down from the high mountains*.

28 *Proclitics* are words pronounced and sometimes even written with the word following. Prepositions are of this kind : as, in-tēr-nos *between us*, in-tēr-se *between them*, in-primis *among the first*, ā-me *from me*.

29 *Elision*. When one word ends with a vowel or a vowel and an *m*, and the next begins with a vowel or an *h*, the final vowel and *m* of the first word are not pronounced in poetry : thus,

Monstrum horrendum informe ingens cū lūmēn ādemptum
should be read,

Monstr', hórrend', inform', ingéns cū lúmen adémptum.

Unearthly, ghastly, shapeless ; reft of an eye immense.

WORD-BUILDING.

30 The simplest words consist of one syllable : as the verbs dūc- *draw*, āg- *drive* or *put in motion* ; or the substantives pēd- *foot*, sāl- *salt*.

These are called *roots*.

32 A *suffix* is a syllable which is added to the end of a word and adds to or alters its meaning : as, dūc-* *draw*, duc-to- *drawn* ; āg- *drive*, āg-mēn- *a drove*.

33 A short vowel, generally *ĭ*, seems sometimes to be inserted before the suffix : as in āg-ĭ-li- *easily put in motion, active*.

34 Several suffixes may be added one after another to the same root : as, āg- *put in motion*, āg-ĭ-li- *active*, āg-ĭ-li-tāt- *activity*, āg-ĭ-lītāt-ĭs *of activity*.

Words formed by suffixes are said to be *derived*.

35 A *prefix* is a syllable which is placed before a root, and adds to or alters its meaning : as, dūc- *draw*, dē-dūc- *draw down* ; āg- *drive*, ex-āg- *drive out*.

* For the quantity see § 451. 1.

Words formed by prefixes are said to be *compounded*.

- 36 In the derivation and composition of words the letters are sometimes slightly altered : as, *äg-drive*, *ac-to-driven*, *ex-ig-drive out* ; *öpäs-work*, *öper-Is of work*.

NOUNS.

i. e. SUBSTANTIVES AND ADJECTIVES.

- 37 The Latin language has no article, so that a Latin substantive may be translated in three ways : 1. without an article, as *müliër*, *woman* ; 2. with the indefinite article, as *müliër*, *a woman* ; 3. with the definite article, as *müliër*, *the woman*.
- 38 With Latin substantives there are three questions to be asked : What is the gender ? What is the case ? What is the number ?
- 39 The genders are two, *masculine* and *feminine*. If a noun be of neither gender, it is called *neuter*.
See tables of genders, §§ 191, &c.
- 40 Little suffixes with the meaning of prepositions are added to nouns. Thus *Sulmön-* was the name of a town in Italy. Add the suffix *em* to it, and *e-ö Sulmön-em* means *I am going to Sulmon*. Add the suffix *i*, and *Sulmön-i häbit-ö* means *I reside at Sulmon*.
- 41 A noun, before these suffixes are added, is said to be in the *crude form*. A crude form is here printed with a final hyphen.
- 42 The word made up of a noun and one of these suffixes is called a *case*.
- 43 There are five suffixes, which being added to a crude form make five cases : the nominative, accusative, genitive, dative, and ablative. To these is generally added the vocative.*
- 44 The *nominative* is commonly formed by the suffix *s* : as, *träb-a beam*, *nom. trabs*.

The nominative marks the quarter *from* which an action proceeds, i. e. the agent. Thus, in the sentence, 'the master strikes the slave,' the blow comes *from* the master : this word *master* in Latin would be in the nominative case.

* The case so called is in reality, so far as the Latin language is concerned, a nominative ; except perhaps in the singular of the *o* declension, viz. *auð*. But even with this compare the nominatives *istè*, *illè*, *ipsè*.

The nominative is called the *subject* in English grammar.

The *vocative* is used in addressing people.

- 45 The *accusative* is formed by the suffix *em* : as, trāb- *a beam*, acc. trāb-em.

- 46 The accusative answers to the question *whither* ? or marks the quarter *to* which an action is directed : as, eð Sulmōnem, *I am going to Sulmon*. Or again in the sentence, 'the master strikes the slave,' the blow goes *to* the slave : this word *slave* in Latin would be in the accusative case.

The accusative is often used with prepositions : as, in urbem vēnit, *he came into the city*.

The accusative is called the *object* in English grammar.*

- 47 The *genitive* is formed by the suffix *iūs* or *is* : as, quo- *who*, gen. quō-iūs ; trāb- *beam*, gen. trāb-is.

The genitive answers to the question *whence* ? or signifies *from* : as, cālor sōl-is, *the heat from the sun*. It is commonly translated by *of* : as, cālor sōlis, *the heat of the sun* ; or by the English suffix *'s* : as, cālor sōlis, *the sun's heat*.†

- 48 The nominative and genitive both signify *from* : but they differ in this ; the nominative belongs to a *verb*, the genitive to a *noun*.

- 49 The *dative* is formed by the suffix *bi* or *i* : as, i- *this*, i-bi *in this place* ; trāb- *beam*, dat. trāb-i.

The dative answers to the question *where* ? and is translated by *at* or *in* : as, Sulmōn-i, *at Sulmon* ; āli-bi, *in another place*. It is used also for *to*, if there is no motion : as, haeret tibi, *it clings to you*.

- 50 The ablative has two very different meanings, and perhaps two different origins. Sometimes it answers to the question *whence* ? sometimes, like the dative, to the question *where* ? In the former sense it had originally a final *d*, as, from Gnaivo-, the old form of the praenomen Cneio- (Cneius), abl. Gnaivod. This form became quite obsolete. In the classical writers the ablative in form, whatever be its sense, is very like to or identical with the dative ; but the *i* is often changed into an *ē* : as, trāb- *beam*, abl. trāb-ē ; or lost altogether, leaving the preceding vowel long : as, āla- *wing*, abl. ālā.

* The English language has the accusative suffix in *him*, the accusative of *he* ; and in *whom*, the accusative of *who*.

† The English language has the genitive suffix in *his*, the genitive of *he* ; and in *whose*, the genitive of *who*.

The ablative sometimes signifies *from*, as, Cōrintho- *Corinth*, abl. Cōrinthō *from Corinth* : sometimes it agrees in meaning with the dative, as, rū- *country*, D. rū-ī, or Ab. rū-ē, *in the country* ; D. Sulmōn-ī, or Ab. Sulmōn-ē, *at Sulmon*.

51 The ablative is often used with prepositions : as, ex urbē, *out of the city* ; cum rēg-ē, *with the king* ; In urb-ē, *in the city*.

52 *Number*.—The *plural* is generally marked in English by *s* or *en*, as, *dogs, oxen* ; in Latin sometimes by *s*, sometimes by *um*. These suffixes are added to the case-suffixes ; as in the genitives servō-r-um for servō-'s-um, *of slaves* ; rē-r*-um for rē-'s-um, *of things* ; or in the datives, vō-bī-s, rē-bū-s.

53 In adding these case-suffixes and plural-suffixes to the crude forms, some changes take place, particularly if the crude form end in a vowel.

54 These changes depend chiefly upon the last letter of the noun. Nouns are therefore divided, according to the last letter, into classes called *declensions*.

55 CONSONANT (or THIRD)† DECLENSION.

MASCULE AND FEMININE NOUNS.

Latin c.r. Gender. English.	Trāb- fem. <i>beam</i> .	Princēp- masc. or fem. <i>first, chief</i> .	Aucēp- masc. or fem. <i>bird-catcher</i> .	Rēg- masc. <i>king</i> .	Nūc- fem. <i>nut</i> .
Singular.					
<i>Nom.</i>	trabs	princeps	auceps	rex	nux
<i>Voc.</i>	trabs	princeps	auceps	rex	nux
<i>Acc.</i>	trābem	principem	aucēpem	rēgem	nūcem
<i>Gen.</i>	trābīs	principīs	aucēpīs	rēgīs	nūcīs
<i>Dat.</i>	trābī	principī	aucēpī	rēgī	nūcī
<i>Abl.</i>	trābē	principē	aucēpē	rēgē	nūcē
Plural.					
<i>Nom.</i>	trābēs	principēs	aucēpēs	rēgēs	nūcēs
<i>Voc.</i>	trābēs	principēs	aucēpēs	rēgēs	nūcēs
<i>Acc.</i>	trābēs	principēs	aucēpēs	rēgēs	nūcēs
<i>Gen.</i>	trābum	principum	aucēpum	rēgum	nūcum
<i>Dat.</i>	trābībūs	principībūs	aucēpībūs	rēgībūs	nūcībūs
<i>Abl.</i>	trābībūs	principībūs	aucēpībūs	rēgībūs	nūcībūs

* The *r* for *s* in the genitive is seen in the English genitives *her* and *their*.

† The numbers of the declensions are given, because they are so arranged in nearly all grammars and dictionaries.

MASCULINE AND FEMININE NOUNS—(continued).

Latin c.f. Gender. English.	Lāpīd- masc. <i>a stone.</i>	Custōd- masc. or fem. <i>guard.</i>	Āriēt- masc. <i>ram.</i>	Cōm-īt- masc. or fem. <i>companion.</i>	Āetāt- fem. <i>age.</i>
Singular.					
<i>Nom.</i>	lāpīs	custōs	āriēs	cōmēs	āetās
<i>Voc.</i>	lāpīs	custōs	āriēs	cōmēs	āetās
<i>Acc.</i>	lāpidem	custōdem	āriētem	cōmītem	āetātem
<i>Gen.</i>	lāpīdis	custōdis	āriētis	cōmītis	āetātis
<i>Dat.</i>	lāpīdī	custōdī	āriētī	cōmītī	āetātī
<i>Abl.</i>	lāpīdē	custōdē	āriētē	cōmītē	āetātē
Plural.					
<i>Nom.</i>	lāpīdēs	custōdēs	āriētēs	cōmītēs	āetātēs
<i>Voc.</i>	lāpīdēs	custōdēs	āriētēs	cōmītēs	āetātēs
<i>Acc.</i>	lāpīdēs	custōdēs	āriētēs	cōmītēs	āetātēs
<i>Gen.</i>	lāpīdum	custōdum	āriētum	cōmītum	āetātum
<i>Dat.</i>	lāpīdībūs	custōdībūs	āriētībūs	cōmītībūs	āetātībūs
<i>Abl.</i>	lāpīdībūs	custōdībūs	āriētībūs	cōmītībūs	āetātībūs

Latin c.f. Gender. English.	Mōs- masc. <i>custom.</i>	Pulvīs- masc. <i>dust.</i>	Pāter- masc. <i>father.</i>	Clāmōr- masc. <i>shout.</i>	Hiēm- fem. <i>winter.</i>
Singular.					
<i>Nom.</i>	mōs	pulvīs	pāter	clāmōr	hiemps
<i>Voc.</i>	mōs	pulvīs	pāter	clāmōr	hiemps
<i>Acc.</i>	mōs, m	pulvērem	pātre	clāmōrem	hiēmem
<i>Gen.</i>	mōris	pulvēris	pātris	clāmōris	hiēmīs
<i>Dat.</i>	mōrī	pulvērī	pātrī	clāmōrī	hiēmī
<i>Abl.</i>	mōrē	pulvērē	pātrē	clāmōrē	hiēmē
Plural.					
<i>Nom.</i>	mōrēs	No Plural.*	pātrēs	clāmōrēs	hiēmēs
<i>Voc.</i>	mōrēs		pātrēs	clāmōrēs	hiēmēs
<i>Acc.</i>	mōrēs		pātrēs	clāmōrēs	hiēmēs
<i>Gen.</i>	mōrum		pātrum	clāmōrum	hiēmum
<i>Dat.</i>	mōrībūs		pātrībūs	clāmōrībūs	hiēmībūs
<i>Abl.</i>	mōrībūs		pātrībūs	clāmōrībūs	hiēmībūs

* An acc. pulvērēs in Horace.

MASCULINE AND FEMININE NOUNS—(continued).

Latin c.f. Gender. English.	Söl- masc. <i>sun.</i>	Consül- masc. <i>consul.</i>	Rätion- fem. <i>account.</i>	Ordön- masc. <i>rank.</i>	Sanguin- masc. <i>blood.</i>
Singular.					
<i>Nom.</i>	söl	consül	rätid	ordö	sanguis
<i>Voc.</i>	söl	consül	rätid	ordö	sanguis
<i>Acc.</i>	sölem	consülem	rätionem	ordinem	sanguinem
<i>Gen.</i>	sölis	consülis	rätionis	ordinis	sanguinis
<i>Dat.</i>	söli	consüli	rätioni	ordini	sanguini
<i>Abl.</i>	sölö	consülö	rätionö	ordinö	sanguinö
Plural.					
<i>Nom.</i>	sölös	consülös	rätionös	ordinös	No Plural.
<i>Voc.</i>	sölös	consülös	rätionös	ordinös	
<i>Acc.</i>	sölös	consülös	rätionös	ordinös	
<i>Gen.</i>	—*	consülum	rätionum	ordinum	
<i>Dat.</i>	sölöbüs	consülöbüs	rätionöbüs	ordinöbüs	
<i>Abl.</i>	sölöbüs	consülöbüs	rätionöbüs	ordinöbüs	

56

NEUTER NOUNS.

Neuter nouns differ from others only in the N. V. and Acc., which are always alike. In the singular these cases are nearly always short in the last syllable, and in the plural always end in *ä*.

Latin c.f. English.	Nömön- name.	Opös- work.	Frigös- cold.	Röbör- hardness.	Cäpüt- head.
Singular.					
<i>Nom.</i>	nömön	öpüs	frigüs	röbür	cäpüt
<i>Voc.</i>	nömön	öpüs	frigüs	röbür	cäpüt
<i>Acc.</i>	nömön	öpüs	frigüs	röbür	cäpüt
<i>Gen.</i>	nömönis	öpöris	frigöris	röböris	cäpitis
<i>Dat.</i>	nömöni	öpöri	frigöri	röböri	cäpiti
<i>Abl.</i>	nömönö	öpöre	frigöre	röböre	cäpitö
Plural.					
<i>Nom.</i>	nömönä	öpöra	frigöra	röbörä	cäpitä
<i>Voc.</i>	nömönä	öpöra	frigöra	röbörä	cäpitä
<i>Acc.</i>	nömönä	öpöra	frigöra	röbörä	cäpitä
<i>Gen.</i>	nömönium	öpörum	frigörum	röbörum	cäpitum
<i>Dat.</i>	nömönibüs	öpöribüs	frigöribüs	röböribüs	cäpitiübüs
<i>Abl.</i>	nömönibüs	öpöribüs	frigöribüs	röböribüs	cäpitiübüs

* Not found.

NEUTER NOUNS—(continued).

Latin c.f. English.	Ūbēr- stream.	Os- mouth.	Oss- bone.	Crūs- leg.	Cord- heart.
Singular.					
Nom.	ūbēr	ōs	ōs	crūs	cōr
Voc.	ūbēr	ōs	ōs	crūs	cōr
Acc.	ūbēr	ōs	ōs	crūs	cōr
Gen.	ūbērīs	ōrīs	ossīs	crūrīs	cordīs
Dat.	ūbērī	ōrī	ossi	crūrī	cordī
Abl.	ūbērē	ōrē	ossē	crūrē	cordē
Plural.					
Nom.	ūbērā	ōrā	ossā	crūrā	cordā
Voc.	ūbērā	ōrā	ossā	crūrā	cordā
Acc.	ūbērā	ōrā	ossā	crūrā	cordā
Gen.	ūbērūm	—*	ossium†	crūrūm	—*
Dat.	ūbērībūs	ōrībūs	ossībūs	crūrībūs	cordībūs
Abl.	ūbērībūs	ōrībūs	ossībūs	crūrībūs	cordībūs

57

Remarks on the Consonant Declension.

The nominative, as has been already said, is most regularly formed by the addition of *s*: as, trāb- *beam*, N. trabs.

58 If the crude form end in *g* or *c*, *x* is written instead of *gs* or *cs*: as, rēg- *king*, N. rex; nūc- *nut*, N. nux.

59 If the crude form end in *d* or *t*, this letter is omitted: as, lāpīd- *stone*, N. lāpīs; cōmīt- *companion*, N. cōmēs.

60 If in Greek words the crude form end in *ant*, *ent*, or *unt*, the Nom. will end in *ās*, *īs*, or *ūs* respectively.

61 Even in Latin words, this change is sometimes found: as, infant- *infant*, N. infans or infās.

62 If the crude form end in *r* or *l*, the *s* is omitted: as, pātēr- *father*, N. pātēr; consūl- *consul*, N. consūl: if in *n*, either the *n* or the *s* is omitted, as sanguīn- *blood*, N. sanguis, or in old writers sanguen.

63 If the crude form end in *ōn* or *ōn*, both *n* and *s* are omitted: as, hōmōn- *human being*, N. hōmō; rātiōn- *an account*, N. rātiō. In Greek names in *on* or *ont*, the *n* is often retained, but not by the best writers: as, Lācōn- *Xenophont*, N. Lācōn, Xēnōphōn; better Lācō, Xēnōphō.

* Not found.

† Observe the irregular *ī*.

- 64 If the crude form end in *s* or *ss*, only one *s* is left at the end of the nominative : as, *mūs- mouse*, *ōs- mouth*, *oss- bone* ; N. *mūs*, *ōs*, *ōa*.
- 65 If the crude form end in *ll*, *rr*, or *rd*, the second of these consonants is omitted in the nominative : as, *mell- honey*, *farr- spelt*, *cord- heart* ; N. *mēl*, *fār*, *cōr*.
- 66 If the word be neuter, the *s* is not added : as, *ālēc- pickled herring*, N. *ālēc*. Many adjectives however take the *s* even for the neuter N. V. Ac. : as, *fērōc- haughty*, *praesent- present* ; N. V. Ac. neut. *fērōx*, *praesens*.
- 67 Neuters in *māt*, borrowed from the Greek language, imitate that language in dropping the *t* in the N. V. Ac. : as, *poēmāt- a poem*, N. V. Ac. *poēmā*.
- 68 If the crude form has a short *i* before the final consonant, this is often changed in the N. into *ī* : as, *mīlt- soldier*, N. *mīlā*.
- 69 If the crude form end in *ēs* or *ōs*, the N. and V. generally prefer *ūs* : as, *vēnēs- beauty*, *corpōs- flesh, body* ; N. and V. *vēnūs*, *corpūs*. Neuter words retain the *ūs* in the Ac. also. Greek words prefer *ōs* in the N. V. Ac. of neuters.
- 70 The crude form of comparative adjectives ends in *ōs* ; whence the neuter N. V. Ac. end in *ūs*, the masculine and feminine N. and V. in *ōr* : as, *mēliōs- better*, N. and V. m. and f. *mēliōr*, N. V. Ac. neut. *mēliūs*.
- 71 *When the nominative is left with a single consonant at the end, the quantity of the preceding vowel generally remains as in the crude form : as, *sālūt- safety*, *custōd- keeper*, N. *sālūs*, *custōs* ; and again, *ānāt- duck*, *lāpīd- stone*, *pātēr- father*, have in the N. *ānās*, *lāpīs*, *pātēr*.
- 72 But the crude forms in *ōr* have a short nominative : as, *tīmōr- fear*, N. *tīmōr*. Yet such a form as *tīmōr* also occurs.
- 73 Crude forms in *s* coexist for the most part with crude forms in *r* : as, *arbōs- or arbōr- a tree*, *ōdōs- or ōdōr- scent*. Of these, the form with *r* is preferred in those cases where a vowel follows : as, *G. arbōris of a tree*, *ōdōris of the scent*.

* In old writers, such as Ennius, Plautus, Terence (and occasionally even Virgil), nominatives, which should be short according to this rule, are at times long : as, *pātēr*, like the Greek *πατήρ*. So the nominatives *āēr*, *sōnīpēs*, *ābiēs*, *āriēs*, *pāriēs*, *Cērēs*, *sanguis*, *pulvis*, from the crude forms *āēr-*, *sōnīpēd-*, *ābiēt-*, *āriēt-*, *pāriēt-*, *Cērēs*, *sanguīn-*, *pulvīs-*, have some of them always, others at times, a long vowel.

- 74 If the crude form end in *is*, *is* takes its place in those cases where a vowel follows : as, *pulvis- dust*, G. *pulvērīs*.
- 75 If the crude form end in *on*, *en*, *it*, &c., the short vowel is often changed into *i* in those cases where a vowel follows : as, *ordōn- rank*, *cāpūt- head*, G. *ordīnīs*, *cāpītīs*. *Cārōn- flesh* drops the vowel altogether in those cases : as, G. *carnīs*.
- 76 V.—Greek words in *ant* form the V. in *ā* : as, *Atlant- Atlas*, N. *Atlās*, V. *Atlā*.
- 77 Ac.—Greek words often form the Ac. in *ā* : as, *Pallād- the goddess Pallas*, N. *Pallās*, Ac. *Pallādā*; *āēr- air*, Ac. *āērā*; *aethēr- the region of fire* (above the air), Ac. *aethērā*.
- 78 G.—Greek words often form the G. in *ōs* or *ūs* : as, *Pallād-*, G. *Pallādōs*.
- 79 D.—The dative sometimes takes an *ē* instead of an *i* : as, *aes- bronze*, D. *aerī*, and rarely *aerē*.
- 80 D.—Greek words sometimes form the D. in *i* : as, *Pallād-*, D. *Pallādī*.
- 81 Ab.—The ablative sometimes takes an *i* instead of an *ē* : as, *cāpūt- head*, Ab. *cāpītē*, and rarely *cāpītī*.
- 82 N. and V. pl.—Greek words often shorten the last syllable of the N. and V. pl. : as, *rhētōr- orator*, N. and V. pl. *rhētōrēs*.
- 83 N. V. Ac. pl.—Greek neuter nouns whose crude form ends in *ēs* form the N. V. and Ac. pl. in *ēā* or *ē* : as, *ēpēs- an heroic poem*, N. sing. *ēpēs*, N. V. Ac. pl. *ēpeā* or *ēpē*.
- 84 Ac. pl.—Greek words often form the Ac. pl. in *ās* : as, *rhētōr- orator*, Ac. pl. *rhētōrās*.
- 85 G. pl.—There is an old form of the G. pl. in *ōrum* : as, *nūc- now*, G. pl. *nūcōrum*.
- 86 D. and Ab. pl.—Greek nouns in *māt* often form this case in *māīs*, rather than in *mātībūs* : as, *poēmāt- a poem*, N. sing. *poēmā*, D. and Ab. pl. *poēmātībūs*, or *poēmātīs*.
- 87 D. and Ab. pl.—Greek nouns sometimes form the D. and Ab. pl. in *ēn* or *st*, with the final consonant of the crude form omitted, so as to leave the preceding vowel short : as, *Trōād- a Trojan woman*, N. sing. *Trōās*, D. and Ab. pl. *Trōēsīn* or *Trōēsī*.

VOWEL DECLENSIONS.

1. MASCULINE AND FEMININE NOUNS.

Last let. Declen.	a 1	o 2	i 3	u 4	e 5
Latin. Gender. English.	Ala- fem. <i>wing.</i>	Auo- masc. <i>grandfather.</i>	Aui- fem. <i>bird.</i>	Acu- fem. <i>needle.</i>	Rē- fem. <i>thing.</i>
Sing.					
Nom.	ālā	āuōs, āuūs	āuīs†	ācūs	rēs
Voc.	ālā	āuē	āuīs	ācūs	rēs
Acc.	ālam	āuom, āuum	āuim, āuem	ācum	rem
Gen.	ālae	āuī*	āuīs	ācūs	rēī, rē
Dat.	ālae	āuō	āuī	ācuī, ācū	rēī, rē
Abl.	ālā	āuō	āuī, āuē	ācū	rē
Plural.					
Nom.	ālae	āuī	āuēs	ācūs	rēs
Voc.	ālae	āuī	āuēs	ācūs	rēs
Acc.	ālās	āuōs	āuīs, āuēs	ācūs	rēs
Gen.	ālārum	āuōrum	āuium	ācuum	rērum
Dat.	ālīs†	āuīs	āuibūs	ācūbūs	rēbūs
Abl.	ālīs	āuīs	āuibūs	ācūbūs	rēbūs

* The *o* of the crude form may be traced even in those cases which appear commonly without it. Compare the gen. sing. *quō-iūs* with the Homeric *λογιοι*; the old nom. pl. *ōloes* for *īlī* with the Greek *λογιοι*; the dat. and abl. pl. *duōbūs*, and *ōloes* for *īlīs*, with the Greek *λογιοι*.

† The *α* of the crude form is visible through all this declension except in the dative and ablative plural. That it once existed here also is proved by the old forms *quābūs*, &c., and by the Greek dative *μονοις*.

‡ Compare this declension with the Greek *πολι-*, N. *πολις*.

VOWEL DECLENSIONS.

2. NEUTER NOUNS.

Last letter. Declension.	a 1	o 2	i 3	u 4	e 5
Latin. English.		Bello- war.	Mări- sea.	Cornu- horn.	
Singular. <i>Nom.</i> <i>Voc.</i> <i>Acc.</i> <i>Gen.</i> <i>Dat.</i> <i>Abl.</i>	There are no neuters of this declension.	bellum bellum bellum belli bellō bellō	mārē mārē mārē māris māri māri	cornū cornū cornū [cornūs]* cornui, cornū cornū	There are no neuters of this declension.
Plural. <i>Nom.</i> <i>Voc.</i> <i>Acc.</i> <i>Gen.</i> <i>Dat.</i> <i>Abl.</i>		bellā bellā bellā bellōrum bellis bellis	māriā māriā māriā mārium māribūs māribūs	cornuā cornuā cornuā cornuum cornūbūs cornūbūs	

Remarks on the First, or A Declension.

- 90 A very large number of feminine adjectives are of this declension, while the masculine and neuter forms end in *o*: as, *bōna*-f. *good*, *bōno*-masc. and neuter.
- 91 N.—Four words add an *e* to make the feminine nominative: *quae*; *haec*; *istaec*; *illaec*. In the last three the *e* has nothing to do with the case-suffix.†
- 92 N.—The nominative in Greek proper names sometimes has an *s*: as, *Aenēā*- *Aeneas*, N. *Aenēās*; but the best prose writers prefer the N. and V. in *ā*: as, *Aristagorā*.
- 93 V.—The vocative of Greek proper names sometimes has a long *ā*: as, *Aenēā*-, voc. *Aenēā*.
- 94 Ac.—The accusative of Greek proper names sometimes has an *n*: as, *Aenēā*-, ac. *Aenēān*; *Maiā*-, ac. *Maiān*.
- 95 G.—The genitive has an old form in *i*: as, *ālai*.
- 96 G.—The genitive sometimes takes an *s*: as, *fāmīlia*- (*fām'lia*) *a gang of slaves, an establishment of slaves*, gen. *fāmīliās*.

* Not found.

† See § 289.

- 97 D.—The dative has an old form in *i*: as, *ālāi*.
 98 G. pl.—The plural genitive sometimes has a short form: as, *caellicoīla*-inhabitant of heaven, G. *caellicoīlum*, instead of *caellicoīlārum*; *amphōra*-a measure of content, G. *amphōrum*. And in foreign proper names *ōn*, as in Greek, is sometimes written instead of *um*.
 99 D. and Ab. pl.—The dative and ablative have an old form in *būs*: as, *ēqua-mare*, D. and Ab. *ēquābūs*. This form is often retained to distinguish the sex; otherwise, *ēquo-horae*, and *ēqua-mare*, would have the same dative and ablative plural; so also *dua-f. two*, *amba-f. both*, have D. and Ab. *duābūs*, *ambābūs*.

Remarks on the Second, or O Declension.

- 100 The Greek words *Trō-a Trojan*, and *hērō-a demigod*, are declined like Greek words of the consonant declension.
 101 If the crude form end in *ēro*, the *e* is often dropped in those cases where a vowel follows the *r*: as, *lībēro-the inner bark of a tree, a book*, N. and V. *lībēr*, Ac. *librum*, &c. See § 124. 1.
 102 N. and Ac.—The nominative and accusative prefer an *o*, if *u* precede, as *šuo-grandfather*, N. *šuoš*, Ac. *šuum*: otherwise *u* is preferred, as *hāmo-hook*, N. *hāmūs*, Ac. *hāmum*. But if the crude form end in *quo*, then *cus* and *cum* are preferred to *quus* or *quos*, and to *quum* or *quom*: as, *ēquo-horae*, N. *ēcus*, Ac. *ēcum*; *antīquo-old*, N. *antīcūs*, Ac. *antīcum*.
 103 N.—In Greek words *o* is preferred to *u*: as, *Dēlo-the island Delos*, N. *Dēlōs*.
 104 N. and V.—If the crude form of a masculine noun end in *ro*, the N. and V. often drop the letters that follow *r*: as, *lībēro-book*, N. and V. *lībēr*; *uīro-man*, N. and V. *uīr*.
 105 N.—Three nouns form the N. in *ē*: *ipso-self*, N. *ipsūs*, more commonly *ipsē*; *isto-that near you*, N. *istē*; *illo-yonder*, N. *illē*. If nominatives so formed take after them the enclitic *cē*, *look* or *lo*, they have an *i* instead of an *e*: hence *ho-this*, N. *hīc*; *isto-*, N. *istīc*; *illo-*, N. *illīc*.
 106 V.—The vocative from proper names in *io* contracts *iē* into *i*: as, *Antōnio-Antonius* or *Antony*, V. *Antōnī*. So *gēnio-a guardian spirit*, V. *gēnī*; *fīlio-son*, V. *fīlī*.
 107 V.—*Meo-mine* contracts the V. into *mī*.
 108 V.—The nominative is sometimes used as a vocative: as, *Deo-God*, N. or V. *Deūs*.
 109 Ac.—Greek proper names sometimes form the accusative with *n*: as, *Dēlo-the island Delos*, Ac. *Dēlōn*.

- 110 G. and D.—The following adjectives form their genitives in *iūs*, their datives in *ī*, for the masculine, feminine, and neuter, though some of them have occasionally the more common forms.

C.F.	G.	D.	C.F.	G.	D.
eo-	ējūs	eī	ipso-	ipsiūs	ipsī
quo- or	quōiūs or	quoi, cui*	ālio-	āliūs	āliī
cu-	cūiūs	or cūī	altĕro-	altĕriūs	altĕrī
ūtĕro-	utriūs	utrī	āno-	āniūs	ānī
neutĕro-	neutriūs	neutrī	ullo-	ulliūs	ulli
ho-	hūiūs	hūī-c*	nullo	nulliūs	nullī
isto-	istiūs	istī	sōlo-	sōliūs	sōlī
illo-	illiūs	illi	tōto-	tōtiūs	tōtī†

- 111 Many of these genitives in *iūs* are found in poetry with a short penult, as *illiūs*; but the genitive *āliūs* (contracted from *aliius*) is always long. *Altĕriūs* with a long *i* is found in old writers (*Ter. And. iv. 1. 4* and *Enn. ap. Donat. ad Ter. Ph. II. 2. 25*): in prose it is usual to pronounce the *i* short: *altĕriūs*.
- 112 G.—Substantives in *io* contract *ī* into *ī*: as, *ōtio- leisure*, G. *ōtī*. This final *i* is sometimes written so as to overtop the other letters, as *orī*.
- 113 G.—Greek words sometimes form the genitive in *ū*: as, *Mĕn-andĕro- the poet Menander*, G. *Mĕnandrū*.
- 114 D.—Names of places form a dative in *ī* with the meaning *at*: as, *Milĕto- the town Miletus*, D. *Milĕtī at Miletus*; so *hūmo-ground*, D. *hūmī on the ground*; *dōmo- house*, D. *dōmī at home*; *bello- war*, D. *bellī in war*: and some adjectives in certain phrases, as *quintī diē on the fifth day*, &c.
- 115 N. pl.—The old nominative ended in *e*: as, *ōloe* from *ōlo-yonder*, instead of *illi* from *illo*. So also in Greek words: as, *Adelpho- brother*, N. pl. *Adelphoe*.
- 116 N. pl.—Deo- *God* has the plural N. *Deī*, *Diī*, or more commonly *Dī*; and *eo- this or that* has a plural N. *ii*, *ī*, or more commonly *hī*.
- 117 N. and Ac. pl.—Duo- *two* and ambo- *both* have for the masculine N. *duō* and *ambō*, Ac. *duōs* or *duō*, *ambōs* or *ambō*; for the neut. N. and Ac. *duō* and *ambō*.

* Pronounced as monosyllables: *cui* (kī), *huio* (hīk).

† These words may be recollected by the following rhymes:

iūs and *i* from *ālio- altĕro-*, | *eo- and quo-*, *āno- and ullo-*,
sōlo- tōto-, *ūtĕro- neutĕro-*, | *ho- isto- illo-*, *ipso- and nullo-*.

- 118 G. pl.—The genitive sometimes has a short form, especially in numbers weights and measures : as, duo- *two*, G. pl. duōrum or duum ; mōdio- *a bushel*, G. pl. mōdium.
- 119 G. pl.—Greek words form the G. pl. in *ōn* : as, Georgīco- *belonging to agriculture*, G. pl. Georgīcōn.
- 120 D. and Ab. pl.—The dative and ablative of duo- and ambo- are in the masculine and neuter duōbūs, ambōbūs.
- 121 D. and Ab. pl.—An old form of the D. and Ab. pl. is in *es* : as, ōles from ōlo- *yonder*, instead of illis from illo-.
- 122 D. and Ab. pl.—Deo- has in the D. and Ab. pl. Deis, Dis, or more commonly Dis ; and eo- has eis, is, is, or more commonly his.
- 123 Four neuters in *o* have a *d* in the N. and Ac. singular : quo-, quōd ; isto-, istīd ; illo-, illūd ; alio-, aliūd.
- 124 Ho-, isto-, illo-, when compounded with the enclitic cē, *look* or *lo*, take neither *d* nor *m* in the N. and Ac. neut. : as, hōc, istēc or istūc, illēc or illūc.

124.1

IRREGULAR *O* DECLENSION.

Latin c.f. Gender. English.	Puēro- masc. <i>boy.</i>	Vīro- masc. <i>man.</i>	Lībēro- masc. <i>inner bark.</i>	Fili- masc. <i>son.</i>	Equo- masc. <i>horse.</i>
Singular.					
Nom.	puēr	uīr	lībēr	filiūs	ēcūs*
Voc.	puēr	uīr	lībēr	fili	ēcūē
Acc.	puērum	uīrum	lībrum	filium	ēcum*
Gen.	puērī	uīrī	lībrī	filiī or fili	ēcui
Dat.	puērō	uīrō	lībrō	filiō	ēcūō
Abl.	puērō	uīrō	lībrō	filiō	ēcūō
Plural.					
Nom.	puērī	uīrī	lībrī	filiī	ēcui
Voc.	puērī	uīrī	lībrī	filiī	ēcui
Acc.	puērōs	uīrōs	lībrōs	filiōs	ēcūōs
Gen.	puērōrum	uīrōrum	lībrōrum	filiōrum	ēcūōrum
Dat.	puērīs	uīrīs	lībrīs	filiīs	ēcūīs
Abl.	puērīs	uīrīs	lībrīs	filiīs	ēcūīs

* So our best Mss. for the best authors ; but editors in their timidity generally print *equus*, *equum*.

Remarks on the Third, or I Declension.

- 125 Many words belong partly to the *i* declension, partly to the consonant declension : as, *sorti-* or *sort-* a *lot* or *ballot*. In such words the singular is generally formed according to the consonant declension, the plural according to the *i* declension. (See § 148.1)
- 126 Many words belong partly to the *i* declension, partly to the *e* declension : as, *aede-* or *aedi-* *temple*. (See § 148.1) The forms from *e* are seldom used except in the nom. and voc. But *fāme-* or *fāmi-* *hunger* has an Ab. *fāmē* with the *e* long, as in the *e* declension.
- 126.1 N.—Although neuter nominatives of this declension commonly end in *ē*, *pōti-* *possible* has for the neuter in old writers *pōtīs*, as well as *pōtē*.
- 127 N. and V.—If a crude form end in *ri*, the letters which should follow *r* are often dropped in the nom. and voc. : as, *līntēri-* a *wherry*, N. and V. *līntēr*; *Arāri-* a *river in Gallia*, N. and V. *Arār* or *Arāris*.
- 128 N. and V.—Some adjectives ending in *ēri* have both forms : as, *ācēri-* *sharp*, N. and V. *ācēr* for the masculine, *ācēris* for the feminine ; but *ācēris* is sometimes used even for the masculine.
- 129 If the crude form end in *ēri*, the *e* is often dropped in those cases which do not end in *er* : as, *līntēri-* *wherry*, G. *līntrīs*.
- 130 N. and V.—If the crude form ends in *li*, the letters which should follow *l* in the N. and V. are sometimes dropped : as, *vīgīli-* a *night-sentinel*, N. and V. *vīgīl*. This word is in origin an adjective.
- 131 N. V. Ac.—If the crude form of a neuter substantive end in *āri* or *āli*, the N. V. Ac. generally drop the final *ē* and shorten the *a* : as, *calcāri-* *spur*, N. V. Ac. *calcār*. These words are in origin neuter adjectives.
- 132 N. and Ac.—Three pronouns form the neut. sing. N. and Ac. in *d* : *qui-* *quid* ; *i-* *id* ; *āli-* *ālid*.
- 133 Ac.—Some few substantives are found only with the Ac. in *im* : as, *vi-* *m force*, *siti-* *m thirst* ; but *em* is in more general use. With adjectives *em* alone is found, as from *lēni-* *smooth*, Ac. masc. and fem. *lēnem*.
- 134 Ac.—Greek words often form the accusative in *n* : as, *Pāri-* *Paris*, N. *Pāris*, Ac. *Pārīn*.
- 135 G.—Greek words sometimes form the gen. in *ēs* : as, *māthēsī-* *knowledge*, G. *māthēsēsē*.
- 136 Ab.—Neuter substantives (with the exception of names of towns) and also adjectives of all genders prefer the ablative in *i* :

as, mări- *sea*, Ab. mări; * lăni- *smooth*, Ab. lăni. But adjectives used as masc. or fem. substantives admit the Ab. in *ē*: as *affinē a relative by marriage*, Ab. *affinē*. Participles in *enti-* when used as substantives, and also in the construction called the ablative absolute (§ 1013), require the form in *e*.

136.1 Ac. pl.—A form in *eis* (= *is*) also occurs in inscriptions.

137 G. pl.—Some nouns drop the *i* in the G. pl.: as, cāni- *dog*, jūvēni- *young man*, cēlēri- *quick*; G. pl. cānum, jūvēnum, cēlērūm. This is often the case in poetry: as, āgresti- *of the country*, G. pl. āgrestium, or in poetry āgrestum; and generally with those adjectives which have no neuter plural: as, inōp- *helpless*, G. pl. inōpūm.

138 G. pl.—Greek words sometimes form the G. pl. in *ōn*: as, mētāmorphōsi- *change of form*, N. sing. mētāmorphōsis, G. pl. mētāmorphōseōn.

139 G. pl.—Plural names of festivals often form the G. pl. as if from a c.v. in *io*: as, Baccānāli- *of Bacchus*, N. pl. Baccānāliā, G. pl. Baccānālium or Baccānāliōrum.

139.1

IRREGULAR I DECLENSION.

Lat. c.v. Gender. English.	Lintēri- fem. <i>wherry</i> .	Vīgīli- masc. <i>a night-sentinel</i> .	Affini- mas. or fem. <i>relative by marriage</i> .	Ānīmāli- neut. <i>living being</i> .	Calcāri- neut. <i>spur</i> .
Sing.					
Nom.	lintēr	uīgīl	affīnīs	ānīmāl	calcār
Voc.	lintēr	uīgīl	affīnīs	ānīmāl	calcār
Acc.	lintrem	uīgīlem	affīnem	ānīmāl	calcār
Gen.	lintrīs	uīgīlis	affīnīs	ānīmālīs	calcārīs
Dat.	lintri	uīgīli	affīni	ānīmālī	calcārī
Abl.	lintri or lintrē	uīgīli or uīgīlē	affīni or affīnē	ānīmālī or ānīmālē	calcārī or calcārē
Plural.					
Nom.	lintrēs	uīgīlēs	affīnēs	ānīmālīā	calcārīā
Voc.	lintrēs	uīgīlēs	affīnēs	ānīmālīā	calcārīā
Acc.	lintrīs or lintrēs	uīgīlis or uīgīlēs	affīnīs or affīnēs	ānīmālīā	calcārīā
Gen.	lintrium	uīgīlium†	affīnium	ānīmālīum	calcārīum
Dat.	lintribūs	uīgīlibūs	affīnībūs	ānīmālībūs	calcārībūs
Abl.	lintribūs	uīgīlibūs	affīnībūs	ānīmālībūs	calcārībūs

* But *mārē* as an abl. occurs in poetry after prepositions: as, *ē mārē* Lucr. i. 162, *dē mārē* Ov. Trist. v. 2. 29.

† Observe the omission of the *i* before the *u*.

Remarks on the Fourth, or U Declension.

- 140 Two monosyllabic nouns, *su- a boar* or *sow*, *gru- a crane*, are not contracted like the longer nouns of this declension, and are therefore declined as in the consonant declension; but *su-* has both *sūbūs* and *sufbūs* in the D. and Ab. pl.
- 141 Many crude forms in *u* coexist with crude forms in *o*: as, *lauro-* or *lauru- laurel*. Hence the genitives *Sēnāti*, *tūmultī*, &c. as well as *Sēnātūs*, *tūmultūs*, &c. are found. See § 148. 1.
- 142 G.—From *ānu- an old woman* the uncontracted Gen. *ānuīs* is used.
- 143 G. pl.—One *u* is sometimes omitted in the G. pl.: as, *curru-chariot*, G. pl. *curruum*, or in poetry *currum*.
- 144 D. and Ab. pl.—Many words change the penult *ū* into *ī*: as, *cornu- horn*, D. and Ab. pl. *cornībūs*.

Remarks on the Fifth, or E Declension.

- 145 Many crude forms in *e* coexist with crude forms in *a*: as, *māteria-* or *māteriē-* *timber*. See § 148. 1.
- 146 G.—Old forms of the genitive, such as *diēs* and *diī* from *die-day*, are found.
- 147 G. and D.—The penult *e* in the G. and D. was originally long in all the nouns of this declension; but if no *i* precede, it is considered to be short in prose: as, from *fīde-faith*, G. and D. *fīdēi*; but from *diē-day*, G. and D. *diēī*.
- 148 Few nouns in *e* have a plural, and still fewer a G. D. and Ab. pl.

Latin. English.	Consonant and <i>i</i> .		<i>i</i> and <i>e</i> .	
	urb- or urbi-, <i>f</i> . city.	part- or parti-, <i>f</i> . part.	nūbi- or nūbe-, <i>f</i> . cloud.	torqui- or torque-, <i>m.</i> or <i>f</i> . twisted chain.
Sing.				
Nom.	urbs	pars	nūbēs or nūbīs	torquēs or torquīs
Voc.	urbs	pars	nūbēs	torquēs
Acc.	urbem	partem*	nūbem	torquem
Gen.	urbis	partis	nūbīs	torquīs
Dat.	urbi	parti	nūbī	torquī
Abl.	urbē	partē	nūbē	torquē
Plural.				
Nom.	urbēs	partēs	nūbēs	torquēs
Voc.	urbēs	partēs	nūbēs	torquēs
Acc.	urbis or urbēs	partis or partēs	nūbīs or nūbēs	torquīs or torquēs
Gen.	urbium	partium	nūbium	torquium
Dat.	urbībūs	partībūs	nūbībūs	torquībūs
Abl.	urbībūs	partībūs	nūbībūs	torquībūs

Latin. English.	<i>e</i> and <i>a</i> .	<i>a</i> and <i>o</i> .	<i>o</i> and <i>u</i> .
	mātēria- or mātērie-, <i>f</i> . timber.	bōno- or bōna- good.	fico- or ficu-, <i>f</i> . fig-tree.
Sing.			
Nom.	mātēriēs or mātēriā	See Adjectives, § 212.	ficūs
Voc.	_____		_____
Acc.	mātēriem or mātēriam		ficum
Gen.	_____ mātēriæ		fici or ficūs
Dat.	_____ mātēriæ		fico or ficui
Abl.	mātēriē or mātēriā		fico or ficū
Plural.			
Nom.	No Plural.		fici or ficūs
Voc.			_____
Acc.			ficos or ficūs
Gen.			ficōrum or ficuum
Dat.			ficis or ficībūs
Abl.			ficis or ficībūs

* Rarely *partim* unless used adverbially.

DEFECTIVE AND IRREGULAR NOUNS.

- 149 Some nouns are not declined : as, nihl *nothing*, fās *permitted by Heaven*, nēquam *good for nothing*, quōt *how many*, tōt *so many*, and many numerals. See Numerals, § 252. Substantives undeclined are seldom used except as nominatives or accusatives.
- 150 Some want the plural : as, sēnectūt- *old age*, vēr- *n. spring*, sūperbia- *pride*, prōle- *offspring*, auro- *n. gold*, oleo- *n. oil*.
- 151 Some want the singular : as, tēnēbra-, *N. pl. tēnē-brae darkness*; castro- *n., N. pl. castrā camp*; armo- *n., N. pl. armā arms*; Pūteōlo-, *N. pl. Pūteōli Little wells*, the name of a town.
- 152 Some have both singular and plural, but with different meanings : as,

SING.		PLUR. NOM.
aedi- or aede-	<i>a room or temple,</i>	aedēs <i>a house.</i>
āqua-	<i>water,</i>	āquae <i>medicinal springs.</i>
auxilio- <i>n.</i>	<i>help,</i>	auxiliā <i>allied troops.</i>
cōpia-	<i>abundance,</i>	cōpiae <i>military forces.</i>
fini-	<i>end,</i>	finēs <i>boundaries, territory.</i>
fortūna-	<i>fortune,</i>	fortūnae <i>property.</i>
grātia-	<i>favour,</i>	grātiae <i>thanks.</i>
litēra-	<i>a letter of the alphabet,</i>	litērae <i>a letter or epistle.</i>
ōpera-	<i>work, assistance,</i>	ōpērae <i>labourers or hired men.</i>

- 153 Some nouns are deficient in one or more cases : thus, vic- *turn* has no N. or D. sing.; ōp- *help* has no nominative.
- 154 Some nouns form their cases partly from one crude form, partly from another. Thus, volgōs- *n. mob* supplies a N. V. Ac. sing. volgūs, and volgo- *n.* the G. volgi, D. and Ab. volgō; itēr- *n. route* supplies a N. V. Ac. sing. itēr, and itinēr- *n.* the other cases; praecip- *head-foremost* supplies praeceps for the N. and V. sing. of all genders and the Ac. neut. sing., the other cases being formed from praecipīt-; vās- *n. a vessel* is declined in the singular along with vāso- *n.* in the plural.
- 155 Some nouns have one gender in the singular, another in the plural. Thus,
- | | | | | | |
|---------|-----------------|--------------------|------------------|---------------|---------------------|
| die- | <i>day</i> | is <i>m. or f.</i> | in the singular, | but <i>m.</i> | in the plural. |
| caelo- | <i>air, sky</i> | is <i>n.</i> | " | " | " <i>m.</i> " |
| frēno- | <i>bridle</i> | is <i>n.</i> | " | " | " <i>m. or n.</i> " |
| rastro- | <i>rake</i> | is <i>n.</i> | " | " | " <i>m. or n.</i> " |
| iūco- | <i>joke</i> | is <i>m.</i> | " | " | " <i>m. or n.</i> " |
| lūco- | <i>place</i> | is <i>m.</i> | " | " | " <i>m. or n.</i> " |

- 156 Some adjectives are deficient in gender. Thus, *mēmōr- mindful*, *paupēr- earning-little*, have no neuter; *victrici- or victrio- victorious* is only fem. in the sing., only fem. or neut. in the plur.

Some Irregular Nouns declined.

- 157 Bōu- *ox or cow*, N. V. bōs, Ac. bōuem, G. bōuis, D. bōui, Ab. bōuē.
Pl. N. V. Ac. bōuēs, G. bōuum or boum, D. and Ab. bōbūs or būbūs.
- 158 Deo- *God*, N. V. Deūs, Ac. Deum, G. Dei, D. Ab. Deō. Pl. N. V. Dei, Diī, more commonly Dī, Ac. Deōs, G. Deōrum or Deum, D. Ab. Deīs, Diīs, more commonly Dīs.
- 159 Dōmo- or dōmu- *f., house*, N. V. dōmūs, Ac. dōmum, G. dōmūs, D. dōmui, dōmō, with dōmi *at home*, Ab. dōmū or dōmō. Pl. N. V. dōmūs, Ac. dōmūs or dōmōs, G. dōmuum or dōmōrum, D. Ab. dōmībūs.
- 160 Iou-pītēr- (= pater-) *Jupiter*, N. V. Iuppītēr or Iūpītēr, Ac. Iōuem, G. Iōuis, D. Iōui, Ab. Iōuē.
- 161 Iūs-iūrando- *n., oath* (really two words), N. V. Ac. iūsiūrandum, G. iūrsiūrandi, D. iūriiūrandō, Ab. iūrsiūrandō.
- 162 Nig- or nīu- *snow*, N. V. nix, Ac. nīuem, G. nīuis, D. nīui, Abl. nīuē. Pl. N. Ac. nīuēs, Ab. nīuibūs.
- 163 Rē-publica- *common-wealth* (really two words), N. V. res-publicā, Ac. rem-publicam, G. D. rei-publicae, Ab. rē-publicā. Pl. Ac. res-publicās, G. rērum-publicārum, Ab. rēbus-publicīs.
- 164 Sēnēc- or sēn- *an old man*, N. V. sēnex, Ac. sēnem, G. sēnis, D. sēni, Ab. sēnē. Pl. N. V. Ac. sēnēs, G. sēnum, D. Ab. sēnībūs.
- 165 Visi- uis- or uī- *force*, N. V. uis, Ac. uim, G. uis, D. Ab. uī. Pl. N. V. Ac. uirēs, G. uirium, D. Ab. uirībūs.

Some Foreign Proper Names declined.

- 166 Αἰνεία- Aenēā- *Aeneas*, N. Aenēās, V. Aenēā, Ac. Aenēān or -am, G. D. Aenēae, Ab. Aenēā.
- 167 Ἀγχίσσα- or -η- Anchīsā- or Anchīsē- *Anchises*, N. Anchīsēs, V. Anchīsē or -ā, Ac. Anchīsēn or -am, G. D. Anchīsae, Ab. Anchīsē or -ā.
- 168 Ορεστή- Oreste- or -ta- *Orestes*, N. Orestēs, V. Orestā, Ac. Orestēn or -em, G. D. Orestae, Ab. Orestē.
- 169 Μένανδρο- Ménandōro- *Menander*, N. Ménandros or -drūs or -dēr,

- V. Mēnandrē or -dēr, Ac. Mēnandrōn or -drum, G. Mēnandrū or -dri, D. Ab. Mēnandrō.
- 170 Πανθοο- Panthoo- *Panthus*, N. Panthūs, V. Panthū, Ac. Panthūn or Panthum, G. Panthī, D. Ab. Panthō.
- 171 Αθω- Athō- or Athōn- (and perhaps Athō-) *Mount Athos*, N. Athōs, Ac. Athōn Athō Athōnem (and perhaps Athōn), G. D. Athō, Ab. Athō or Athōnē.
- 172 Δειδοι- Didoi- *Dido*, N. V. Ac. Didō, G. Didūs, D. Ab. Didō. Also from Didōn- N. V. Didō, Ac. Didōnem, &c.
- 173 Κοω- or Κω- Coo- *the island Cos*, N. Cōs, Ac. Coon or Cōn, G. Coī or Cō, D. Ab. Coō or Cō.
- 174 Παρι- or Παριδ- Pāri- or Pārid- *Paris*, N. Pāris, V. Pāris or Pārī, Ac. Pārim or -in, Pāridem or -dā, G. Pāridōs or -dīs, D. Pāridī or -dī, Ab. Pāridē.
- 175 Αχιλλεΐ- Achillēu- or -lē- *Achilles*, N. Achillēs, V. Achillē, Ac. Achillēn or -lan or -lem, G. Achillēōs -lei -līs and in the best prose Achillī, D. Achillēī or -lei or -lī, Ab. Achillē.
- 176 Ορφεΐ- Orphēu- or Orpheo- *Orpheus*, N. Orpheus, V. Orpheu, Ac. Orphēā or -eum, G. Orphēōs or -ēī or -ei or -ī, D. Orphēī or -ei or -eo, Ab. Orpheo.
- 177 Διονεΐ- Iliōnēu- *Ilioneus*, N. Iliōneus, V. Iliōneu, Ac. Iliōnēā, G. Iliōnēōs or Iliōnei, D. Iliōnēī or -ei or -eo, Ab. Iliōneo.
- 178 Περσεΐ- Persēu- or Persē- *Perseus*, like Orphēu- : but also N. Persēs, V. Persē, Ac. Persēn, G. D. Persae, Ab. Persē or -sā.
- 179 Σωκράτεσ- Sōcrātēs- or Sōcrātē- *Socrates*, N. Sōcrātēs, V. Sōcrātēs or -tēs or -tē, Ac. Sōcrātēn or -tem, G. Sōcrātīs or rather Sōcrātī, D. Sōcrātī, Ab. Sōcrātē.
- 180 Περικλεσ- Pēriclē- *Pericles*, N. Pēriclēs, V. Pēriclēs or -clē, Ac. Pēriclēā or -clem, G. Pēriclīs or rather Pēriclī, D. Pēriclī, Ab. Pēriclē.
- 181 Θαλητ- Thālēt- or Thālē- *Thales*, N. Thālēs, V. Thālēs or -lē, Ac. Thālētā or -tem, Thālēn or -em, G. Thālētīs Thālīs or -lī, D. Thālētī or Thālī, Ab. Thālētē or Thālē.
- 182 Ατυ- Aty- *Atys*, N. Atys, V. Aty, Ac. Atyn or Atym, G. Atyōs or Atyīs or Atys, D. Atyī or Aty, Ab. Atyē or Aty.

GENDER.

- 183 It has been already stated that there are two genders, masculine and feminine, and that those nouns which are of no gender are called neuter.
- 184 The gender may be determined partly by the meaning, partly by the suffix or termination.

Gender determined by Meaning.

- 185 Males, months,* winds, and rivers, are generally masculine.
- 186 Females, countries,* islands,* and trees, are generally feminine.
- 187 Nouns undeclined, as fās *right*, nēfās *wrong*, gummi *gum*; words belonging to the other parts of speech used for the time as substantives, as hoc ipsum 'diu' *this very word 'diu'*; sentences used as substantives; and the produce of trees, are generally neuter.
- 188 Many substantives denote both the male and female, and are therefore called *common*: as, sǎcerdōt- *priest* or *priestess*. These are for the most part really adjectives.
- 189 Sometimes there are two different words or two different terminations, one for the male, the other for the female: as, tauro-*bull*, vacca- *cow*; ēquo- *horse*, ēqua- *mare*.
- 190 At other times the natural gender of animals is forgotten for a fanciful gender. Thus, the words uolpe- *fox*, căni- or căne- *dog*, ănăt- *duck*, are generally considered to be feminine. On the contrary, ansēr- *goose*, lēpōs- *hare*, are masculine. Those words which under one grammatical gender are applied to both male and female are called *epicenes*. If the real gender must be noticed, the words mās- *male*, and fēmīna- *female*, are added.

* The names for the months are really adjectives agreeing with the masculine noun, *mensi*- 'month,' understood. The names of countries and islands are also often adjectives agreeing with the feminine nouns, *terra*- 'land,' and *insula*- 'island.' So the names of ships (*nauti*- understood) and plays (*fabula*- understood) are treated as feminines.

Gender determined by Suffixes.

MASCULINE SUFFIXES.

- 191 The following suffixes produce masculine nouns. They are arranged alphabetically according to their last letters.

Suffix	Added to	Gives a subst. meaning	Thus from	English	Is derived	English
a*	verbs	a person	incöl-	<i>inhabit</i>	incöl-a-	<i>inhabitant.</i>
ta	—	a person	näui-	<i>ship</i>	näui-ta-	<i>sailor.</i>
yc	—	—	uort-	<i>turn</i>	uort-yc-	<i>eddy.</i>
ön	subst.	man	näso-	<i>noss</i>	Näs-ön-	<i>Big-noss.</i>
ön	verbs	man	bfb-	<i>drink</i>	bfb-ön-	<i>tippler.</i>
ön	verbs	—	turba-	<i>whirl</i>	turb-ön-	<i>whirlwind.</i>
o†	verbs	act	läd-	<i>play</i>	läd-o-	<i>play.</i>
io†	verbs	—	flu-	<i>flow</i>	flu-io-	<i>river.</i>
ülo†	verbs	little	tüm-e-	<i>swell</i>	tüm-ülo-	<i>mound.</i>
ülo†	nouns	little	föco-	<i>bro</i>	föco-ülo-	<i>a little bro.</i>
cülo†	nouns	little	frätër-	<i>brother</i>	frätër-cülo-	<i>little brother.</i>
ino†	—	little	—	—	äs-ino-	<i>ass.</i>
ëro	—	little	—	—	nüm-ëro-	<i>number.</i>
täro†	verbs	means	cöl-	<i>out, dig</i>	cul-täro-	<i>ploughshare.</i>
to†	verbs	one —ed	lëga-	<i>depute</i>	lëga-to-	<i>deputy.</i>
ör	verbs	state	time-	<i>fear</i>	tüm-ör-	<i>fear.</i>
tör	verbs	man	ära-	<i>plough</i>	ära-tör-	<i>ploughman.</i>
tör	subst.	man	ianua-	<i>gate</i>	ianü-tör-	<i>gatekeeper.</i>
tu§	verbs	—ing	audi-	<i>hear</i>	audi-tu-	<i>hearing.</i>

- 192 It would be a useful exercise to collect examples of each suffix. Thus, for the suffix *a*, from verbs, denoting a person :

conufu-a-	a messmate or guest, from cön together and utu- live.
aduën-a-	a stranger, „ äd to and uën- come.
scrib-a-	a secretary, „ scrib- write.
parricid-a-	a parricide, „ pätër- father and caed- slay.
transfüg-a-	a deserter, „ trans across and füg- fly.
caelïcöl-a-	heaven-inhabiting, „ caelo- sky and cöl- inhabit.
ignigën-a-	fire-born, „ igni- fire and gën- produce.

* Words of this class may perhaps be considered as common, but the masculine is generally meant.

† See the neuter suffixes.

‡ These are really masculine participles.

§ These are often called supines.

FEMININE SUFFIXES.

Suffix	Added to	Gives a subet. meaning	Thus from	English	Is derived	English
a	verbs	act	fūg-	<i>fly</i>	fūg-a-	<i>flight.</i>
a	male	female	hospīt-	<i>stranger</i>	hospīt-a-	<i>female stranger.</i>
ia	subst.	collective	fāmūlo-	<i>slave</i>	fāmūl-ia-	<i>family.*</i>
ia	people	a country	Gallo-	<i>a Gaul</i>	Gall-ia-	<i>Gallia.</i>
ia	adj.	quality	mīśro-	<i>wretched</i>	mīśēr-ia-	<i>wretchedness.</i>
itia	adj.	quality	āmico-	<i>friendly</i>	āmīc-itia-	<i>friendship.</i>
ēla	verbs	act	quēr-(r.)	<i>complain</i>	quēr-ēla-	<i>complaint.</i>
ēla	subst.	state	client-	<i>vassal</i>	client-ēla-	<i>vassalage.</i>
tēla	verbs	act	tue-(r.)	<i>protect</i>	tū-tēla-	<i>protection.</i>
ūla	nouns	little	ānīma-	<i>breath</i>	ānīm-ūla-	<i>little breath.</i>
cūla	nouns	little	sōrōr-	<i>sister</i>	sōrōr-cūla-	<i>little sister.</i>
ma	verbs	act	fa-	<i>speak</i>	fā-ma-	<i>report.</i>
ina	—	—	pāte-	<i>be spread</i>	pāt-ina-	<i>dish.</i>
ina	male	female	rēg-	<i>king</i>	rēg-ina-	<i>queen.</i>
ina	verbs	act	ru-	<i>rush</i>	ru-ina-	<i>downfall.</i>
bra	verbs	—	lāte-	<i>lie hid</i>	lātē-bra-	<i>hiding-place.</i>
ēra	—	—	pāte-	<i>be spread</i>	pāt-ēra-	<i>bowl.</i>
ūra	verbs	act	fīg-	<i>model</i>	fīg-ūra-	<i>shape.</i>
tūra†	verbs	act	pīg-	<i>paint</i>	pīc-tūra-	<i>painting.</i>
ta	verbs	act	uū-	<i>live</i>	uī-ta-	<i>life.</i>
ta	adj.	quality	iūuēni-	<i>young</i>	iūuen-ta-	<i>youth.</i>
ici	-tōr†	female	uic-tōr-	<i>conqueror</i>	uictr-ici-	<i>conqueress.</i>
e	verbs	act	fīd-	<i>trust</i>	fīd-e-	<i>faith.</i>
itie	adj.	quality	tristī-	<i>sad</i>	trist-ītie-	<i>sadness.</i>
ti	verbs	act	mōr-(r.)	<i>die</i>	mōr-ti-	<i>death.</i>
dōn	verbs	quality	dulcē-	<i>be sweet</i>	dulcē-dōn-	<i>sweetness.</i>
gōn	verbs	act	ōri-(r.)	<i>rise</i>	ōrī-gōn-	<i>origin.</i>
tūdōn	adj.	quality	longo-	<i>long</i>	longī-tūdōn-	<i>length.</i>
iōn	verbs	act	ōpīna-(r.)	<i>fancy</i>	ōpīn-iōn-	<i>opinion.</i>
tōn	verbs	act	dīc-	<i>speak</i>	dīc-tōn-	<i>speaking.</i>
tāt	nouns	quality	ciui-	<i>citizen</i>	ciui-tāt-	<i>citizenship.</i>
tūt	nouns	quality	seruo-	<i>slave</i>	seruī-tūt-	<i>slavery.</i>

* Literally, 'a slave-gang.'

† Perhaps more immediately from nouns in *tōr*, as from *pictōr* - 'painter,' *pictūra* - 'painting.'‡ i. e. a substantive in *tōr*.

NEUTER SUFFIXES.

Suffix	Added to	Gives a subst. meaning	Thus from	English	Is derived	English
li*	subst.	place, &c.	ānima-	<i>life</i>	ānīmā-li-	<i>animal.</i>
ri*	subst.	place, &c.	puluino-	<i>cushion</i>	puluinā-ri-	<i>shrine.</i>
ēn	verbs	—	ungu-	<i>anoint</i>	ungu-ēn-	<i>ointment.</i>
mēn	verbs	instrument	tēg-	<i>cover</i>	teg-mēn-	<i>covering.</i>
o	verbs	—	iūg-	<i>yoke</i>	iūg-o-	<i>yoke.</i>
io	verbs	act, &c.	gaude-	<i>rejoice</i>	gaud-io-	<i>joy.</i>
ytio	nouns	—	seruo-	<i>slave</i>	seru-ytio-	<i>slavery.</i>
ūlo	verbs	instrument	iāc-	<i>throw</i>	iāc-ūlo-	<i>dart.</i>
ūlo	nouns	little	paulo-	<i>a little</i>	paul-ūlo-	<i>a very little.</i>
būlo†	verbs	instrument	uēna-	<i>hunt</i>	uēnā-būlo-	<i>hunting-spear</i>
būlo†	subst.	instrument	tūs-	<i>incense</i>	tūrī-būlo-	<i>censer.</i>
cūlo†	verbs	instrument	uēh-	<i>carry</i>	uēhī-cūlo-	<i>carriage.</i>
cūlo	nouns	little	ōpēs-	<i>work</i>	ōpus-cūlo-	<i>a little work.</i>
yno	—	—	rōg-	<i>king</i>	reg-no-	<i>royal power.</i>
ēro	verbs	instrument	scalp-	<i>scratch</i>	scalp-ro-	<i>graving-tool.</i>
b'ro†	verbs	instrument	cēr-	<i>sift</i>	cri-bro-	<i>sieve.</i>
c'ro†	verbs	instrument	sēpēl-	<i>bury</i>	sēpul-cro-	<i>burial-place.</i>
t'ro	verbs	instrument	rād-	<i>scrape</i>	ras-tro-	<i>rake.</i>
to	verbs	thing done	lēgā-	<i>leave</i>	lēgā-to-	<i>legacy.</i>
to	trees	collective	arbōs-	<i>tree</i>	arbus-to-	<i>vineyard.</i>
ēto	trees	collective	quercu-	<i>oak</i>	querc-ēto-	<i>oak-grove.</i>
ento	verbs	—	ungu-	<i>anoint</i>	ungu-ento-	<i>ointment.</i>
mento	verbs	instrument	orna-	<i>equip</i>	ornā-mento-	<i>equipment.</i>
ēr§	verbs	—	it- or i-	<i>go</i>	īt-ēr-	<i>route.</i>
ynēr	verbs	—	it- or i-	<i>go</i>	īt-ynēr-	<i>route.</i>
ūr	verbs	—	fulg-	<i>shines</i>	fulg-ūr-	<i>lightning.</i>
ēs	verbs	—	gēn-	<i>produce</i>	gēn-ēs-	<i>race, birth.</i>
ōs	verbs	—	frig-e-	<i>be cold</i>	frig-ōs-	<i>cold.</i>
ynōs	verbs	—	fāc-	<i>do</i>	fāc-ynōs-	<i>deed.</i>

195 The tables of suffixes here given are far from sufficient to determine the gender of all words. Indeed, some of the suffixes

* These are really neuter adjectives, and the two suffixes are closely related; *puluināri-* being preferred to *puluināli-* because the word has already got an *i*.

† *būlo* and *b'ro* are probably the same suffix, the latter being preferred after a preceding *i*.

‡ The same may be said of *cūlo* and *c'ro*, and perhaps *t'ro*.

§ But *ēs*, *ūs*, *ōs*, *ūs*, together with *ēr*, *ār*, *ōr*, *ūr* and *ūt*, are mere varieties of the same suffix. So also *ynēr*, *ynūs*, *ynōr*, &c. are of one origin. Compare the last three with the Greek *temenos*—'sacred ground.'

|| More strictly *ēto*, the first syllable of which is the diminutival *ec*, see § 207. 1. Indeed the form *ēto* is preserved in *uirecto*- n., *cārecto*- n.

will be found common to the masculine and neuter tables : as, *o*, *io*, *ālo*, *īno*, *ēro*, *ūro*, *to*.

- 195.1 Suffixes which denote an abstract quality or act are at times used in the sense of collective nouns, as from

ēquīta- *ride*, ēquītā-tu- *m.*, a body of riders, cavalry.
 Itālo- *an Italian*, Itāl-ia- *the body of Italians, Italy*.
 sēqu- (*r.*) *follow*, sec-ta- *a body of followers, a school*.
 gēn- *produce*, gen-ti- or gent- *a race*.
 multo- *many*, multi-tūdōn- *a multitude, a mob*.
 lēg- *choose*, lēg-iōn- *picked men, a legion*.
 cīui- *citizen*, cīuī-tāt- *a body of citizens, a state*.
 nōbīli- *noble*, nōbīlī-tāt- *a body of nobles, a nobility*.
 iūuēni- *young*, iūuen-tūt- *a body of young men, youth*.
 consūl- *consult*, consūl-io- *n.*, a body of persons consulting.

- 196 It will be observed that a large number of substantives in *a* are feminine. But the rule is far from universal ; as may be seen in the masculines : Belga- *a Belgian*, Sulla- *the Roman dictator*, Matrōna- *m. the river Marne*, Hadria- *the Hadriatic*, nauta- *sailor*, incolā- *inhabitant*.

- 197 The nouns in *i* occasion much trouble. The majority are feminine, but the exceptions are numerous. These may perhaps be remembered by the following acrostic :

M ascūlīni gēnēris crīni-
 A mni-* axi- fūni-* finī-*
 S enti-* denti- calli-* colli-
 C auli- fasci- fustī- folli-
 V t'ri- uent'ri- uermi- assi-
 L āni- posti- torri- cassi-
 I gni- imb'ri- pisci- ponti-
 N ātali- uecti- fonti- monti-
 E nsi- mensi- pāni-* orbi-
 S angui- angui-* ungui- corbi-

197.1 Lat. c.r.	Nom.	English.	Lat. c.r.	Nom.	English.
amni-	amnis	<i>river</i>	axi- or	axis or	<i>axle or</i>
angui-	anguis	<i>snake</i>	assi-	assis	<i>pole</i>
assi-	as	<i>unt</i>	calli-	callis	<i>path</i>

* Many e'en of these, as finī-,
 Are also gēnēris fēmīnīni.

Lat. c.f.	Nom.	English.	Lat. c.f.	Nom.	English.
cassi- (pl.)	cassēs	<i>net</i>	mensi-	mensēs	<i>month</i>
cauli-	caulīs	<i>stalk</i>	monti-	mons	<i>mountain</i>
colli-	collīs	<i>hill</i>	nātali-	nātālīs	<i>birthday</i>
corbi-	corbīs	<i>basket</i>	orbi-	orbīs	<i>round</i>
crīni-	crīnīs	<i>band of hair</i>	pāni-	pānīs	<i>loaf</i>
ensi-	ensīs	<i>sword</i>	pisci-	piscīs	<i>fish</i>
fasci-	fascīs	<i>bundle</i>	ponti-	pons	<i>bridge</i>
fīni-	fīnīs	<i>end</i>	posti-	postīs	<i>door-post</i>
folli- (pl.)	follē	<i>bellows</i>	sanguī-†	sanguīs	<i>blood</i>
denti-	dens	<i>tooth</i>	senti-	sentīs	<i>thorn</i>
fonti-	fons	<i>spring</i>	torri-	torrīs	<i>brand</i>
fūni-	funīs	<i>rope</i>	ucti-	uctīs	<i>pole</i>
fusti-	fustīs	<i>club</i>	uentēri-	uentēr	<i>belly</i>
igni-	ignīs	<i>fire</i>	uernīs	uernīs	<i>worm</i>
imbēri-	imbēr	<i>shower</i>	ungui-	unguīs	<i>nail</i>
lēni-*	lēnīs	<i>wine-press</i>	ūtēri-	ūtēr	<i>skin.</i>

FORMATION AND GENDER OF DIMINUTIVES.

- 198 Diminutives denote strictly small size, but are also used to denote sometimes contempt, sometimes affection.
- 198.1 The gender of a diminutive is the same as that of the noun from which it is formed: as, frātēr- m. *brother*, frātercūlo- m. *little brother*; cōrōna- f. a *circular wreath or chaplet*, cōrolla- f. a *small chaplet*; corpūs- n. *body*, corpuscūlo- n. a *small body*.
- 199 Hence the gender of a diminutive will often assist the memory to the gender of the primitive or word from which it is derived. Thus tūber-cūlo- n. a *little bump* proves that tūbēr- *bump* is neuter.
- 200 If the noun be of the first or second declension, that is, if it end in *a* or *o*, the diminutive ends in *ūla* or *ūlo* (older form *ēla*, *ēlo*). Thus from ānīma- *breath* or *life*, dim. ānīmūla-.
- 201 If the letter before *o* and *a* be *u*, *e* or *i*, *ēlo* and *ēla* are preferred. Thus from seruō- *slave*, lineā- *line*, seruōlo-, lineōla- are derived.
- 202 If the letter before *a* and *o* be an *r*, *l*, or *n*, a contraction gene-

* Lēni- = ληνο-, whence *Lenaeus* 'the God of the wine-press, Bacchus.'

† Hence nom. *sanguis*, acc. *sanguem*, Inscr. Or. 2270, 5054, the diminutive *sanguī-culo*- m., and the adj. *ex-sanguī*- 'bloodless.' Otherwise *sanguīn*-, nom. *sanguis*, &c. is in use.

rally takes place producing a termination *lla* or *llo*. Thus from *pušra- girl*, *ščulo- eye*, *uino- wine*, are derived (*pušřella-*) *puella-f.*, (*šččlŭlo-*) *ščello-m.*, (*uĩnŭlo-*) *uillo-n.*

- 203 If the letter before *a* or *o* was an *l*, and that *l* was itself preceded by a long vowel or diphthong, the diminutive ends in *xilla* or *xillo*. Thus *šla- wing*, *axilla- armpit*; *māla- jaw*, *maxilla-*; *paulo-n. little*, *pauxillo-n.*; *pālo-m. stake*, *paxillo-m.*; *talo-m. ankle*, *taxillo-m.*; *ušlo-n. sail*, *uexillo-n. flag*.*

- 204 If the noun be not of the first or second declension, the diminutive generally ends in *cŭla* or *cŭlo* (older form *cēla*, *cēlo*). Thus from *cāni-f. dog*, *frā-tēr-m. brother*, *gēnu-n. knee*, *spe-f. hope*, are derived *cānicŭla-f.*, *frātercŭlo-m.*, *gēnicŭlo-n.*, *spēcŭla-f.*

- 205 But if the noun end in *c* or *g*, *t* or *d*, the form *ŭla* or *ŭlo* is generally preferred. Thus from *cornic-f. crow*, *rēg-m. king*, *cāpŭt-n. head*, *lāpīd-m. stone*, are derived *cornicŭla-f.*, *rēgŭlo-m.*, *cāpŭtŭlo-n.*, (*lāpīdŭlo-* contracted into) *lāpillo-m.*

- 206 If the noun end in *on* or *ōn*, the *o* is changed into *u*. Thus from *hōmōn-man*, *rātiōn-f. account*, are derived *hōmunoŭlo-m.*, *rātiunoŭla-f.*

- 206.1 If the noun end in any of the five terminations *ōs*, *ōr*, *ōs*, *ōr*, *ēs*, this syllable becomes *us*. Thus from *rūmōs- or rūmōr-m. report*, *arbōs- or arbōr-f. tree*, *ōpēs-n. work*, are derived *rūmuscŭlo-m.*, *arbuscŭla-f.*, *ōpuscŭlo-n.*

- 207 These rules for forming diminutives are applicable to adjectives also: as, *paupēr- poor*, *paupercŭlo-*; *mīsēro- wretched*, *misello-*; *ŭno- one*, *ullo-*; *molli- soft*, *mollŭcŭlo-*; *paru- little*, *paruŭlo-*; *aureo- golden*, *aureŭlo-*.

- 207.1 Diminutives are also formed by the addition of suffixes *ēc* or *ic*, *e* or *i*, and *u*.† Thus from *sēn- an old man* (which forms *ac. sēnem*, *gen. sēnīs*, &c.) comes *sēn-ēc- a little old man* (with *nom. sēnex*). Many of these diminutives have wholly superseded the primitives whence they were derived, so that the latter have disappeared: as, *cŭl-ēc-m. gnat*, *cīm-ēc-m. bug*, *pŭl-ēc-m. flea*, *šāl-ic-f. willow*, *rād-ic-f. root*, *torqu-i- or torqu-e-f. twisted chain*, *šp-i-f. bee*, *šn-u-f. old woman*, *šc-u-f. needle*, *mān-u-f. hand*, *gēn-u-n. knee*.

* In these nouns a guttural has probably been lost before the *l*. Comp. *pauco-* 'few,' and *tēla-* 'web' from *tex-* 'weave.'

† These suffixes correspond to our English suffixes *ock*; *ie* or *ee*; *ew*, *ue*, and *ow*: as seen in *hillock*, *bullock*; *lassie*, *knee*, *tree*; *shrew*, *crew*; *chus*; *sparrow*, *willow*, *crow*. See Phil. Soc. vol. iii.

- 207.2 A diminutival suffix *leo* also occurs. Thus from *ēquo-* or *ēco-horae*, *ēcūleo-*. So also there are *ēcūleo-m.* a *sting*, *mal-leo m.* a *mallet*. Probably *deo* in *hordeo-* or *fordeo-* *barley* is virtually the same suffix, added to the root *far- spell*.
- 207.3 Diminutives may be formed from diminutives: as *cista-* a *box*, *cistūla-* a *little box* or *casket*, *cistella-* a *little casket*, *cistellūla-* a *very little casket*. So from *ēcūlo-* an *eye* (itself formed from an obsolete *ōco-*)* come *ōcello-* a *little eye*, and *ōcellūlo-* a *dear little eye*.
- 208 The feminine diminutives in *io* declined like neuters, as *Glȳ-cōrio-* N. *Glȳcōrium*, from *Glȳcōra-* *Sweet one*, belong to the Greek language.
- 209 To the same language belong the masculine diminutives in *isco* and *astōro*: as, *Sȳrisco-* N. *Sȳriscūs* *little Syrus*, *pārkatastōro-* a *little parasite*.

- 210 Many adjectives are used as substantives, the real substantive being understood. Thus:

Mēdicina-, *arti-* art understood, *the art of healing*.

Arithmētica-, *arti-* art understood, *the art of numbers*.

Mēdicina-, *tāberna-* shop understood, *the doctor's shop*.

Agnina-, *cārōn-* flesh understood, *lamb's flesh*, *lamb*.

Bellōna-, *dea-* goddess understood, *the goddess of war*.

Africa-, *terra-* land understood, *the land of the Afri*.

Annōna-, *cōpia-* supply understood, *the year's supply*.

Cōrōna-, *uitta-* fillet understood, *circular fillet*, *chaplet*.

Compēd-, *cātēna-* chain understood, *foot-chain*, *fetter*.

Mānica-, *cātēna-* chain understood, *hand-chain*, *hand-cuff*.

Annāli-, *libēro-* book understood, *year-book*.

Nātāli-, *die-* day understood, *birth-day*.

Dēcembēri-, *mensi-* month understood, *the tenth month (from March)*, *December*.

Stātūārio- n. (a man) of *statues*, *a sculptor*.

Prætōrio- n. (the place) of the *praetor*, *the general's tent*.

Grānārio- n. (the place) for *grain*, *granary*.

Oulli- n. (the place) for *sheep*, *sheep-fold*.

- 210.1 Such compounds in *io* as *trienn-io-* n. (from *tri-* *three*, *anno-* *year*) a *space of three years*, *interlūn-io-* n. (from *inter* *between*,

* Compare *okxo-* or *osro-* and the German *auge*.

lūna-moon) the time when no moon is visible, are probably in origin neuter adjectives.

ADJECTIVES.

211 Adjectives are declined like substantives.

212 Adjectives with crude forms in *o* for the masculine and neuter, in *a* for the feminine, are often called adjectives of three terminations.

213 Bōno- m. and n., bōna- f. *good*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> bōnūs	bōnā	bōnum	<i>N.</i> bōnī	bōnae	bōnā
<i>V.</i> bōnē	bōnā	bōnum	<i>V.</i> bōnī	bōnae	bōnā
<i>Ac.</i> bōnum	bōnam	bōnum	<i>Ac.</i> bōnōs	bōnās	bōnā
<i>G.</i> bōnī	bōnae	bōnī	<i>G.</i> bōnōrum	bōnārum	bōnōrum
<i>D.</i> bōnō	bōnae	bōnō	<i>D.</i> bōnīs	bōnīs	bōnīs
<i>Ab.</i> bōnō	bōnā	bōnō	<i>Ab.</i> bōnīs	bōnīs	bōnīs

214 Atēro- m. and n., atēra- f. *black*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> atēr	atrā	ātrum	<i>N.</i> ātrī	ātrae	ātrā
<i>V.</i> atēr	atrā	ātrum	<i>V.</i> ātrī	ātrae	ātrā
<i>Ac.</i> ātrum	ātram	ātrum	<i>Ac.</i> ātrōs	ātrās	ātrā
<i>G.</i> ātrī	ātrae	ātrī	<i>G.</i> ātrōrum	ātrārum	ātrōrum
<i>D.</i> ātrō	ātrae	ātrō	<i>D.</i> ātrīs	ātrīs	ātrīs
<i>Ab.</i> ātrō	ātrā	ātrō	<i>Ab.</i> ātrīs	ātrīs	ātrīs

215 Aspēro- m. and n., aspēra- f. *rough*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> aspēr	aspērā	aspērum	aspērī	aspērae	aspērā
<i>V.</i> aspēr	aspērā	aspērum	aspērī	aspērae	aspērā
<i>Ac.</i> aspērum	aspēram	aspērum	aspērōs	aspērās	aspērā
<i>G.</i> aspērī	aspērae	aspērī	aspērōrum	aspērārum	aspērōrum
<i>D.</i> aspērō	aspērae	aspērō	aspērīs	aspērīs	aspērīs
<i>Ab.</i> aspērō	aspērā	aspērō	aspērīs	aspērīs	aspērīs

216 Adjectives with crude form in *i* are often called adjectives of two terminations.

217

Tristi- *bitter*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> tristis	tristis	tristē	<i>N.</i> tristēs	tristēs	tristiā
<i>V.</i> tristis	tristis	tristē	<i>V.</i> tristēs	tristēs	tristiā
<i>Ac.</i> tristem	tristem	tristē	<i>Ac.</i> tristis or -ēs	tristis or -ēs	tristiā
<i>G.</i> tristis	tristis	tristis	<i>G.</i> tristium	tristium	tristium
<i>D.</i> tristī	tristī	tristī	<i>D.</i> tristībūs	tristībūs	tristībūs
<i>Ab.</i> tristī	tristī	tristī	<i>Ab.</i> tristībūs	tristībūs	tristībūs

218

Acēri- *sharp*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> acēr or acris	acris	acrē	<i>N.</i> acrēs	acrēs	acriā
<i>V.</i> acēr or acris	acris	acrē	<i>V.</i> acrēs	acrēs	acriā
<i>Ac.</i> acrem	acrem	acrē	<i>Ac.</i> acris or acrēs	acris or -acrēs	acriā
<i>G.</i> acris	acris	acris	<i>G.</i> acrium	acrium	acrium
<i>D.</i> acri	acri	acri	<i>D.</i> acribūs	acribūs	acribūs
<i>Ab.</i> acri	acri	acri	<i>Ab.</i> acribūs	acribūs	acribūs

218.1

Cēlēri- *quick*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> cēlēr or cēlēris	cēlēris	cēlērē	<i>N.</i> cēlērēs	cēlērēs	cēlēriā
<i>V.</i> cēlēr or cēlēris	cēlēris	cēlērē	<i>V.</i> cēlērēs	cēlērēs	cēlēriā
<i>Ac.</i> cēlērem	cēlērem	cēlērē	<i>Ac.</i> cēlēris or cēlēris or cēlērēs	cēlērēs	cēlēriā
<i>G.</i> cēlēris	cēlēris	cēlēris	<i>G.</i> cēlērum	cēlērum	cēlērum
<i>D.</i> cēlēri	cēlēri	cēlēri	<i>D.</i> cēlēribūs	cēlēribūs	cēlēribūs
<i>Ab.</i> cēlēri	cēlēri	cēlēri	<i>Ab.</i> cēlēribūs	cēlēribūs	cēlēribūs

219 Adjectives with one crude form in a consonant, and another in *i*, form the singular chiefly from the former, the plural from the second : as,

Praesenti- or praesent- *present*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> praesens	praesens	praesens	<i>N.</i> praesens	praesens	praesens
<i>V.</i> praesens	praesens	praesens	<i>V.</i> praesens	praesens	praesens
<i>Ac.</i> praesentem	praesentem	praesens	<i>Ac.</i> praesentem	praesentis	praesens
<i>G.</i> praesentis	praesentis	praesentis	<i>G.</i> praesentis	praesentis	praesentis
<i>D.</i> praesentī	praesentī	praesentī	<i>D.</i> praesentī	praesentī	praesentī
<i>Ab.</i> praesentī or -tē	praesentī or -tē	praesentī or -tē	<i>Ab.</i> praesentī or -tē	praesentī or -tē	praesentī or -tē

	<i>Masc.</i>	<i>Plural. Fem.</i>	<i>Neut.</i>
<i>N.</i>	praesentēs	praesentēs	praesentiā
<i>V.</i>	praesentēs	praesentēs	praesentiā
<i>Ac.</i>	praesentīs or -tēs	praesentīs or -tēs	praesentiā
<i>G.</i>	praesentium	praesentium	praesentium
<i>D.</i>	praesentībūs	praesentībūs	praesentībūs
<i>Ab.</i>	praesentībūs	praesentībūs	praesentībūs

- 219.1 Nouns in *tōr* are often used as masculine adjectives; nouns in *trici* or *tric* as feminine adjectives, and also in the plural as neuter adjectives.

Victōr- and uictrici- or uictrio- conquering.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	uictōr	uictrix	<i>N.</i>	uictōrēs	uictricēs uictriciā
<i>V.</i>	uictōr	uictrix	<i>V.</i>	uictōrēs	uictricēs uictriciā
<i>Ac.</i>	uictōrem	uictricem	<i>Ac.</i>	uictōrēs	uictricēs uictriciā
<i>G.</i>	uictōris	uictricis	<i>G.</i>	uictōrum	uictricium uictricium
<i>D.</i>	uictōri	uictrici	<i>D.</i>	uictōribūs	uictricibūs uictricibūs
<i>Ab.</i>	uictōrē	uictricē	<i>Ab.</i>	uictōribūs	uictricibūs uictricibūs

- 220 Adjectives with the crude form in a consonant are sometimes called adjectives of one termination.

221

Vētēs- old.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	uētūs	uētūs uētūs	<i>N.</i>	uētērēs	uētērēs uētērā
<i>V.</i>	uētūs	uētūs uētūs	<i>V.</i>	uētērēs	uētērēs uētērā
<i>Ac.</i>	uētērem	uētērem uētūs	<i>Ac.</i>	uētērēs	uētērēs uētērā
<i>G.</i>	uētēris	uētēris uētēris	<i>G.</i>	uētērum	uētērum uētērum
<i>D.</i>	uētēri	uētēri uētēri	<i>D.</i>	uētēribūs	uētēribūs uētēribūs
<i>Ab.</i>	uētērē or uētērē or uētērē or uētēri	uētērē or uētēri uētēri	<i>Ab.</i>	uētēribūs	uētēribūs uētēribūs

221.1

Diuit- rich.

	<i>Masc.</i>	<i>Singular. Fem.</i>	<i>Neut.</i>
<i>N.</i>	diuēs	diuēs	diuēs
<i>V.</i>	diuēs	diuēs	diuēs
<i>Ac.</i>	diuitem	diuitem	diuēs
<i>G.</i>	diuitis	diuitis	diuitis
<i>D.</i>	diuiti	diuiti	diuiti
<i>Ab.</i>	diuitē or diuiti	diuitē or diuiti	diuitē or diuiti

	<i>Masc.</i>	<i>Plural.</i> <i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	dīultēs	dīultēs	<i>not found.</i>
<i>V.</i>	dīultēs	dīultēs	_____
<i>Ac.</i>	dīultēs	dīultēs	_____
<i>G.</i>	dīultum	dīultum	dīultum
<i>D.</i>	dīultībūs	dīultībūs	dīultībūs
<i>Ab.</i>	dīultībūs	dīultībūs	dīultībūs

There is also in the poets a contracted form, *dīt-* or *dīti-*; whence *N. m. f. dīs*, *Ac. m. f. dītem*, &c.; but for the neuter of the *N. V. Ac. sing. dītē*, plur. *dītiā*.

222

Tristiōs- or tristiōr- more bitter.

	<i>Masc.</i>	<i>Singular.</i> <i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	tristiōr	tristiōr	tristiūs
<i>V.</i>	tristiōr	tristiōr	tristiūs
<i>Ac.</i>	tristiōrem	tristiōrem	tristiūs
<i>G.</i>	tristiōris	tristiōris	tristiōris
<i>D.</i>	tristiōrī	tristiōrī	tristiōrī
<i>Ab.</i>	tristiōrē*	tristiōrē*	tristiōrē*

	<i>Masc.</i>	<i>Plural.</i> <i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	tristiōrēs	tristiōrēs	tristiōrā
<i>V.</i>	tristiōrēs	tristiōrēs	tristiōrā
<i>Ac.</i>	tristiōrēs	tristiōrēs	tristiōrā
<i>G.</i>	tristiōrum	tristiōrum	tristiōrum
<i>D.</i>	tristiōrībūs	tristiōrībūs	tristiōrībūs
<i>Ab.</i>	tristiōrībūs	tristiōrībūs	tristiōrībūs

223 Adjectives whose crude form ends in a consonant rarely have a neuter plural.

224 Some adjectives have a crude form in *i* as well as that in *o* or

a: as,

bīūgo-	<i>yoked-two-together</i>	or	bīūgi-
hīlāro-	<i>cheerful</i>	„	hīlāri-
imbēcillo-	<i>weak</i>	„	imbēcilli-
īnermo-	<i>unarmed</i>	„	īnermi-
īnfrēno-	<i>unbridled</i>	„	īnfrēni-
ūnānīmo-	<i>of-one-mind</i>	„	ūnānīmi-

* Seldom *tristiōrī*.

225. SUFFIXES OF ADJECTIVES.

Suffix	Added to	Gives an adjective meaning	Thus from	English	Is derived	English
aci or ãc	verbs	full	fã-	<i>bear</i>	fãr-aci-	<i>fruitful</i> .
eci or ïc	verbs	full	fã-	<i>raise</i>	fãr-eci-	<i>haughty</i> .
ici or ic	nouns in tãr	female	uictôr-	<i>victorious</i>	uic-trici-	<i>victorious</i> .
kdi (=iï)	verbs	full	ulre-	<i>be green</i>	uic-trici-	<i>green</i> .
li or yli	verbs	fit to	ã-	<i>was</i>	ũt-ili-	<i>useful</i> .
"	nouns	like	quo- or qua-	<i>what</i>	qua-li-	<i>like what, of what kind</i> .
"	nouns	of the same	tribu-	<i>tribe</i>	tribu-li-	<i>of the same tribe</i> .
"	nouns	full	fide-	<i>faith</i>	fide-li-	<i>faithful</i> .
(ãli)*	nouns	belonging to	flũio-	<i>river</i>	flũia-li-	<i>belonging to a river</i> .
bli	nouns	like, &c.	uĩgõn-	<i>maiden</i>	uĩgũ-ãli-	<i>maiden-like</i> .
tli	verbs	fit to	ãna-	<i>love</i>	ãna-bli-	<i>lovely</i> .
ri (=li)	nouns &c.	belonging to	ãqua-	<i>water</i>	ãqua-tli-	<i>belonging to water</i> .
(ãr)* (=ãli)	nouns	of, like, &c.	puella-	<i>girl</i>	puella-ri-	<i>girl-like</i> .
ãri	nouns	of, like, &c.	Apollõn-	<i>Apollo</i>	Apollũ-ãr-	<i>of Apollo</i> .
ãrĩ	verbs &c.	state	[ac-õba-	<i>sharpen</i>	ac-ãri-	<i>sharp</i> .
cãri	verbs	full	lũge-	<i>fly</i>	lũgũ-bãri-	<i>mournful</i> .
estãri	nouns	fit to	uõla-	<i>wood</i>	uõla-cãri-	<i>able to fly</i> .
ensi	nouns	belonging to	silus-	<i>camp</i>	silus-estãri-	<i>belonging to the woods</i> .
*i or ti	nouns in o (n.)	belonging to	castrõ- pl.	<i>Arpinum</i>	castr-ensi-	<i>belonging to a camp</i> .
enti† or ent	verbs	—ing	Arpino-	<i>flow</i>	Arpina-ti-	<i>belonging to Arpinum</i> .
õienti	nouns	full	flu-	<i>force</i>	flu-enti-†	<i>flowing</i> .
esti	nouns	belonging to	ui-	<i>sky</i>	ui-õienti-	<i>violent</i> .
			caelo-		cael-esti-	<i>belonging to the sky</i> .

† These are participles.

* See § 233.

SUFFIXES OF ADJECTIVES—(continued).

Suffix	Added to	Gives an adjective meaning	Thus from	English	Is derived	English
o	verbs	state	ulu-	<i>live</i>	ulu-o-	<i>alive.</i>
āco	nouns	belonging to	Nilo-	<i>Nile</i>	Nili-āco-	<i>of the Nile.</i>
ico	nouns	belonging to	ciui-	<i>citizen</i>	ciu-ico-	<i>of citizens.</i>
tico	nouns	belonging to	Ligū-	<i>a Ligurian</i>	Ligū-tico-	<i>of the Ligurians.</i>
āco	verbs	ready to	cād-	<i>fall</i>	cād-āco-	<i>ready to fall.</i>
ido	verbs	full	time-	<i>fear</i>	tim-ido-	<i>fearful.</i>
endo*	verbs	being —ed	dōma-	<i>tame</i>	dōma-ndo-	<i>taming, being tamed.</i>
bundo	verbs	full	lad-	<i>play</i>	lud-bundo-	<i>full of play.</i>
cundo	verbs	full	ira-	<i>be angry</i>	irā-cundo-	<i>passionate.</i>
eo	nouns	made of	oss-	<i>bone</i>	oss-eo-	<i>of bone.</i>
ceo	nouns	made of	membrāna-	<i>skin</i>	membrāna-ceo-	<i>of skin or parchment.</i>
neo	nouns, &c.	made of	illo-	<i>tiles, a tree</i>	ilig-neo-	<i>of tiles-wood.</i>
io	verbs	...	ex-īm-	<i>take out</i>	ex-īm-io-	<i>select, excellent.</i>
io	nouns	belonging to	rēg-	<i>king</i>	rēg-io-	<i>royal.</i>
io	name	belonging to	Rōm-ilo-	<i>Romulus</i>	Rōm-til-io-	<i>name of a Roman gens.</i>
Ycio	nouns	belonging to	tribūno-	<i>tribune</i>	tribūn-icio-	<i>of the tribunes.</i>
icio	participles	that has been —ed	facto-	<i>made</i>	fact-icio-†	<i>artificial.</i>
ilio	prænomina	—son†	Seruo-	<i>Servius</i>	Serui-lio-	<i>name of a Roman gens.</i>
rio	nouns	dealing in	stātus-	<i>status</i>	stātus-rio-	<i>of status, a sculptor.</i>
(ario)§	nouns	belonging to	carbō-	<i>coal</i>	carbōn-ario-	<i>coal-(merchant).</i>
ālo	adj.	diminutive	longo-	<i>long</i>	long-ālo-	<i>rather long.</i>
tilo	verbs	diminutive	crēd-	<i>believe</i>	crēd-tilo-	<i>rather credulous.</i>
cūlo	adj.	diminutive	longiōs-	<i>longer</i>	longiūs-clilo-	<i>rather long.</i>

* These are participles.

† So that what was originally a patronymic became a permanent surname, like our Johnson, &c.

‡ For quantity compare *krasakāco-*, Phaedr. v. 8. 34.

§ See § 234.

Ymo, ūmo	prep. adj.	most	pro- longo- [ple-obs. Rōma- mont- Oscā- fāgo- crās- ansēr- aevu- diu- tāg- sub lūd- quo- āqua- bello- āma- cornu- [cru- ui- ēs-, ēd- uāca- uāca- fūg- ulc- longo-	forward long full or full Rome mountain town in Spain beech tomorrow goose age day, time touch up play which water war love horn gore]	primo- long-issūmo- plē-no- Rōmā-no- mont-ano- Osci-tāno- fag-ino- cras-ino- ansēr-ino- aevū-terno- diū-terno- in-tēg-ēro- sup-ēro- lūdī-cēro- ū-tēro- āqu-ēro- bellī-cōso- āma-to- cornū-to- cru-ento- ui-ōlento- es-cillento- uāc-uo- uāc-ino- fūgī-tuo- uic-tōr- long-iōs-	first. longest or very long. full. belonging to Rome. of the mountains. belonging to Osci. made of beech. belonging to tomorrow. eternal. lasting. untouched, entire. higher. belonging to games. which of the two. watery. warlike. loved. horned. gory. violent. eatable. empty. empty. runaway (slave). victorious. longer.
issūmo	...	state				
no, ūno	nouns	belonging to				
no, ūno	nouns	belonging to				
(āno)†	towns	made of				
tāno	nouns	belonging to				
ino	nouns	belonging to				
tino	nouns	belonging to				
(ino)‡	nouns	belonging to				
terno	nouns	belonging to				
turno	nouns	belonging to				
ēro	verbs	state				
ēro	prep.	of two				
cēro (=cēri)	verbs †	belonging to				
tēro	adj. or prep.	of two				
ōso	nouns	full				
cōso	nouns	full				
to	verbs	—ed				
to	nouns	provided with				
ento	...	full				
ōlento	nouns	full				
cillento	verbs	fit to				
uo	verbs	state				
īuo	verbs	state				
tuo	verbs	state				
tōr	verbs	male agent				
iōs	adj.	more				

* Instead of pro-imo-

† See § 231.

‡ These are called participles. See the Verbs.

† See § 230.

‡ Contracted into aeterno-

§ Of cru-ēr-, cru-dē-

- 226 Of these suffixes many are closely connected : *as, ac and oc ; li, ri, and rio ; bŭli and bĕri ; estri and esti ; ŭco, ŭuo, uo, and io*, from verbs ; *ŏeo and oŏeo, &c.*
- 227 In adding the suffixes, the last vowel of the preceding word must not be neglected. Thus, with the suffix *ino* or *no*, the following derivatives are formed :

Rōma-	<i>Rome,</i>	Rōmā-no-	<i>of Rome.</i>
pōmo-	<i>apple, &c.,</i>	Pōmō-na-	<i>(goddess) of fruit.</i>
māri-	<i>sea,</i>	māri-no-	<i>of the sea.</i>
tribu-	<i>tribe,</i>	tribū-no-	<i>(commander) of a tribe, tribune.</i>
ēge-	<i>(verb) want,</i>	ēgē-no-	<i>in want.</i>

- 228 Or, with a slight change :

diuo-	<i>a god,</i>	(diuoino-)	<i>diuino- belonging to a god.</i>
uipĕra-	<i>a viper,</i>	(uiperaino-)	<i>uipĕrino- belonging to a viper.</i>

- 229 And, lastly, since *o* is readily interchanged with *a* :

Pompeio- *Pompey,* Pompeiā-no- *belonging to Pompey.*

- 230 Now, as by far the greater number of Latin nouns end in *a* or *o*, and the latter itself is often changed to *a*, the result was, that of the adjectives formed with the suffix *ino* or *no*, a large majority were found to end in *āno*. Hence *āno* was itself mistaken for a suffix, and from *mont-* *mountain* was formed *montāno- belonging to the mountains, &c.*

- 231 Again, as the nouns ending in *o* or *a*, when the suffix *ino* is added, often suffer a contraction so as to form adjectives in *ino*, and as the same termination resulted from adding the same suffix to nouns in *i*, the consequence was that *ino* was mistaken for a suffix. Hence from *ansĕr-* *goose* was formed *ansĕrino- belonging to a goose, &c.*

- 232 Similarly, with the suffix *li*, or after a preceding *l*, *ri* are formed :

ancōra-	<i>anchor,</i>	ancōrā-li-	<i>of the anchor.</i>
puella-	<i>girl,</i>	puellā-ri-	<i>girl-like.</i>
flūuio-	<i>river,</i>	flūuīa-li-	<i>of the river.</i>
pōpŭlo-	<i>state,</i>	pōpŭlā-ri-	<i>of the same state.</i>
ciui-	<i>citizen,</i>	ciui-li-	<i>like a citizen.</i>
tribu-	<i>tribe,</i>	tribū-li-	<i>of the same tribe.</i>
fīde-	<i>faith,</i>	fīdē-li-	<i>faithful.</i>

- 233 Again, of adjectives so formed, the greater number will be

- found to end in *āli* or *āri*. Hence these were mistaken for suffixes; and, accordingly, from *cāpūt*- *head*, *uirgōn*- *maid*, *rēg*- *king*, &c. were formed *cāpūt-āli*, *uirgīn-āli*, *rēg-āli*.
- 234 In the same way *ārio* was supposed to be a suffix in place of *rio*, and from *carbōn*- *coal* was formed *carbōn-ārio*- *coal-dealer*.
- 235 Adjectives are also formed as follows :—*a*. By prefixing a particle to a substantive : as,
 from *in not*, *genti*- or *gent*- *nature*, *in-genti*- *unnatural*, *immense*.
 „ *sē apart*, *cord*- *heart*, *sē-cord*- *senseless*.
 „ *sē apart*, *cūra*- *care*, *sē-cūro*- *unconcerned*.
 „ *cōn together*, *mūni*- *share*, *com-mūni*- *common*.
- 236 *b*. By prefixing a substantive or adjective to a substantive : as,
 from *cāpēro*- *goat*, *pēd*- *foot*, *cāpri-pēd*- *goat-footed*.
 „ (*quādra*-) *four*, *pēd*- *foot*, *quādrū-pēd*- *four-footed*.
 „ *centum* *hundred*, *mānu*- *hand*, *centi-māno*- *hundred-handed*.
 „ *magno*- *great*, *ānimo*- *mind*, *magn-ānimo*- *great-minded*.
 „ *mīsēro*- *wretched*, *cord*- *heart*, *mīsēri-cord*- *tender-hearted*.
- 237 *c*. By prefixing a particle to an adjective : as,
 from *in not*, *ūtīli*- *useful*, *in-ūtīli*- *useless*.
 „ *pēr thorough*, *magno*- *great*, *per-magno*- *very great*.
 „ *prae-preeminently*, *clāro*- *bright*, *prae-clāro*- *very illustrious*.
- 238 *d*. By prefixing a substantive, adjective, or particle to a verb : as,
 from *tūba*- *trumpet*, *cān*- *sing*, *tūbī-cān*- *trumpeter*.
 „ *parti*- *part*, *cāp*- *take*, *parti-cāp*- *partaking*.
 „ *cārōn*- *flesh*, *uōra*- *devour*, *carnī-uōro*- *flesh-eating*.
 „ (*bēno*-) *good*, *gēn*- *produce*, *bēni-g'no*-* *generous*.
 „ *mālo*- *bad*, *dīc*-† *speak*, *mālī-dīco*- *abusive*.
 „ *dē* *down*, *sēd*- *sit*, *dē-sīd*- *slithful*.
 „ *cōm* *with*, [*īt*- *obs.*, *go*] *cōm-īt*- *accompanying*.
- 239 Adjectives are also formed from prepositions. See the table of words derived from prepositions, § 838.

COMPARATIVES AND SUPERLATIVES.

The suffixes which form the Comparatives and Superlatives are so much used, that they must be spoken of more at length.

- 240 The simple adjective is said to be in the positive degree : as, *longo*- or *-a* *long*.

* Literally *well-born*.

† See § 451. 1.

- 241 The comparative degree takes the suffix *iōs* or *iōr* : as, long *iōs*-* or long-*iōr*- *longer* or *more long*.
- 242 The superlative degree takes the suffix *īmot* or *imo*, *issīmot* or *issīmo* : as, long-*issūmo*-* *longest* or *most long*.
- 243 If the adjective ends in *ēro*, *ēri*, or *ēr*, the superlative suffix is slightly changed : as, *nīgēro*- *black*, *nīger-rūmo*- *blackest* ; *libēro*- *free*, *liberrūmo*- ; *ācēri*- *sharp*, *ācerrūmo*- ; *celēri*- *quick*, *celerrūmo*- ; *paupēr*- *poor*, *pauperrūmo*- ; *uētēs*- *old*, *uēterrūmo*-.
- 244 If the adjective ends in *īli*, the superlative suffix is slightly changed : as, *fācīli*- *easy*, *fācil-lūmo*- *easiest* ; *difficīli*- *difficult*, *difficillūmo*- ; *grācīli*- *slender*, *grācillūmo*- ; *stīlīli*- *like*, *stīmillūmo*- ; *dissīmlīli*- *unlike*, *dissīmillūmo*-.
- 245 The following comparatives and superlatives are irregular :

Pos.	Comp.	Sup.
bōno- <i>good</i> ,	mēliōs- <i>better</i> ,	optūmo- <i>best</i> .
mālo- <i>bad</i> ,	pēiōs- (=ped-iōs-) <i>worse</i> ,	peṣṣūmo- <i>worst</i> .
mag-no- <i>great</i> ,	māiōs- (=mag-iōs-) <i>greater</i> ,	maxūmo- <i>greatest</i> .
paruo- <i>little</i> ,	mīnōs- <i>less</i> ,	mīnūmo- <i>least</i> .
multo- <i>much</i> ,	plūs-† n. <i>more</i> ,	plūrūmo- n. <i>most</i> .
multo- pl. <i>many</i> ,	plūr- pl. <i>more</i> ,	plūrūmo- pl. <i>most</i> .

See also the table of words derived from prepositions, § 838.

- 246 Sometimes one or more of the positive, comparative, and superlative are deficient : as,

Pos.	Comp.	Sup.
—	ōc-iōs- <i>quicker</i> ,	ōc-issūmo- <i>quickest</i> .
—	nēqu-iōs- <i>worse</i> ,	nēqu-issūmo- <i>worst</i> .
nōuo- <i>new</i> ,	—	nōu-issūmo- <i>newest</i> .
falso- <i>false</i> ,	—	fals-issūmo- <i>most false</i> .
ingenti- <i>immense</i> ,	ingent-iōs- <i>more immense</i> .	—
dēsīd- <i>sllothful</i> ,	dēsīd-iōs- <i>more sllothful</i> .	—
iūuēni- <i>young</i> ,	iūniōs- <i>younger</i> .	—

Sēniōs- *older* has no corresponding positive : see § 207. 1.

* In adding the suffixes of the comparative and superlative the vowels *a*, *o*, *i*, at the end of the crude form of the positive are discarded.

† The forms with *ū* are the oldest. They were used by Terence, &c., down to Cicero, inclusive.

‡ From *plē*- 'full,' the root of *plē-no*-, is formed *plē-iōs*- contracted into *plous*- and *plūs*-. Compare the Greek *πλε-iov* and *πλε-ov*.

|| These are used in the singular in poetry.

NUMERALS.

- 247 Cardinal numbers answer to the question, *quōt* ? (undeclined) *how many* ? as, *one, two, three, &c.* ; or *tōt* (undecl.) *so many*.
- 248 Ordinal numerals state the place occupied in a rank or series. They answer to the question *quōto-* or *-ta-* N. *quōtis, -tā, -tum* ? *occupying what place in the series* ?* answer, *first, second, third, &c.* ; or *tōto-* or *-ta-* *occupying such a place*.
- 249 Distributives answer to the question, *quōtāno-* or N. pl. *quōtāni, -ae, -ā* ? *how many at a time* ? *one at a time, two at a time, &c.* ; or the preposition *by* may be used, *by twos, by threes, &c.* ; or the word *each*, as, *two each, three each, &c.*
- 250 The numeral adverbs answer to the question, *quōtiens* or *quōtīs* ? *how often* ? *once, twice, thrice, four-times, &c.* ; *tōtiens* or *tōtīs* *so often*.
- 251 *Roman Symbols*.—The symbols for 1, 10, 100, 1000, seem to have consisted of one, two, three, and four lines respectively : viz. I, X, C, M ; for the last two of which the more easily written symbols, C, and A or A, were afterwards substituted. The mark for 1000 seems to have suggested those for 10 000, 100 000, &c. viz. A A A, or A A A, &c. The next step was to find symbols for the halves of these numbers, and the most easy course was to take the half of the symbols themselves. Thus, V, L, D or A, A or A, A or A, severally denoted 5, 50, 500, 5000, 50 000. Lastly, modern printers found it convenient to use the existing types for letters, to avoid the expense of new types for the numerical symbols. Hence, in modern Latin books, we find the letters I, V, X, L, C, D, M, and the inverted O, all used in the representation of Latin numerals. It was probably an accident, that of these seven letters, two were the initials of the words for which they stood : viz. C and M, of centum and millē.

* No single English word corresponds to *quōto-*. Such a form as *what-th*, like *fif-th*, *six-th*, would best suit it.

252. NUMERALS.

Arabic Symbols.	Roman Symbols.	Cardinal.	Ordinal.	Distributive. Masc. N. pl. from -o.*	Adverbs.
1	I.	uno-	primo-	singŭli	sēmēl
2	II.	duo-	secundo- or altĕro-	binī	bis
3	III.	tri-	tertio-	ternī or trinī	tēr
4	IIII. or IV.	quattuor	quarto-	quāternī	quāter
5	V.	quinquē	quinto-	quinī	quinq̄uēns†
6	VI.	sex	sexto-	sēni	sexiens
7	VII.	septem	septimo-†	septēni	septiens
8	VIII. or IIX.	octō	octavo-	octōni	octiens
9	VIII. or IX.	nōnem	nōno-	nōtēni	nōuiens
10	X.	dēcem	dēctimo-	dēni	dēciens
11	XI.	undēcim	undēctimo-	undēni	undēciens
12	XII.	duodēcim	duodēctimo-	duodēni	duodēciens
13	XIII.	tredēcim	†tertio-dēctimo-	ternī dēni	terdēciens
14	XIII. or XIV.	quattuordēcim	†quarto-dēctimo-	quāternī dēni	quāterdēciens
15	XV.	quindēcim	†quinto-dēctimo-	quinī dēni	quindēciens
16	XVI.	sēdēcim	†sexto-dēctimo-	sēni dēni	sēdēciens
17	XVII.	septendēcim	†septimo-dēctimo-	septēni dēni	septiens dēciens
18	XVIII. or XIII.	duodeviginti	duodēuicentimo-	duodēuicēni	duodēuiciens
19	XVIII. or XIX.	undēviginti	undēuicentimo-	undēuicēni	undēuiciens
20	XX.	uiginti or uiginti	uicentimo- or uicēntimo-	uicēni	uiciens
21	XXI.	uiginti unus	†primo-et-uicentimo-	uicēni singŭli	sēmēl-et-uiciens
22	XXII.	uiginti duō	†altĕro-et-uicentimo-	uicēni binī	bis-et-uiciens

23 &c.	XXIII. &c.	ulgiuti trēs &c.	șutensũmo- &c.	uicēni terni &c.	tēr-et-ulciens &c.
30	XXX.	trīgintā†	tricensũmo-	trēcēni	triciens
40	XXX. or XL.	quādrāgintā	quādrāgensũmo-	quādrāgēni	quādrāgiens
50	L.	quinquāgintā	quinquāgensũmo-	quinquāgēni	quinquāgiens
60	LX.	sexagintā	sexāgensũmo-	sexagēni	sexāgiens
70	LXX.	septuāgintā	septuāgensũmo-	septuāgēni	septuāgiens
80	LXXX. or XXX.	octōgintā	octōgensũmo-	octōgēni	octōgiens
90	XO.	nōnāgintā	nōnāgensũmo-	nōnāgēni	nōnāgiens
100	C.	centum	centensũmo-	centēni	centiens
200	CC.	dūcento-	dūcentensũmo-	dūcēni	dūcentiens
300	CCG.	trēcēto-	trēcētentensũmo-	trēcēni	trēcēntiens
400	CCCG. or CD.	quādringēto-	quādringētentensũmo-	quādringēni	quādringēntiens
500	D. or IO.	quingēto-	quingētentensũmo-	quingēni	quingēntiens
600	DC.	secento-	secentensũmo-	secentēni	secentiens
700	DCC.	septingēto-	septingētentensũmo-	septingēni	septingēntiens
800	DCCC.	octingēto-	octingētentensũmo-	octingēni	octingēntiens
900	DCCCG.	nongēto-	nongētentensũmo-	nongēni	nongēntiens
1,000	M. or CIO.	mīli- (n.)	millensũmo-	singulā mīliā (n.)	miliens
2,000	MM.	**dūo or binā mīliā	bis millensũmo-	binā mīliā	bis miliens
5,000	IOO.	quinquēorquinā mīliā	quinquēniens millensũmo-	quinā mīliā	quinquēniens miliens
10,000	CCIOO.	dēcēni or dēnā mīliā	dēcēniens millensũmo-	dēnā mīliā	dēcēniens miliens.

* The last four are neut. N. pl.

† Often written and perhaps commonly pronounced *quinquies*, *sexies*, &c.

‡ Often written in later writers *septimo*, *decimo* &c.

§ So also *tricesimo* &c.

** The last three are neut. N. pl.

¶ Both parts must be declined.

¶ In later writers *trigintā*, *quadragesimā*, &c.

- 253 *Cardinal Numbers.*—Those from quattuor to centum, both inclusive, are not declined. Mili- is both substantive and adjective. If no smaller number accompany it, it is more commonly used as a substantive. Hence the phrases mille hōmīnum or mille hōmīnēs; trix milia hōmīnum, trix miliā trēcenti hōmīnēs.
- 254 The three first numerals are declined. Uno- *one* makes G. ūnūs, D. ūni. The other cases are regular. The plural is used with those substantives which with a plural form have a singular meaning: as, N. pl. ūnā castrā *one camp*.
- 255 Duo- *dua- two* is declined thus: Plur. N. duō duae duō, Ac. duō or duōs, duās, duō, G. duōrum duārum duorum or m. f. n. duum, D. and Ab. duobūs duābūs duobūs. In the same way is declined ambo- amba- *both*, except as to the quantity of ambō.*
- 256 Tri- *three* is declined regularly.
- 257 Milli- or mili- *thousand* is declined: Sing. for all cases millē, Plur. N. V. Ac. miliā, G. milium, D. and Ab. milibūs.†
- 258 From 13 to 19 there occur also dēcem et trēs, &c. Between 20 and 100 there are two forms, viz. uiginti unūs or unūs et uiginti, &c. Above 100, the greater number precedes: as, trēcenti sexāgintā sex or trēcenti et sexāgintā sex.
- 259 The practice of prefixing the smaller number to the greater in order to denote subtraction, as IV (one from five), IIX (two from ten), extended also to the names. Hence duōdēuiginti, 18; undēuiginti, 19; duōdētrīgintā, 28; undētrīgintā, 29; duōdēquādrāgintā, 38; undēquādrāgintā, 39; and so on to duōdēcentum, 98; undēcentum, 99. Series of the same kind belong to the ordinals, distributives and adverbs.
- 260 The high numbers were chiefly required for representing money. Here abbreviations were found convenient. Thus millions of *sesterces* were commonly denoted by adverbs alone, the words centēnā miliā being omitted: as, dēciens *ten times* (a hundred thousand) *sesterces*, that is, a million *sesterces*; uiciens *twenty times* &c., or two million *sesterces*.
- 261 *Ordinal Numbers.*—From 13 to 19 there are also sometimes found dēcimū tertius and dēcimūs et tertius, &c. Between 20

* See Prof. Ramsay's Latin Prosody.

† A single *l* was preferred before the vowel *i*: so that from *uilla*- 'a farm' comes *uillco*- m. 'a farm-bailiff.'

and 100 there are two forms, *uicēnsūmus quartūs* or *quartūs* et *uicēnsūmus*, &c. For 21, 31, 41, &c., *ūntis* et *uicēnsūntis*, *āna* et *uicēnsūnā* or *ūnetuicēnsūnā*, &c. frequently occur.

- 262 *Distributive Numerals*.—These are also used as cardinal numbers with those nouns which with a plural form have a singular meaning: as, N. *binæ aedēs* *two houses*, *binæ littērae* *two letters* or *epistles*. *Duae aedēs*, *duae littērae*, would signify *two temples*, *two letters of the alphabet*. With *ūno*—there could not be the same confusion: hence *ūnā littērā*, *ūnæ littērae*, signify respectively *one letter of the alphabet*, *one letter* or *epistle*. The distributives* are often used by the poets for the cardinals.

- 263 *Adverbs*.—Between 20 and 100 there are three expressions: *his* et *uiciens*, *uiciens* et *his*, *uiciens his*. *Bis uiciens* would mean *twice twenty* or *forty times*.

- 264 There is a series formed from *plīca*—a flat surface or fold, answering to *quōtū-plīci* or *-plēc*-, N. *quōtūplex* *how many fold?* viz. *sim-plīci*†, *dū-plīci*-, *trī-plīci*-, *quādrū-plīci*-, *quincū-plīci*-, ———, *septem-plīci*-, ———, ———, *dēcem-plīci*-, and *centum-plīci*-.

- 265 There is a series of similar meaning, with crude form ending in *plo*—(=to our *full*) and answering to *quōtūplo*—? viz. *sim-plo*-, *dūplo*-, *trīplo*-, *quādrūplo*-, *quincūplo*-, ———, *septūplo*-, *octūplo*-.

- 266 There is a series with suffix *rio* formed from the distributives, containing *two*, *three*, &c.: viz. ———, *binārio*-, *ternārio*-, *quāternārio*-, *quinārio*-, *sēnārio*-, *septēnārio*-, *octōnārio*-, &c.

- 267 There is a series with suffix *no*, formed from ordinal series, belonging to the *first*, *second*, &c.: viz. *primāno*-, *sēcundāno*-, *tertiāno*-, &c. These terms are chiefly used to denote the legion to which a soldier belongs. Hence, in the higher numbers are found such forms in the nom. as *tertia-dēcūmā-nūs*, *tertia-et-uicēnsūmā-nūs*; where the feminine form of the first part seems to be determined by the gender of the Latin word *légion*-.

- 268 Fractions are expressed by the ordinal series with *parti*—or

* The distributives are also used in phrases of multiplication, as *quater quini* ‘four times five men.’

† Not from *sinē plōā*, but from an old root *sim* or *sīm* ‘one,’ which is also found in *singulō*-, *simplo*-, *simili*-, *sinoero*-, *sēmel*, *stimul*; Gr. *ἅμα*, *οὐδαμῶς*, *ἅπλοος*; Eng. *same*; Germ. *sammlung*, &c.

part-*part* expressed or understood: *as*, nom. $\frac{1}{3}$, *tertiā pars*; $\frac{2}{3}$, *tres septimae*.

- 269 But many shorter forms were employed. Thus, when the numerator is one less than the denominator: *as*, nom. $\frac{2}{3}$, *duae partes*, *two parts out of three*; $\frac{3}{4}$, *tres partes*, *three parts out of four*, &c.

- 270 Again, when the denominator is 12, the unit or whole being represented by *assi*-, *N.* *as* (our *ace*), the parts are

$\frac{1}{12}$ uncia- (our <i>ounce</i> and <i>inch</i>)	$\frac{7}{12}$ septunci-, n. septunx
$\frac{2}{12}$ or $\frac{1}{6}$ sextanti-, nom. sextans	$\frac{8}{12}$ or $\frac{2}{3}$ besii-, n. bes
$\frac{3}{12}$ or $\frac{1}{4}$ quadranti-, n. quadrans	$\frac{9}{12}$ or $\frac{3}{4}$ dōdranti- (from <i>dē-quadranti</i> -)
$\frac{4}{12}$ or $\frac{1}{3}$ trienti-, n. triens	$\frac{10}{12}$ or $\frac{5}{6}$ dextanti- (from <i>dē-sextanti</i> -)
$\frac{5}{12}$ quincunci-, n. quincunx	$\frac{11}{12}$ de-unci-, n. deunx
$\frac{6}{12}$ or $\frac{1}{2}$ sēmissi-, n. sēmis	

- 271 Fractions were also expressed by the addition or multiplication of other fractions: *as*, nom. *tertiā septimā*, $\frac{1}{3}$ of $\frac{1}{7}$, or $\frac{1}{21}$; *tertia et septimā*, $\frac{2}{3} + \frac{1}{7}$ or $\frac{19}{21}$.

- 272 Mixed numbers were denoted by the Latin for the fractional part accompanied by that number of the ordinal series which exceeds by unity the given whole number. Thus, nom. $3\frac{1}{4}$ is *quadrans quartūs*; $5\frac{1}{2}$, *sēmis sextūs*; $2\frac{1}{2}$, *sēmis terciūs*, or rather, by contraction, *sestertiūs*. The last quantity, viz. $2\frac{1}{2}$, was represented in symbols by adding *s*, the initial letter of *sēmis*, to the symbol for *two*, with a line running through the whole symbol, as in our own lb, £, for pounds; thus, \overline{IISS} . But printers have found it convenient to substitute the letters HS.

PRONOUNS.

- 273 Pronouns are, strictly speaking, substantives, adjectives, adverbs, &c., and therefore belong to those heads of grammar; but it is convenient to discuss them separately, partly because they sometimes exhibit the suffixes in a more complete, sometimes in a less complete form than other words belonging to the same parts of speech, and partly because they are so much used.

PERSONAL PRONOUNS.

274	FIRST PERSON.	275	SECOND PERSON.
	C.F. not known,* <i>I, &c.</i>		C.F. <i>těb- thou, &c.</i>
	<i>Sing.</i> <i>Plur.</i>		<i>Sing.</i> <i>Plur.</i>
	<i>N.</i> <i>ěgo</i> <i>nōs</i>		<i>N.</i> <i>tū</i> <i>uōs</i>
	<i>V.</i> — —		<i>V.</i> <i>tū</i> <i>uōs</i>
	<i>Ac.</i> <i>mě</i> <i>nōs</i>		<i>Ac.</i> <i>tě</i> <i>uōs</i>
	<i>G.</i> <i>meī</i> <i>nostrum or -rī</i>		<i>G.</i> <i>tuī</i> <i>uostrum or -rī</i>
	<i>D.</i> <i>mihi or mī</i> <i>nōbīs</i>		<i>D.</i> <i>tībi</i> <i>uōbīs</i>
	<i>Ab.</i> <i>mě</i> <i>nōbīs</i>		<i>Ab.</i> <i>tě</i> <i>uōbīs</i>

276 For the pronoun of the third person, viz. *he, she, it*, the several parts of the adjective *eo-* or *i-* are used.

277 The nominatives of these pronouns are not expressed unless emphatic, because the personal suffixes of the verbs already denote the persons.

REFLECTIVE PRONOUNS.

- 278 Reflective pronouns refer to the person or thing expressed in the nominative case. In English the word *self* is used for this purpose.
- 279 Reflective pronouns, from their very nature, can have no nominative or vocative.
- 280 In the first and second persons, the common personal pronouns are used, viz. *mě, meī &c.*, *tě, tuī &c.* For the third person the several cases formed from the crude form *sěb- self* are used without any distinction for number or gender, to signify *himself, herself, itself, themselves*.

C.F. *sěb-† self*.Ac. *sě*, G. *suī*, D. *sībi*, Ab. *sě*.*Remarks on the Pronouns Ego, Tu, Se.*

- 281 Ac.—*Med* and *ted* are used by old writers, as *Plautus*, for *mě* and *tě*. *Mě, tě, sě*, are also doubled, as *mēmě, tētě, sēsě*. The two first are rare, and only used to give emphasis. *Sēsě* is not uncommon. *Mehe* is an antiquated form for *mě*.

* Probably *ěgōmēt* (corresponding to the Sanscrit *asmāt*), or rather *měgōmēt*. Compare too the Greek *ἡμετ-* (for *ἐγμετ-*) of *ἡμετερος*, implied also in (*ἡμεες*) *ἡμεῖς*.

† The same as the old English adjective *sib* 'related,' still preserved in Scotch. In Greek the form is *σφε-*, whence *σφε, σφετερος, &c.*

- 282 G.—*Mis* and *tis* are antiquated forms, found in Plautus.
- 283 D.—*Mi* is rarely used in prose writers. *Mē*, *tē* or *tibe*, *sibe*, are severally antiquated forms for *mihi*, *tibi*, *sibi*.
- 284 Ab.—*Med* and *ted* are found in old writers.
- 285 G. pl.—These are merely genitives of the possessive adjectives *nostrō*-, *uostrō*-. Indeed *nostrōrum*, *uostrōrum* for the *m*., and *nostrārum*, *uostrārum* for the *f*., are found in old writers. *Vestrum*, *uestri*, with an *e*, are used by later writers. The genitives *nostrī*, *uostrī* are used only in the objective sense. (See § 927.) *Nostrum*, *uostrum* are required in partitive phrases. (See § 922.)
- 285.1 D. and Ab. pl.—*Nis* for *nōbis* is given in Festus.

DEMONSTRATIVE PRONOUNS.

- 286 The three demonstrative pronouns are adjectives, which point as it were with the finger to the place occupied: *as*, *ho- this near me*, *isto- that near you*, *illo- that yonder*.

- 287 *Illo-* (older form *ōlo-** or *ollo-*) *that yonder*.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>N.</i> illē	illā	illū	<i>N.</i> illī	illae	illā
<i>Ac.</i> illum	illam	illū	<i>Ac.</i> illōs	illās	illā
<i>G.</i> illiūs	illiūs	illiūs	<i>G.</i> illōrum	illārum	illōrum
<i>D.</i> illi	illi	illi	<i>D.</i> illis	illis	illis
<i>Ab.</i> illō	illā	illō	<i>Ab.</i> illis	illis	illis

- 288 In the same manner is declined *isto- that near you*.†
- 289 To the three demonstratives, and to the adverbs derived from them, the demonstrative enclitic *cē* or *c* (*look, lo*) is often added for the sake of greater emphasis.

- 290 *Illo-* with enclitic *cē*.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>N.</i> illc	illaec	illōc or illūc	<i>N.</i> illcē	illaec	illaec
<i>Ac.</i> illunc	illanc	illōc or illūc	<i>Ac.</i> illoscē	illascē	illaec
<i>G.</i> illiūscē	illiuscē	illiuscē	<i>G.</i> illōrunc	illārunc	illōrunc
<i>D.†</i> illc	illc	illc	<i>D.</i> illiscē	illiscē	illiscē
<i>Ab.</i> illōc	illāc	illōc	<i>Ab.</i> illiscē	illiscē	illiscē

* See § 1173.1.

† The *Mss.* often drop the *i*, as Hor. Ep. II. 2. 163, *nempē mōdō sto*. (See Lachmann's *Lucretius*.)

‡ The dative *illc* is only used as an adverb.

- 291 In nearly all those cases which end in *c*, the *c* may be added : as, Ac. m. *illuncē*, &c.
- 292 In the same manner is declined *isto-* with *cē*.
- 293 If, besides the enclitic *cē*, the enclitic *nē* *whether* is also added, the first enclitic takes the form *ci* throughout : as, *illicinē illacē illōcinē* &c. ; *isticinē istacē istōcinē* &c. ; *hicinē hacēinē hōcinē* &c.
- 294 Many of the cases from *ho-* alone, have disappeared from the language, their places being supplied by those formed from *ho-* with *cē*. Hence in part the irregularities of the following declension.

- 295 *Ho- this*, partly with, partly without the suffix *cē*.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. <i>hic</i>	<i>haec</i>	<i>hōc</i>	N. <i>hī</i>	<i>hae</i>	<i>haec</i>
Ac. <i>hunc</i>	<i>hanc</i>	<i>hōc</i>	Ac. <i>hōs</i>	<i>hās</i>	<i>haec</i>
G. <i>hūiūs</i>	<i>hūiūs</i>	<i>hūiūs</i>	G. <i>hōrum</i>	<i>hārum</i>	<i>hōrum</i>
D.* <i>huic</i>	<i>huic</i>	<i>huic</i>	D. <i>hīs</i>	<i>hīs</i>	<i>hīs</i>
Ab. <i>hōc</i>	<i>hāc</i>	<i>hōc</i>	Ab. <i>hīs</i>	<i>hīs</i>	<i>hīs</i>

- 296 Those cases which do not end in *c*, as here declined, may have that enclitic added : as, G. *hūiuscē* ; N. pl. m. *hicē*, f. *haecē* or *haec* ; Ac. *hoscē*, &c.
- 297 An old form of the D. or Ab. pl. is *hībūs*.
- 298 The adverbs from *illo-* (or *ōlo-*) are *illō* or *illōc* or *illūc* to *yonder place, thither* ; *illim* or *illinc* from *yonder place* ; *illi* or *illic* in *yonder place, yonder, there* ; *illā* or *illāc* by *yonder road, along that line* ; and *ōlim†* formerly or *hereafter, in those days*. See also Table of words derived from prepositions.
- 299 The adverbs from *isto-* are, *istō* or *istōc* or *istūc* to *the place where you are, to your part of the country* ; *istim* or *istinc* from *the place where you are* ; *istī* or *istic* where *you are* ; *istā* or *istāc* along *the place or country where you are*.
- 300 The adverbs from *ho-* are, *hōc* or *hūc* *hither, towards me* ; *hinc* hence, from *me, from this time* ; *hic* here, near *me* ; *hāc* along *this road, by me* ; and *sī* (very rare), more commonly *sic*, so, thus, in *this way*.

* *Hic* is the form of the dative when used as an adverb.

† Unless *ōlim* be the equivalent in form of our *whilom*, an old dative of *while*, and signifying 'at times.'

LOGICAL PRONOUNS.

301 Logical pronouns refer only to the *words* of a sentence. To these belong *i-* or *eo-* *this* or *that*, and *qui-* or *quo-* *which*, &c.

302 *I-* or *eo-** *this* or *that*.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. <i>is</i>	<i>eā</i>	<i>id</i>	N. <i>ii</i> or <i>i</i> or rather <i>hī</i>	<i>eae</i>	<i>eā</i>
Ac. <i>eum</i>	<i>eam</i>	<i>id</i>	Ac. <i>eōs</i>	<i>eās</i>	<i>eā</i>
G. <i>eiūs</i>	<i>eiūs</i>	<i>eiūs</i>	G. <i>eōrum</i>	<i>eārum</i>	<i>eōrum</i>
D. <i>eī</i>	<i>eī</i>	<i>eī</i>	D. { <i>eīs</i> <i>iīs</i> or <i>is</i> or rather <i>his</i> for all genders.		
Ab. <i>eō</i>	<i>eā</i>	<i>eō</i>	Ab. { <i>ders</i> .		

303 Old forms are N. *hīs*,† Ac. *im* or *em*, D. or Ab. pl. *ībūs* and *eābūs*.

304 The adverbs from *i-* or *eo-* are, *eō* to *this* or to *that* place or degree, *thither*; *indē* (in compounds *im* or *in*, as *exim* or *exin*) from *this*† —, from *that* —, *thence*; *ībi* in or at *this* —, in *that* —, *there*, *then*; *eā* along *this* or *that* line or road; *ītā* *thus*, *so*; *iam* *now*, *already*, *at last*.

305 *Qui-* or *quo-*‡ *which*, *what*, *who*, *any*.

Singular.		
Masc.	Fem.	Neut.
N. <i>quīs</i> or <i>quī</i>	<i>quae</i> or <i>quā</i>	<i>quīd</i> or <i>quōd</i>
Ac. <i>quem</i>	<i>quam</i>	<i>quīd</i> or <i>quōd</i>
G. <i>quōiūs</i> or <i>cūiūs</i> for all genders		
D. <i>quoi</i> or <i>cui</i> or <i>cūi</i> for all genders		
Ab. <i>quō</i> or <i>quī</i>	<i>quā</i> or <i>quī</i>	<i>quō</i> or <i>quī</i>
Plural.		
Masc.	Fem.	Neut.
N. <i>quī</i>	<i>quae</i>	<i>quae</i> or <i>quā</i>
Ac. <i>quōs</i>	<i>quās</i>	<i>quae</i> or <i>quā</i>
G. <i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
D. Ab. <i>quibūs</i> or <i>quīs</i> for all genders.		

* An older c.f. was *in*, whence *in-dē* adv. 'from this place.' Compare the Greek *en-ther*, as illustrated by *enko-ther*, *eme-ther*.

† Fest. sub voce 'Muger.'

‡ For the blanks insert *time*, *place*, &c., as it may be.

§ An older c.f. was *quin* or *cun*, whence *un-dē* (for *cundē*, compare *si-cundē*) 'from what place.'

- 306 Of the double forms, *qui* N. and *quōd* are adjectives; *quis* commonly a substantive, rarely an adjective; *quid* a substantive only.
- 307 *Qui-* or *quo-* is called a *relative* when it refers to a preceding word, as, *the person who* —, *the thing which* —, *the knife with which* —, &c. To the relative belong all the forms except *quis* *quā* and *quid*.
- 308 It is called a *direct interrogative* when it asks a question, as, *who did it?* and an *indirect interrogative* when it only speaks of a question, as, *we do not know who did it*. To the interrogative belong all the forms, except *quā*.
- 309 It is said to be used *indefinitely* when it signifies *any*. In this case it is placed after some word to which it belongs; very commonly after *si*, *nē*, *num*, *ec*, *āli*. All the forms are used in this sense, but *quā* is more common than *quae*.
- 310 N. Ac.—*Quis* and *quem* in old writers are sometimes feminine.
- 311 G. D.—*Quōiūs* and *quoi* are older than the other forms. They appear to have been used by Cicero. An old genitive *cui* occurs in the word *cui-cui-mōdi* of *whatever kind*.
- 312 Ab.—*Qui* is the older form, and is only used by the later writers in particular phrases: as, 1. *quicum* = *quocum* m. or n.; 2. without a substantive in the sense *wherewith*; 3. as an interrogative, *by what means, how?*
- 313 N. pl.—*Quēs* is a very old form.
- 314 D. and Ab. pl.—*Quis*, sometimes written *queis*, is the older form of the two.
- 315 The adverbs from *quo-* or *qui-* are, *quō* *whither, to what* —; *undē* (formerly *cundē*) *from what* —, *whence*; *ūbi* (formerly *cūbi*) *in what* —, *where, when*; *quā* *along what road or line, &c.*
- 316 The conjunctions from *quo-* or *qui-* are, *quom* *quum* or *cum* *when*; *quando* *when*; *quam* *how*; *quārē* (*quā* *rē*) *quār* or *cūr* *why*; *tū* (formerly *cūt*) or *tūi* *how, that, as*; *quōd* *that, because, &c.*

OTHER PRONOMINAL ADJECTIVES, &c.

- 317 The following adjectives are derived from *quo-* or *qui-*: *quanto* *how great*; *quāli* *like what, of what kind*; *quōt* (undeclined) *how many* (whence *quōtiens* *how often*); *quōto-* *occupying what place in a series*.
- 318 From an old root, *to-* *this*, are derived the adjectives, *tanto-* *so great*; *tāli-* *like this, of this kind*; *tōt* (undecl.) *so many* (whence

- tōtiens *so often*; tōto- *occupying this place*; also the adverbs tam *so*; tum or (with the enclitic cē) tunc *then*.
- 319 Of pronominal origin are, nam *thus* or *for*, and num *now* (Greek *νυν*), an old word still used in etiam-num *even now, still*, and in nūdius tertius *now the third day, two days ago*. In common use the enclitic cē is always added, as, nunc *now*.
- 320 Ali is prefixed to many of the relative forms: as, aliqui- *any, some* (emphatic), declined like qui- *any*; N. n. aliquantum *some, a considerable quantity*; aliquot (undeclined) *some, a considerable number, &c.*
- 321 Ec is prefixed: as, equi- &c. *whether any?* equando *whether at any time?*
- 322 Num *whether*, si *if*, nē *not*, are also prefixed: as, numqui- *whether any*, siqui- *if any*, nēqui- *lest any*. N. numquis, siquis, nēquis, &c.
- 323 Of the adverbs formed from aliqui-, nēqui-, numqui-, siqui-, many take the old initial *c*, as alī-cūbi, alī-cundē, &c.
- 324 Vtēro- (originally cū-tēro-)—generally an interrogative, *which of the two?* and sometimes a relative, *he of the two, who*; and after si, *either*, as, si vtēro- *if either*—has G. utrū, D. utrī. Hence neutēro- N. neutēr, &c. (formerly ne-cūtēr) *neither*.*
- 325 Ipsa- *self, very*, is declined, N. ipsū or ipse ipsum, Ac. ipsum ipsam ipsum, and the rest like illo-.
- 326 The N. ipsū is found only in old writers, as Terence. Apse or 'pe undeclined is sometimes found in old writers instead of the proper case of ipso-: as, re-apse for re-ipsa, campe for eam ipsam, &c.
- 327 Alio- *one, another*, has G. alius, D. alii, and N. and Ac. neut. sing. aliud, and the rest like illo-. From a crude form ali- are derived the old N. m. f. alius, n. aliud, and the adverbs alibi *elsewhere*, aliter *otherwise*.

* The plural of those words which have the suffix *tro* must be carefully distinguished from the singular. Thus,

- N. sing. utrū which of the two individuals.
 N. pl. utrī which of the two classes, parties, nations, armies, &c.
 N. sing. aliter one of the two individuals.
 N. pl. aliterī one of the two classes, parties, nations, armies, &c.
 N. sing. uterque both of the two individuals.
 N. pl. utrique both of the two classes, parties, nations, armies, &c.
 N. sing. neuter neither of the two individuals.
 N. pl. neutri neither of the two classes, parties, nations, armies, &c.

- 328 When *ālio-* is used in two following sentences, it is translated by *one* —, *another* —; or *some* —, *others* —: as, *ālius ridet, ālius lācrīmat one laughs, another cries; ālios caedit, ālios dīmittit he kills some, and lets others go.*
- 329 When *ālio-* is used twice in the same sentence, that sentence is commonly translated twice over: as, *āliūd āliō tempōrē one thing at one time, another at another; or by each other: as, ālii āliis prōsunt they do good to each other.*
- 330 *Altēro-* (from *āli-*) *one of two, another of two, the second*, has G. *altērīus*, D. *altēri*; but *altērīus* occurs in poetry.*
- 331 When *altēro-* is used in two following sentences, it is translated by *the one* —, *the other* —: as, *alter ridet, alter lācrīmat the one laughs, the other cries.*
- 332 When *altēro-* is used twice in the same sentence, it is commonly translated by *each—other*: as, *altēr altērum uolnērat each wounds the other.*
- 333 As *āli-* and *qui-* form *āliqui-*, so from *altēro-* and *ūtēro-* is formed *altēr-ūtēro-* *one of the two*, which is declined in both parts; but elision generally takes place if the first part end in a vowel or *m*: as, N. *altērūtēr altēr'ūtēr altēr'ūtēm* &c., but G. *altērīus-ūtīrīus*.
- 334 *Ullo-* *any* (a diminutive from *ūno-* *one*) has G. *ullīus*, D. *ulli* &c. It is accompanied by a substantive, and is used only in negative sentences. Hence *ullo-* *none*, declined like *ullo-*.
- 335 Many enclitics are added to the pronouns to give emphasis to them: viz.
- 336 *Quīdem*: as, *ēquīdem*, for *ēgō quīdem I at least.*
- 337 *Mēt*: as, *ēgōmēt I myself; uōsmēt you yourselves.* It is commonly followed by *ipsē*: as, *suismēt ipsi praesidiis they themselves with their own troops.*
- 338 *Tē*, only with the nominative *tū*: as, *tūtē thou thyself.*
- 339 *Cē*, only with the demonstrative pronouns. See §§ 286–300.
- 340 *Pōtē*: as, *ut-pōtē inasmuch as, as.*
- 341 *Ptē*, in certain old forms: as, *mihiptē, meptē*; and above all with the ablatives, *meoptē, meaptē, suoptē, suaptē*, &c.
- 342 *Dem*, with the pronoun *i-* or *eo-*: as, *i-dem the same.* The N. m. drops the *s*, but leaves the vowel long; the N. and Ac. neut. take no *d*, and have the vowel short. In the Ac. sing. and

* See note p. 54.

G. pl. the final *m* becomes *n* before *d*. Thus, N. Idem eā-dem Idem, Ac. eun-dem ean-dem Idem &c. So also with tōt, tōtī-dem (undecl.) *precisely as many*; and with tanto-, N. m. tantus-dem, &c. *of the same magnitude*.

- 343 Dam, with quo- or qui-. N. quī-dam quā-dam quid-dam or quod-dam, Ac. quen-dam quan-dam quid-dam or quod-dam &c. *a certain person or thing*. It is used when a person cannot or will not state whom or what he means, and often serves to soften adjectives which would express too much: as, divīnā quaedam eloquentiā *a certain godlike eloquence, a sort of godlike eloquence, I had almost said a godlike eloquence*. From quidam is derived quondam *at some former or future time, formerly, hereafter*.
- 344 Quam, with quo- or qui-: as, N. quisquam quaequam quidquam or quicquam &c. *any*, in negative sentences. It is commonly used without a substantive. See ullo-above. From quisquam are formed the adverbs umquam or unquam (originally cumquam) *ever*; from whence nunquam *never*, nē-quisquam *in vain*, haudquāquam *in no way, by no means*, neutiquam or rather nūtiquam *in no way, by no means*, usquam *any where*, nusquam *no where*.
- 345 Piam (probably another form of preceding suffix), with quo- or qui-: as, N. quispiam quaepiam quidpiam or quodpiam &c. *any* (emphatic). From qui-piam comes the adverb uspiam *any where*.
- 346 Nam: as, N. quisnam or quīnam quaenam quidnam or quodnam &c. *who, which?* in interrogations (emphatic); and N. ūternam *which of the two?* in interrogations (emphatic).
- 347 Quē (this enclitic is probably a corruption of the relative itself): as, N. quisquē quaequē quidquē or quodquē &c. *every, each*; whence the adverbs ūbiquē *every where*, undīquē *from every side*, ūtīquē *any how, at any rate*, usquē *every step, every moment*; also N. ūterquē ūtrāquē ūtrumquē *each of two, both*.
- 348 Quisquē in old writers is used in the same sense as quīcunquē.
- 349 Quisquē is generally placed—1. after relatives and relative conjunctions: as, ut quisquē uēnit *as each arrived*; 2. after reflexive pronouns: as, prō sē quisquē *each for himself*; 3. after superlatives and ordinal numerals: as, optimus quisquē *all the best men*, dēcīmus quisquē *every tenth man*, quōtus quisquē? *(every how many? how few?)*
- 350 Cumquē or cunquē (an old variety of quisquē): as, N. quīcunquē quaecunquē quodcunquē &c. *whoever, whosoever, whichever, whatever*: so also N. ūtercunquē ūtrācunquē ūtrumcunquē &c.

whichever of the two; N. m. *quantuscunquē* &c. *how great soever*, *quandōcunquē* *whensoever* &c. *Cunquē* may be separated from the other word: as, *qui mē cunquē uidit* *whoever saw me*. *Quicunquē* is rarely used as an indefinite, *any whatever*.

- 351 *Vis* (*thou wishest*, from *uōl-wiēh*): as, N. *quīuis quaeuis quiduis* or *quoduis* &c. *any one you please* (the best or the worst), a universal affirmative; whence *quamuis* *as much as you please*, *no matter how* —, *though ever so* —; and *ūteruis ūtrāuis ūtrumuis* *whichever of the two you please*.
- 352 *Lūbet* or *libet* (*it pleaseth*): as, N. m. *quīlūbet* &c. *any one you please*; and N. m. *ūterlūbet* &c. *whichever of the two you please*.
- 353 Relative forms are often doubled. Thus, *qui*-doubled: as, N. m. *quisquīs*,* n. *quidquid* or *quicquid* *whoever*, *no matter who*; whence *cuiusmōdi*, a genitive, *of whatever kind*, and *quōquō mōdo* *in any way whatever*.
- 355 *Quanto*-doubled: as, N. m. *quantusquantūs* &c. *how great soever*, *no matter how great*.
- 356 *Quāli*-doubled: as, N. m. *quālisquālis* &c. *whatever-like*, *no matter what-like*.
- 357 *Quōt* doubled: as, *quotquōt* (undeclined) *how many soever*, *no matter how many*.
- 358 So also there are the doubled adverbs or conjunctions: *quamquam* *however*, *no matter how*, *although*, and *yet*; *ūtūt* *however*, *no matter how*; *quōquō* *whithersoever*; *undēundē* *whencesoever*; *ūbiūbi* *wheresoever*; *quāquā* *along whatsoever road*.

POSSESSIVE PRONOUNS.

- 359 *Meo*-*mea*-*mine*, *my*.
Tuo-*tua*-*thine*, *thy*, *your*, *yours* (referring to one person).
Suo-*sua*-*his*, *hers*, *her*; *its*; *theirs*, *their*.
Nostēro-*nostēra*-*ours*, *our*; N. *nostēr nostrā nostrum* &c.
Vostēro-*uostēra*- or *uestēro*-*uestēra*-*yours*, *your* (referring to more than one); N. *uostēr uostrā uostrum* &c.
Cūio-*cūia*-*whose*.
- 360 These are all declined regularly, except that the m. V. of *meo*-is *mi*.
- 361 *Suo*- is a reflective pronoun, and can only be used when it refers to the nominative (see § 280). In other cases *his*, *her* or *its* must be translated by the genitive *eiūs* from *i*-, and *their* by the genitive *eōrum* or *eārum*.

* No special form for the feminine in use.

- 362 The adjective *cūio-* is rarely met with, the genitives *cūiūs, quōrum, quārum*, being used in its place.
- 363 The possessive pronouns, if not emphatic, are placed after the noun they belong to. If they are emphatic, they are placed before it.
- 364 From the possessive pronouns are derived :
- Nostrāti- or nostrāt-, N. *nostrās* of our country.
 Vostrāti- or uostrāt-, N. *uostrās* of your country.
 Cūiāti- or cūiāt-, N. *cūiās* of whose country.
- 365 Formed in the same way are *infūmāti-* *belonging to the lowest, summāti-* *belonging to the highest*. All these are declined like *Arpināti-* or *Arpināt-* *belonging to Arpinum*.

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TABLE OF PRONOMINAL ADVERBS.

Ending in	bŷ or ī, dat.	ō (=om) acc.	dē (=θev)* old gen.	ā, abl. fem.
Meaning	where	whither	whence	along what road
ho-	hic	hō, † hōc, ‡ hūc	hinc	hāc
isto-	istī, istīc	istō, istōc, † istūc	istim, istinc	istā, istāc
illo-	illī, illīc	illō, illōc, † illūc	illim, illinc	illā, illāc
i- or eo-	ibī	eō	indē	eā
i- or eo- + dem	ibīdem	eōdem	indīdem	eādem
qui- or quo-	ūbī	quō	undē	quā
ūtēro-	ūtērōbī	ūtērō	ūtīrindē	ūtīrā
ālīo-	ālīūbī	ālīō	ālīundē	ālīā
ālī-	ālībī			
altēro-		altērō§	altīrindē(¶)	
neutēro-	neutrūbī	neutrō		
ālī- + qui- or quo-	ālīcūbī	ālīquō	ālīcundē	ālīquā
sī + qui- &c.	sīcūbī	sīquō	sīcundē	sīquā
nē + qui- &c.	nēcūbī	nēquō	nēcundē	nēquā
num + qui- &c.	numcūbī	numquō		
qui- doubled	ūbīūbī	quōquō	undeundē	quāquā
qui- or quo- + uis	ūbīuis	quōuis	undēuis	quāuis
qui- &c. + libet	ūbīlībet	quōlībet	undēlībet	quālībet
qui- &c. + quē	ūbīquē	quōquē¶	undīquē	
ūtēro- + quē	ūtērōbīquē	ūtērōquē	ūtīrinquē	ūtīrāquē
qui- &c. + quam		quōquam		quāquam**
qui- &c. + nam	ūbīnam	quōnam		quānam

* See § 790.

† Occurring in *hōrsūm* for *hō-worsūm* 'hitherwards.'

‡ Less used than the other forms.

§ Occurring in *altērō-worsūs* 'towards the other side.'¶ Virtually occurring in *altīrīnsēctūs* 'from the other side.'¶ In *quōquē-worsūs* 'in every direction.'** In *nēquāquam* and *haudquāquam* 'in no way, by no means.'

VERBS.

- 367 An *active* verb denotes action, that is, movement : as, *caed-fell, cut or strike, cūr-run*.
- 368 The person (or thing) from whom the action proceeds is called the *nominative to the verb*.
- 369 The object to which the action is directed is called the *accusative after the verb*.
- 370 A verb which admits a nominative is called *personal* : as, *caed-strike* ; whence *uir caedīt the man strikes*.
- 371 A verb which does not admit a nominative is called *impersonal* : as, *tōna-thunder* ; whence *tōnāt it thunders*.
- 372 A *transitive* verb is one which admits an object or accusative after it : as, *caedit puērū he strikes the boy*.
- 373 An *intransitive* verb is one which does not admit an accusative : as, *cūr-run* ; whence *currīt he runs*.
- 374 The object of a transitive verb may be the agent himself : as, *caedo mē I strike myself, caedis tē you strike yourself, caedit sē he strikes himself, &c.* A verb is then said to be used as a *reflective*.
- 375 In Latin a reflective suffix is added to a transitive verb, so as to give it the reflective sense : as, *uertō I turn, uertōr I turn myself ; uertīs you turn, uertēris you turn yourself ; uertit he turns, uertitūr he turns himself*.
- 376 A reflective verb then denotes an action upon oneself, and in Latin is conjugated in the imperfect tenses with a suffix *s* or *r*.* It will be denoted by an *r* between brackets : as, *uert-(r.) turn oneself*.
- 377 The perfect tenses of a reflective verb are supplied by the verbs *ēs-* and *fu-be*, united with the participle in *to-*.
- 378 An intransitive verb is generally in meaning reflective : as, *cūr-run* i. e. *put oneself in a certain rapid motion, ambūla-walk*

* This suffix is no doubt the pronoun *sē* 'self,' which, as it is not limited in number and gender, was probably at first not limited in person. In some of the Slavonic languages the same pronoun is actually applied to all the persons ; and in the Lithuanian the reflective verb is formed from the simple verb through all the persons by the addition of *s*. The interchange of *s* and *r* has been seen already in the nouns ; another example presents itself in *uertēr-is*, which is formed from *uertis*, precisely as the gen. *pulvēr-is* from the c.f. *pulvis*, and the old pl. gen. *nucēr-um* (see § 8b) from the sing. gen. *nucis*. So also *lapidērūm, regērūm* (Charisius, p. 40 P. tsch.), *bouērūm* (Cato R. R. 62).

i. e. *put oneself in a certain moderate motion* ; but as the object in these cases cannot easily be mistaken, no reflective pronoun or suffix is added.

- 379 When the source of an action (i. e. the nominative) is not known, or it is thought not desirable to mention it, it is common to say that the action proceeds from the object itself. A reflective so used is called a *passive* : thus *uertitūr*, literally, *he turns himself*, is often used for *he is turned*.*

- 380 This passive use of a verb with a reflective suffix is more common than the proper reflective use.

- 381 The nominative to the passive verb is the same as the accusative after the transitive verb, *caedunt puērū* *they strike the boy*, or *caeditur puēr* *the boy is struck*.

- 382 Hence passive verbs can be formed only from transitives.

- 383 An impersonal passive verb however is formed from intransitives† : as, from *nōce- do damage*, *nōcētūr damage is done* ; from *rēsist- stand in opposition, offer resistance*, *rēsistitūr resistance is offered*. When the intransitive verb can be thus expressed by an English verb and substantive, the passive impersonal may be translated by what is also strictly impersonal, the person who does the damage, or offers the resistance, &c. not being mentioned. At times this is impracticable, and it is necessary to use the word *they* or *people* with the active, as from *i- go*, *Itūr they go*.

- 384 Transitive verbs also may form a passive impersonal : as, from *dīc- say*, *dīcītūr† they say* ; but in this case the words of the sentence that follow *dīcītūr* may perhaps be considered as a nominative to it. See Syntax, § 1240.

* Many European languages will afford examples of this strange use of the reflective ; as the German : *Das versteht sich von selbst*, 'that is understood of itself ;' the French : *Le corps se trouva*, 'the body was found ;' the Italian : *Si loda l'uomo modesto*, 'the modest man is praised ;' the Spanish : *Las aguas se secaron*, 'the waters were dried up.' There is something like this in our own language : *the chair got broken in the scuffle*. Nay, children may often be heard to use such a phrase as *the chair broke itself*.

† Where the action of an intransitive verb is to be expressed without mentioning the nominative, the artifice of supposing the action to proceed from the object is of course impracticable, because an intransitive verb has no object. Here a second artifice is adopted, and the action is supposed to proceed from itself ; thus, *nocetur*, literally translated, is 'damage does itself.'

‡ In Italian, *si dice* ; in Spanish, *se dice*. In German it is expressed by *man sagt*, 'man says ;' from which the French have literally translated their *on dit*, originally *hom dit*.

385 A static verb denotes a state : as, *šs- be*, *dormi- sleep*, *išce- lie*, *uŕgla- be awake*, *mětu- fear*.

386 Static verbs generally end in *e*, by which they are sometimes distinguished from active verbs of nearly the same form and meaning : as,

<i>išc- or išci-</i>	<i>throw</i> ,	<i>išce-</i>	<i>lie</i> .
<i>pend-</i>	<i>hang or suspend</i> ,	<i>pende-</i>	<i>hang or be suspended</i> .
<i>sīd- (sīdēre)</i>	<i>alight or sink</i> ,	<i>sīde-</i>	<i>sit or be seated</i> .
<i>čāp- or čāpi-</i>	<i>take</i> ,	<i>hābe-</i>	<i>hold or have</i> .
<i>possīd-</i>	<i>enter upon possession</i> ,	<i>possīde-</i>	<i>possess</i> .
<i>feru-</i>	<i>boil</i> ,	<i>ferue-</i>	<i>be boiling hot</i> .
[<i>cand-</i>	<i>set on fire</i>],	<i>cande-</i>	<i>blaze</i> , & <i>čāle-</i> <i>be hot</i> .
<i>tend-</i>	<i>stretch, strain</i> ,	<i>tēne-</i>	<i>hold tight</i> .
<i>alba-</i>	<i>whiten</i> ,	<i>albe-</i>	<i>be white</i> .

387 A static imperfect is nearly equivalent to the perfect of an active : as, *possēdit he has taken possession*, and *possīdet he possesses or is in possession*; *possēderat he had taken possession*, and *possīdebat he possessed or was in possession*; *possēderīt he will have taken possession*, and *possīdsibit he will possess or be in possession*.

388 Hence many static verbs in *e* have no perfect ; and even in those which appear to have one, the perfect by its meaning seems to belong to an active verb. Thus *frige- be cold* is said to have a perfect *frix-*. The compound *rēfrixit* does exist, but not with a static meaning : thus *unum rēfrixit the wine got or has got cold again*. The form of the perfect itself implies a present *rēfrig-*, not *rēfrige-*.

389 Hence two perfects from active verbs are translated as static imperfects : as, *gno- or gno-so- examine*, whence perf. *gnōuit he has examined or he knows*, *gnōuerat he had examined or he knew*; *consue- or consueso- acquire a habit or accustom oneself*, whence perf. *consueuit he has acquired the habit or is accustomed*, *consueuerat he had acquired the habit or was accustomed*.

390 Two verbs have only the perfect in use, and these translated by English imperfects of static meaning, viz. *ōd-**, *mēmīn-*, whence *ōdit he hates*, *ōderat he hated*, *ōderīt he will hate*; *mēmīnit he*

* These imply an imperfect crude form *ōd-* or *ōdi-* 'take an aversion to,' whence *ōdio-* sb. n. 'hatred;' and *mēm-* 'mind' or 'notice,' whence the sb. f. *men-ti-* or *ment-* 'mind.'

remembers, mēmīnērat he remembered, mēmīnērit he will remember.

- 391 Static verbs are for the most part intransitive; but some are transitive, as those which denote possession, *hābe- hold, tēne- hold tight, keep, posside- possess, sci- know*; and verbs of feeling, as, *āma- love, time- fear.*

IRREGULARITIES OF FORM AND MEANING.

- 392 A static intransitive has sometimes a reflective or passive perfect. Such a verb is commonly called a *Neuter-Passive*: as,

Lat.	English.	Pres. 3 pers.	Perf. 3 pers. masc.
aude-	dare,	audet	ausūs est.
gaude-	rejoice,	gaudet	gāuīsus est.
fid-	trust,	fidēt	fīsūs est.
sōle-	be wont,	sōlet	sōlītūs est.

- 393 To the same class belong several impersonal verbs of feeling, &c.: viz.

mīsere-	denoting pity,	mīsēret	mīsērītum or mīsertum est.
pūde-	„ shame,	pūdet	pūduit or pūdītum est.
pīge-	„ reluctance,	pīget	pīguit or pīgītum est.
taede-	„ weariness,	taedet	taeduit or per-taesum est.
lūbe-	„ pleasure,	lūbet	lūbuit or lūbītum est.
plāce-	„ approbation,	plācet	plācuit or plācītum est.
lice-	„ permission,	licet	licuit or licītum est.

- 394 Some transitive verbs are used without a reflective pronoun or suffix, yet with a reflective or intransitive meaning: as, *fortūnā uertērat fortune had turned i.e. had turned herself.* In these cases the pronouns *mē, tē, sē* &c. are said to be understood.

- 395 This use of a transitive form with a reflective or intransitive meaning is more common in the perfect tenses: as, *rēuertītūr he returns, rēuertēbātūr he was returning, rēuertētūr he will return*; but *rēuertit he has returned, rēuertērat he had returned, rēuertērit he will have returned.* So *dēuertītūr he turns out of the road into an inn, but dēuertit (perf.) he has done so*; *plangītūr he beats himself, but plangit he has beaten himself.*

- 396 Some of the principal verbs which are thus used with both a transitive, and reflective or intransitive meaning, are the following:

<i>Lat.</i>	<i>Trans.</i>	<i>Intrans.</i>	<i>Lat.</i>	<i>Trans.</i>	<i>Intrans.</i>
mōue-	move,	move.	plang-	beat,	beat oneself.
auge-	increase,	increase.	incipi-	begin,	begin.
laxa-	loosen,	get loose.	inclina-	slant,	slant.
lāua-	wash,	wash.	abstine-	keep away,	abstain.
mūta-	change,	change.	rēmīt-	let go again,	relax.
sta-	set up,	stand.	suppēdīta-	keep filling up,	abound.
ru-	put in violent	rush.	præcipīta-	throw headlong,	rush head-
	motion,				long.*

397 In some verbs the transitive meaning, though originally belonging to the word, has become nearly or quite obsolete, as in *prōpēra*- *hasten*, trans. or intrans., *prōpinqua*- *make near* or *approach*.

398 The reflective form seems to have been originally given to some verbs to denote reciprocal action : as,

amplect-ī-mūr	we embrace each other.	parti-mūr	we share together.
conuiciā-mūr	we abuse each other.	proeliā-mūr	we fight each other.
fābūla-mūr	we talk together.	rixā-mūr	we snarl at each other.
lōqu-ī-mūr	we talk together.	sōlā-mūr	we comfort each other.
luctā-mūr	we wrestle together.	sorti-mūr	we cast lots together.
oscilā-mūr	we kiss each other.	sāuiā-mūr	we kiss each other.

399 Many reflective verbs are translated by an English intransitive : as, *prōfic-isc-* (r.) *set out*, *laeta-* (r.) *rejoice*, which have still a reflective sense. These are called *Intransitive Deponents*.

400 Many reflective verbs have so far thrown off the reflective meaning, that they are translated by an English transitive and take a new accusative : as, *mīra-* (r.) *admire*, *uēre-* (r.) *fear*, *amplect-* (r.) *embrace*, *indu-* (r.) *clothe oneself*, *put on*, *sēqu-* (r.) *follow*, *īmīta-* (r.) *make oneself like*, *imitate*. These are called *Transitive Deponents*.

401 Some intransitive verbs, by a slight change of meaning, are used transitively : as, from *horre-* *bristle* or *shudder*, *horret tēnēbrās* *he dreads the dark*; *māne-* *wait*, *mānet aduentum sūs* *he awaits his arrival*; *ōle-* *smell*, *ōlet unguentā* *he smells of perfumes*. This

* It is in this way that *fī-*, only a shortened form of *fāci-*, first signified 'make myself,' and then 'become' or 'am made.' It is indeed probable that the *o* in *fācio* was not always pronounced. This would account for its disappearance in the Italian infinitive *fare* and French *faire*; and would also account for the fact that *fī* is commonly long before a vowel, as *fī-o* 'I am made,' for *fai-o*.

is particularly the case with some neuter pronouns: as, from *lābōra-labour*, *id lābōrat he is labouring at this*. (See § 909.)

- 402 Intransitive verbs may have an accusative of a noun which has the same meaning: as, *ultam ifoundam uult he is living a delightful life*. This is called the *Cognate Accusative* (§ 894).

- 403 Intransitive verbs when compounded sometimes become transitive: as, *uāld-* go*, *šūld- go out, escape*; whence *šūldērē pērtūtīlō* or *ex pērtūtīlō to make one's way out of danger*, or *šūldērē pērtūtīlum to escape danger*;—*uēni-come*, *conuēni-come together, meet*; whence *conuēnīre āliquem to meet one, to go and see a person*;—*grād- or grādi- (r.) march*, *ēgrēd- or ēgrēdi- (r.) march out, leave*; whence *ēgrēdi urbē or ex urbē to march out of the city*, or *ēgrēdi urbem to leave the city*.

- 404 Some transitive verbs when compounded take a new transitive sense, nearly allied to the original meaning, and thus have a double construction: as, *da- put*, *circumda- put round or surround*; whence *circumdārē mūrum urbi to throw a wall round the city*, or *circumdārē urbem mūrō to surround the city with a wall*;—*sēr- sow or plant*, *insēr- plant in, graft*; whence *insērērē pīrum ornō (dat.) to graft a pear on a wild ash*, or *insērērē ornum pīrō (abl.) to engraft a wild ash with a pear*;—*du- put*, *indu- put on, clothe*; *induerē uestem ālicui to put a dress on one*, or *induerē āliquem uestē to clothe one with a dress*.

- 405 The verb then has two forms or voices: the *simple voice* (commonly called the *active*), which does not take the reflective suffix; the *reflective voice* (commonly called the *passive*), which does take it.

PERSONAL SUFFIXES TO VERBS.

- 406 In English the pronouns *I, you or thou, he, she, it, &c.* are prefixed to a verb. In Latin, as in Greek, little syllables with the same meaning are attached to the end of a verb so as to form one word with it.

- 407 The Greek verb in its oldest shape formed from the pronouns *me-me*, *su- or tu-thou*, and *to-this*, the three suffixes *mī, sī, tī*, or, with a short vowel prefixed, *ōmī, ēsī, ētī*.† Now the Latin language has its personal suffixes not unlike these: viz. *ōm, ēs, ēt*.

* See § 451.1.

† Compare the old verb *εἶμι (ēσ-μῖ)*, *εσ-σι*, *εσ-τι*, with the old reflective verb *τυττ-ομ-αι*, *τυττ-εσ-αι*, *τυττ-ετ-αι*.

- 408 The suffix *ōm*, belonging to the first person, is but little altered in sum (=ēsum) *I am*, or in inqu-am* *I say*.
- 409 More commonly the suffix *om* undergoes one of two changes. Either the *m* is lost, as, scrib-o *I write*, for scrib'om†; or, if a vowel precede, the *o* sometimes disappears, leaving the *m*, as, scribēba'm *I was writing*.
- 410 The final *o* of the first person is always long in Virgil‡, but common in later poets.
- 411 The suffixes of the second person, *teſ*, and of the third person, *ti*, also lose their vowel, if the verb itself end in one. Thus, scrib-is *you write*, and scrib-it *he writes*; but scribēbā's *you were writing*, āra's *you plough*, scribēba't *he was writing*, āra't *he ploughs*. So also the *t* is lost in fers *you bring*, fert *he brings*; ēa (for ēa-is) *you are*, est *he is*; and uolt *he wishes*.
- 412 When the suffix *ti* thus loses its vowel by contraction, as, āra-it, ārat *he ploughs*, it might be expected that the syllable would be long; but it is in fact nearly always short. Still in the reflective the right quantity is preserved, scribēbāt-ūr, ārā-tūr; and the old poets, including even Virgil, have examples of a long quantity in such words as versāt, augeāt, accidēt.
- 413 The form of the second person suffix in the perfect is *tū* for *tū*: as, scripsit-ti *you have written*.
- 414 The suffixes of plurality for the nouns were *s* and *um*. (See § 52.) Those employed for the verbs are nearly the same.
- 415 From *ōmē* and *s* is formed the double suffix *ōmēs* 'we' for the old Greek verb. The old Latin prefers *ūmūs*, as in uol-ūmūs *we wish*, sūmūs (=ēs-ūmūs) *we are*, quaes-ūmūs *we ask*. Commonly *īmūs* is written, as scrib-īmūs *we write*.||

* The English language still retains a trace of the first person suffix in the verb *am*.

† See the adverbs of motion towards, where *om* final is similarly reduced to *o*.

‡ *Spondeo* and *nescio* appear to have a short *o* in Virgil, but in reality are to be considered as words of two syllables, *spondo* or *spondyo* and *nescyo*. *Scio* in Italian has become *so*.

§ The English language still retains its suffix of the second person *est*, and of the third person *eth* or *s*, as in *sendest* and *sendeth* or *sends*.

|| See the same interchange of *ūs* *us* and *īmūs* in the superlatives (§ 242), and in the ordinal numerals (§ 252). Nay the Emperor Augustus wrote *simus* (i.e. *īmūs*) for *sumus* in the indicative.

- 416 The *ŕ* is lost after a vowel : as, scribēbā-mūs *we were writing*, ārā-mūs *we plough*.
- 417 From *tu* or *ti* and *s* is formed the double suffix *tis* 'you' (pl.) ; or, with a short vowel prefixed, *ŕtis* : as, scrib-ŕtis *you (pl.) write*.
- 418 The prefixed *i* is lost after a vowel : as, scribēbā-tis *you (pl.) were writing*, ārā-tis *you (pl.) plough*. So also in *es-tis you are*, *fer-tis you bring*, and *uol-tis you wish*.
- 419 The syllable attached to the verb to form the third person plural is *unt* : as, scrib-unt *they write*.
- 420 The *u* is always lost if the verb end in *a* or *e*, and sometimes if it end in *i*. Thus, scribēba-nt *they were writing*, scribe-nt *they will write*, scripsēri-nt *they will have written* ; but audi-unt *they hear*.
- 421 In the imperative mood the suffixes of the second person singular and plural change the *ŕs* into *t*, and *ŕtis* into *ŕt* : as, scrib-ŕ and scrib-ŕt *write*, scribŕtō-tŕ *ye shall write*.*
- 422 The final *ŕ* is lost after a vowel : as, ārā *plough* ; also in *fer bring*, *fāc make*, *dīc say*, *dūc lead*, *ēs be*.

MOODS, &c.

- 423 The *indicative* mood is used for the main verb of a sentence, whether it be affirmative, negative, or interrogative. It is also used in some secondary sentences.

The indicative mood has no special suffix.

- 424 The *imperative* mood commands. Its suffix in the future tense is the syllable *tō* or *tŕ* : as, scrib-ŕtō *thou shalt write*.

- 426 The two tenses of the imperative are commonly united as one.

- 427 The *subjunctive* mood, as its name implies, is used in secondary sentences subjoined to the main verb.

- 428 In some sentences it is not uncommon to omit the main verb, and then the subjunctive mood seems to signify *power*, *permission*, *duty*, *wish*, *purpose*, *result*, *allegation*, *hypothesis* ; whereas in fact these notions rather belong to the verb which is not expressed. Thus the phrase, *Quid fāciam ?* is translated by *What should I do ?* or *What am I to do ?* But the full phrase is *Quid uis fāciam ?* *What do you wish me to do ?*

* So in the Greek, even the indicative has *rustere* for *rusteris*. Compare also the double forms *tristis* and *tristē*, *magis* and *magē*, and above all the second persons of reflexive verbs : *uideris*, *uiderē* ; *uidebaris*, *uidebarē*, &c.

- 429 The suffix of the subjunctive mood cannot be easily separated from those of the subjunctive tenses.
- 430 The *infinitive* mood is also used in secondary sentences subjoined to the main verb. It differs from the subjunctive in that it does not admit the personal suffixes to be added to it.
- 431 The suffix of the infinitive mood is *ēs* or *ērē*: as, *ce-ēs to be*, *scrib-ērē to write*.
- 432 The infinitive mood may also be considered as a neuter substantive undeclined, but differing from other substantives in that it has the construction of a verb with a noun following.
- 433 The *supines* are the accusative and ablative cases of a masculine substantive formed from a verb with the suffix *itū* or *ivū*. The accusative supine has occasionally the construction of a verb with the noun following.
- 434 The accusative supine is in many grammars called the supine active; and the ablative supine, the supine passive.
- 435 The *gerund* is a neuter substantive formed from a verb with the suffix *endo* or *undo*; of which the first vowel is lost after *a* and *e*. In the old writers it has the construction of a verb with the noun following.
- 436 A *participle* is an adjective in form, but differs from adjectives, first, because an adjective speaks of a quality generally, while a participle speaks of an act or state at a particular time; secondly, because a participle has the construction of a verb with the noun following.

ON TENSES IN GENERAL.

- 437 *Tense* is another word for time. There are three tenses: *past*, *present*, and *future*.
- 438 The past and future are boundless; the present is but a point of time.
- 439 As an act may be either past, present, or future, with respect to the present moment, so *yesterday* had its past, present, and future; and *to-morrow* again will have its past, present, and future.

Thus, first in reference to the present moment, we have: Past, *he has written to A*; Pres. *he is writing to B*; Fut. *he is going to write to C*.

Secondly, in reference to yesterday or any other moment now

gone by : Past, *he had written to D*; Pres. *he was writing to E*; Fut. *he was going to write to F*.

Thirdly, in reference to tomorrow or any moment not yet arrived : Past, *he will have written to G*; Pres. *he will be writing to H*; Fut. *he will be going to write to I*.

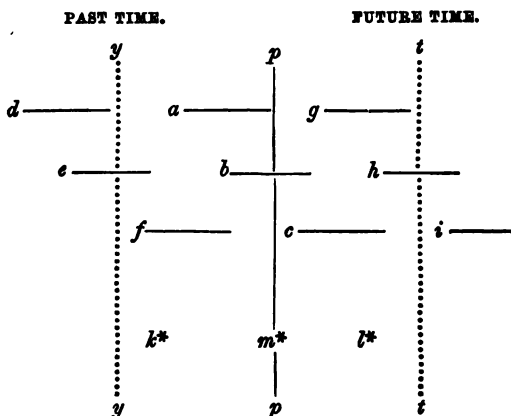
440 Or the same ideas may be arranged as follows :

Action finished, or *perfect* : at a past time, *he had written to D*; at the present moment, *he has written to A*; at a future time, *he will have written to G*.

Action going on, or *imperfect* : at a past time, *he was writing to E*; at the present moment, *he is writing to B*; at a future time, *he will be writing to H*.

Action intended : at a past time, *he was going to write to F*; at the present moment, *he is going to write to C*; at a future time, *he will be going to write to I*.

441 Or lastly, the same ideas may be represented by the lines in the following diagram :



A point in the vertical line *pp* denotes present time ; a point in *yy* denotes yesterday or some past time ; a point in *tt*, tomorrow or some future time.

The several horizontal lines *a*, *b*, *c*, &c. denote the time occupied in writing to *A*, *B*, *C*, &c. respectively. Thus,

a is wholly to the left of *pp*, and signifies *he has written*—present perfect.

b partly on the left, partly on the right : *he is writing*—present imperfect.

c wholly to the right : *he is going to write*—present intention.

d wholly to the left of *yy* : *he had written at time y*—past perfect.

e partly on the left, partly on the right : *he was writing at time y*—past imperfect.

f wholly to the right : *at time y he was going to write*—past intention.

g wholly to the left of *tt* : *he will have written at time t*—future perfect.

h partly on the left, partly on the right : *he will be writing at time t*—future imperfect.

i wholly to the right : *at time t he will be going to write*—future intention.

442 The word 'perfect' in all these phrases means *relatively past* : thus the present perfect *is* past, the past perfect *was* past, the future perfect *will be* past.

443 Again, the perfect tenses are used for events *recently past*, the consequences still remaining. *I have passed a good night, and feel refreshed ; he had had his breakfast, and was putting on his boots ; you will then have finished your letter, and will be ready to walk with me.* But we cannot say, *William the Conqueror has died in Normandy.*

444 So also the tenses of intention apply to a time *soon* to arrive.

445 The aorist, *he wrote*, is not thus limited ; it may be applied to any past time ; as, *Cicero wrote a history of his consulship.* It does not, like the past tenses which we have been considering, stand in any relation to any other point of time. The consequences of the act are not alluded to, as in the perfects ; nor the duration of the act spoken of, as in the imperfects. On the contrary, the aorist treats the act as a mere *point* of past time.

446 In the diagram the aorist may be represented by the point *k*.

447 The simple future, *he will write*, corresponds in general character to the aorist of past time. It is equally independent of other points of future time, and speaks of the act as momentary.

448 In the diagram the future may be represented by the point *l*.

449 If the simple present were strictly limited to the mere point of time which belongs to it, it would seldom be used ; but this, like some of the other tenses, is employed to denote a *state* of things,

customs, general truths, &c., the duration of which in fact is not limited to a mere moment.*

- 450 The true present may be represented in the diagram by the point *m* in *pp*.

TENSES OF THE LATIN VERB.

- 451 The Latin indicative has six leading tenses:—three perfect tenses, and three which, for convenience, but somewhat inaccurately†, are called imperfects; viz. the present, the past-imperfect, the future; the present-perfect, the past-perfect, the future-perfect.

- 451.1 The C.F. of a verb is often strengthened for the imperfect tenses: (a.) by lengthening the vowel: thus, *dic- say*, *dūc- lead*, *fid- trust*, become in the imperfect tenses *dic-*, *dūc-*, *fid-*. (b.) by doubling the final consonant: thus, *mīt- let go*, *cūr- run*, *uēr- sweep*, become *mitt-*, *curr-*, *uerr-*. (c.) by substituting two consonants for the final consonant: thus, *rūp- burst*, *scīd- tear*, *tēn- stretch*, become *rump-*, *scind-*, *tend-*.

- 452 The present has no tense suffix: as, *scrib- write*, *scribīt he writes*.

- 453 When an affirmation is made with emphasis, also in negative and interrogative phrases, the verb *do* is commonly used in the translation: as, *he does write*; *he does not write*; *does he write?*

- 454 The present-imperfect has the same form in Latin: as, *scribīt he is writing*.

* An example of the true present, as applied to acts, occurs in *Ivanhoe* (c. xxix.), where the agitated Rebecca, standing at the lattice, reports to the sick knight the proceedings of the siege. "He blenches not, he blenches not!" said Rebecca. "I see him now; he leads a body of men close under the outer barrier of the barbican. They pull down the piles and palisades; they hew down the barriers with axes. His high black plume floats abroad over the throng, like a raven over the field of the slain. They have made a breach in the barriers! they rush in! they are thrust back! Front-de-Bœuf heads the defenders; I see his gigantic form above the press. They throng again to the breach, and the pass is disputed hand to hand and man to man. God of Jacob! it is the meeting of two fierce tides—the conflict of two oceans moved by adverse winds." Such a use of the true present can only be looked for in dramatic writing. The *historic present*, as it is called, is an imitation of this dramatic excitement.

† Inaccurately, see § 469.

- 455 The present is sometimes employed in past narrative, both in English and Latin, as if the scene described were passing before one's eyes. This is called the *historic present*: as, *he then plunges into the river, swims across, and seeks the tent of the king.*
- 456 The present is also used in Latin when a state has continued for some time and still exists: as, *iam tris mensis ābest he has been absent now three months.*
- 457 The present in Latin sometimes denotes not even the beginning of an act, but only the purpose, when the mind alone is employed upon it, or the matter at best is only in preparation: as, *uxōrem dūcīt he is going to be married.*
- 458 On the other hand, the present is at times used in Latin after certain conjunctions when past time is in fact meant: as,
*A. Quid pater, uiuītne? B. Viuom, quom īnde abimus,**
līquimus (Plaut. Capt. II. 2. 32).
A. Well and your father, is he living? B. We left him alive,
when we came away.
Dūm studeo obsequi tibi, paene inlūsi uitam filiae (Ter. And.
v. 1. 3).
 While I have endeavoured† to oblige you, I have almost trifled away my daughter's life.
 So also with *postquam*, *ūbi*, and *ūt*, when they signify *the moment that*.
- 459 The past-imperfect has the suffix *ēbā*: as, *scribēbā- was writing, scribēbat he was writing.*
- 460 But the *e* of *ēbā* is lost after the vowels *a* and *e*: as, *ārā'bat he was ploughing, dōcē'bat he was teaching.* While after the vowels *i* and *u* the *e* is commonly left: as, *uēni-sbat he was coming, ācu-sbat he was sharpening.*
- 461 The verb *i- go* loses the *e*: as, *i'bat he was going.* The old writers and the poets often use this contracted form with other verbs in *i*: as, *mollī'bat he was softening.*
- 462 Sometimes this tense is expressed in English by the simple past tense, *he wrote*. Thus, in answer to the question, *What used to be his duties in the counting-house?* the reply might be, *He wrote the foreign letters.* This would be expressed in the Latin by the tense in *ēbā*, because a continued state of things is meant,

* In editions generally *abiimus*, which is against the metre (*ābyimus*, see § 25). Some Mss. at any rate have *abimus*; and see § 1455 *e*.

† Or, 'In my endeavours.'

scrib-*bat* *he used to write, he always wrote.* The Latin aorist would speak only of one act : *He wrote the foreign letters on a particular occasion, scripsit.*

- 463 The use of the English simple past tense for a continued state of things is very common with verbs of *static* meaning (see § 385) : *as, he sat (all the time) on a rock ; he loved frank and open conduct.*

- 464 The past-imperfect is also used in Latin when a state had continued for some time, and still existed at the moment spoken of : *as, iam tris mensis ābērat he had been absent then three months.*

- 465 The past-imperfect sometimes denotes only a past purpose, or that a matter was in preparation : *as, uxōrem dūcēbat he was going to be married.*

- 466 The simple future appears to have had for its suffix the syllable *db*, which however loses its vowel after verbs in *a* or *e*, and its consonant* after verbs ending in a consonant, *i*, or *u*. Thus from verbs in *a* and *e* we have, *ārā'b- will plough, ārā'b-It he will plough ; dōcē'b- will teach, dōcē'b-It he will teach.†*

- 467 Those verbs which retain only the vowel prefer *a* for the first person singular, and *e* for the rest : *as, scrib-a'm I shall write, scrib-s's you will write, scrib-e't he will write, &c.*

- 468 The verbs in *i*, according to the preceding rules, form the future with *a* or *e* *as, audi-a'm I shall hear, audi-s's you will hear, &c.* But the verb *i- go* prefers the future in *ō* : *as, i'b-It he will go.* In the old writers many other verbs in *i* have a future of the same shape : *as, sci'b-It he will know.*

- 469 The Latin future from an active verb is not an imperfect future ; thus *scribet* signifies *he will write, not he will be writing.*

* The loss of a *b* has been seen already in the datives of nouns.

† The suffixes *ēbā* and *db* seem from their form to be related to one another. Perhaps they are both connected with the verb *hābe-* 'have,' which is so common an auxiliary in all languages. Thus *ēbā* would be a past tense, having that past time denoted by the *ā*, as is the case in *ārā* 'was,' from *ār-* 'be,' and the meaning of *ēbā* would be, 'had the matter in hand,' which accords accurately with the notion of the past-imperfect. On the other hand, *db* would be the simple verb, and would signify, 'have the doing of any thing.' This would precisely agree with the formation of the futures in French, Spanish, and Italian, which consist of the present of the verb signifying 'have,' added to the infinitive, with little or no change. Thus, in French, *aimer-ai, aimer-as, aimer-a*, pl. *aimer-ont*, and *finir-ai, &c.* It is also confirmed by the use of a similar phrase in Latin : *Scribendum est mihi* 'I have the writing ;' which is often used as a future, and in *est mihi* has an exact equivalent for *habeo*.

- 470 The perfect tenses are formed by the addition of certain suffixes to a crude form of the perfect.
- 471 A crude form of the *perfect* is formed from the simple verb in three different ways :
- By *reduplication*, that is, by prefixing to the verb a syllable more or less like the verb itself : as, *morde- bite*, *mōmord- or mēmord- bit*; *tend- stretch*, *tētend- stretched*.*
 - By a *long vowel* : as, *fāc- or fāci- make*, *fēc- made*; *uēn- or uēni- come*, *uēn- came*.†
 - By *s* suffixed : as, *scrib- write*, *scrips- wrote*; *dīc- say*, *dix- said*.
 - But many verbs, including nearly all those which end in a vowel, abstain from all these three changes.
- 472 All the perfect tenses of the three moods, indicative, subjunctive and infinitive, were formed by adding the tenses of the verb *ēs- be*. This is clearly seen in all but the present-perfect‡ of the indicative, and partly even here ; as,

* The English language appears to have an example of this formation in what we may perhaps call one of its oldest verbs, *do*, perf. *did*, the original meaning of which verb was 'put,' whence *d'on* 'put on,' *d'off* 'put off,' *d'out* 'put out.' The German compounds of *thu'n* would confirm this view of the meaning. Thus our English verb corresponds to a Latin verb of kindred form and meaning, viz. *da-* 'put' (for such is its meaning), perf. *dēd-*. The Gothic abounds in perfects of reduplication : as, *hait* 'call,' perf. *haihait* 'called ;' *skaid* 'separate,' perf. *skai-skaid* 'separated.'

† This formation also has its parallel in the English *come*, perf. *came*. It is not improbable that the long-vowel perfects originated in reduplication : as, *uēni-* 'come,' perf. *uēuēn-* contracted into *uēn-* 'came ;' *āg-* 'drive,' *aag-* contracted into *ēg-* 'drove.' The last contraction is precisely the same as occurs in the subj. prea. of the verb *ama-* 'love,' c.f. *amaa- amē-*, 3d pers. *amaat, amet*. Compare also the so-called temporal augment of Greek verbs.

‡ In some parts of the present-perfect irregularities conceal the connection of the terminations with the present tense of *ēs-* 'be.' Yet the singular *scrips-isti* 'thou hast written' corresponds with great precision to the plural *scrips-istis* 'you have written.' Again, in the third person singular there is something peculiar in the occasional length of the suffix *it*, as *uendidit* *Plaut.* Capt. prol. 9, *perrupit* *Hor.* Od. i. 3. 36, *despexit* *Caes.* 64. 20; and especially in the compounds of *i-* 'go,' which have this syllable always long, as *praeteriit* *Ov.* A. A. iii. 63 & 64; *rediit* *Ov.* Her. vi. 31 and xiii. 29; *subiit* *Hor.* Sat. i. 9. 21, *Ov.* Met. i. 114. This peculiarity is accounted for, if *scripsit* had an older form *scrips-ist* corresponding to *est* 'he is.' The loss of the *s* in this position would resemble that which occurs in the French tense *fusse, fusques, fût* (old French *fust*). Indeed the *s* is silent in the French *est*. Lastly, *scripsi* must be regarded

INDIC.—Present.

estis *you are,*
(ēsum* or) sunt *they are,*

Present-Perfect.

scrips-istis *you have written.*
scrips-ērunt† *they have written, &c.*

Past.

eram *I was,*
erās *thou wast,*

Past-Perfect.

scrips-eram *I had written.*
scrips-erās *thou hadst written, &c.*

Future.

ero *I shall be,*
eris *thou wilt be,*

Future-Perfect.

scrips-ero *I shall have written.*
scrips-eris *thou wilt have written, &c.*

SUBJUNC.—Present.

(ēsim or) sim *I am,*
(ēsis or) sis *thou art,*

scrips-erim *I have written.*
scrips-eris *thou hast written, &c.*

Past.

essem *I was,*
essēs *thou wert,*

scrips-issem *I had written.*
scrips-issēs *thou hadst written, &c.*

INFINITIVE.

essē *to be,*

scrips-issē *to have written.*

- 472.1 Many Latin verbs, particularly those which end in *a, e, i*, or a liquid, have a *u*† in the perfect immediately before the suffix borrowed from *ēs- be*: as,

as a corruption of *scripsim*, and that of *scrips-ism*, where *ism* would represent the old Latin *ēsum* 'I am.' The loss of the *s* in this position is what has occurred in the Greek *εἰμι* 'I am' for *εσμι*, and in our own *am*. Nay, the Gothic form is *im*. If *scripsim* then be admitted as a theoretical form, the plural *scripsimus* is also explained.

* See § 722. 4, note.

† Though *scripsērunt* is the ordinary pronunciation, the short penult is not rare in the poets.

‡ This *u* (pronounced as our *w*) was no doubt an original part of the verb *ēs-* 'be,' in the form *uēs-*. Thus, the Gothic had *vis-an* 'to be,' the Icelandic *ver-a* 'to be.' So the German *wes-en* 'existence' is but an infinitive mood; and from a form *wes* is deduced our own past tense *was*, precisely as the Germans form *er las* 'he read' from *les-en* 'to read.' We have said that the original meaning of *esse* was 'to eat.' So the form *wes* also means to eat in the Latin *uescor* 'I feed myself,' whence the sub. n. *uisc-es-* 'flesh.' In the old Latin writers *viscera* did not mean 'entrails.' We have said nothing of the origin of the suffix *s* as seen in *scrip-s-* &c. If this be a genitival suffix signifying 'from,' the formation of all the perfect tenses is simple enough; as, *scripsi* 'I am from writing,

āra- plough,	ārā-uistis you have ploughed.
dōc-e- teach,	dōc-uistis you have taught.
audi- hear,	audi-uistis you have heard.
sēr- put,	sēr-uistis you have put.
cōl- till,	cōl-uistis you have tilled.
gēn- produce,	gēn-uistis you have produced.
gēm- groan,	gēm-uistis you have groaned.

473 The present-perfect tense of the Latin is also used for an aorist: as, scripsit *he has written* or *he wrote*.

474 Thus the English language confounds the aorist and past-imperfect; while the Latin confounds the aorist and the present-perfect. See § 462.

475 For the formation of the past-perfect* and future-perfect, see § 472.

476 The future-perfect of the indicative bears a very close resemblance to the present-perfect of the subjunctive. Hence much confusion arose, so that even the first person of the indicative tense in *ēro* is occasionally found where a subjunctive in *ērim* was to have been expected. But the greatest confusion is in the quantity of the syllables. As the future-perfect is formed from *ēro*, *ēris*, &c., we ought to have had in the indicative scripsēris, scripsērimūs, scripsēritis; and on the other hand, as the present-perfect subjunctive is formed from *sim*, *sis*, &c. we ought to have had in the subjunctive scripsēris, scripsērimūs, scripsēritis; but the two tenses are commonly confounded in respect of quantity.

477 The perfect tenses of some intransitive verbs are expressed in

I have written'; scripseram 'I was from writing, I had written'; scripsero 'I shall be from writing, I shall have written.' The use of a preposition in forming tenses is seen in our periphrastic futures 'I am to write,' 'I am going to write'; and also in our periphrastic present 'I am a-writing,' where *a* represents the old preposition *an*, now written *in*. 'I am a-writing' is the old form of the language, now corrupted to 'I am writing.' Compare also the French *je viens d'écrire*, literally 'I come from writing,' i. e. 'I have just written.'

* The formation of the past-perfect scripseram agrees with that of the Greek *ερετυπεα*, which had once a *σ*, *ερετυπεσα*, as may be seen from the third pers. pl. *ερετυπεσα-ν*. Thus, the Greek suffix of this tense is *εσα* corrupted into *εα*, and the Latin is *ēra*, itself a corruption from *ēsa*. Consequently the two tenses have the same suffix, viz. the past tense of the verb *ēs*- 'be.' Nay, in the first person of the present-perfect *τε-τυφ-α* the *α* represents *αμ*, that is our first person of the verb 'to be;' and probably the preceding aspirate represents the suffixed *s* of scrips-, or in other words is a genitival suffix = 'from.'

English not only by the auxiliary verb *have*, but also by the tenses of *be*. Thus, *rēdiit* *he has returned* or *he is returned*, *rēdiērat* *he had returned* or *he was returned*, *rēdiērit* *he will have returned* or *he will be returned*. These perfect tenses expressed by the auxiliaries *is*, *was*, *will be*, are often mistaken by beginners for passives. But a little reflection would of course satisfy them that the verbs in question do not admit of a passive.

- 478 The perfect tenses are often expressed in English without the perfect form. Thus, in the three phrases :

If a Roman soldier *left* his post, he *was* put to death,
If an English soldier *sleep* on his post, he *is* shot,
If you *receive* a letter, you *will* send it on to me,

the verbs *left*, *sleep*, *receive*, would be expressed in Latin by perfect tenses : viz. *left* by a past-perfect ; *sleep* by a present-perfect ; *receive* by a future-perfect ; for an offence precedes in order of time the punishment, and of course a letter must be received before it is forwarded. (See § 1159.)

- 479 The *imperative* has two tenses, a present and a future ; but the so-called present might be more fitly named an immediate future.

- 480 The *imperative*, *mēmentō*, *mēmentōtē*, *you will remember*, is derived from a perfect crude form, like all the other tenses of the same verb. (See § 390.)

- 481 The *subjunctive* mood has four tenses : the present, the past, the present-perfect, and the past-perfect. Of these, the two former are often called the imperfect tenses.

- 482 The *subjunctive present* has the suffix *ā*, as *scrib-ā*, whence the third person, *scribat*. When the suffix *a* follows another *a*, the two are contracted into *ē*, as *āra- plough*, subj. pres. *āraa-*contracted into *ārē*, whence the third person *āret*. An old suffix of this tense was *iē* or *ī*, as *siē* or *si-* from *ēs- be*, third person *siet* or *sit*. So also *uēli-m*, *nōli-m*, *māli-m*, *ēdi-m*, *dui-m*, and perhaps *ausim*, from the several verbs *uēl- wish*, *nōl- be unwilling*, *māl- prefer*, *ēd- eat*, *da- or du- put*, *aude- dare*.

- 483 The *subjunctive past* has the suffix *ēsē* or *ērē*, as from *ēs- be*, subj. past *es'sē*, from *scrib- write*, subj. past *scribērē*, whence the third person *esset*, *scribēret*. The suffix *ērē* loses its short vowel after *a*, *e*, *i*, as third person *ārā-'ret*, *dōcē-'ret*, *audi-'ret* ; and sometimes after a consonant, as *fer-'ret*.

- 484 For the formation of the perfect tenses of the subjunctive see § 472.
- 487 The translation of the subjunctive tenses has various forms, which depend chiefly upon the meaning of the verb to which the subjunctive is attached.
- 488 If the preceding words denote a *command*, the subj. pres. and past are translated respectively by *shall* and *should*, or by *to*. *Impéro ut mittat I command that he shall send* or *I command him to send*; *impērāui ut mittēret I commanded that he should send* or *I commanded him to send*.
- 489 If the preceding words denote *permission*, the subj. pres. and past are translated respectively by *may* and *might*, or more commonly by *to*. *Concēdo ut mittat I grant that he may send* or *I permit him to send*; *concessi ut mittēret I granted that he might send* or *I permitted him to send*.
- 490 If the preceding words denote a *purpose*, the subj. pres. and past are translated respectively by *may* and *might*, or *is to* and *was to*. *Ob eam causam scribo ut sciās I write for this reason, that you may know*; *ob eam causam scripsi ut scriēs I wrote for this reason, that you might know*. *Mittit qui dicant he sends persons (who are) to say*; *misit qui dicērent he sent persons (who were) to say*.
- 491 When the preceding words speak of the cause which leads to the *result* expressed in the following subjunctive, the latter mood is translated as an indicative. *Tantūs est terrōr ut fugiant so great is the alarm that they fly*.
- 492 The subjunctive in all its tenses may be translated as an *indicative* in passages where the *assertions* or *thoughts* of another are expressed. *Qui scribat who is writing (they say)*, *qui scribēret who was writing (they said)*, *qui scripsērit who has written (they say)* or *who wrote (they said)*, *qui scripissēt who had written (they said)*.
- 493 The subjunctive in all its tenses, after certain conjunctions, may be translated as an indicative. *Quum scribat as he is writing*, *quum scribēret while he was writing*, *quum scripsērit as he has written*, *quum scripissēt when he had written*.
- 494 The subjunctive in all its tenses may be translated as an *indicative* in indirect interrogatives: *as, nescio quid faciāt I know not what he is doing*, *nesciēbam quid faciēret I knew not what he was doing*, *nescio quid fecērit I know not what he has done* or

what he did, nesciēbam quid fecisset I knew not what he had done.

- 495 When the two verbs in these phrases have the same nominative, the meaning is ambiguous : as, *nescio quid faciā I know not what I am doing* or *I know not what to do*, *nescis quid faciās you know not what you are doing or what to do &c.*

- 496 In *hypothetical* sentences, the subjunctive, which marks the *condition*, is expressed by English *past* tenses : as,

si scribat, if he were writing or were to write.
si scribēret, if he had been writing.
si scripsērit, if he were to write.
si scripsisset, if he had written.

- 497 With verbs of static meaning, the past indicative of the English is still used, but somewhat differently : as,

si sciat, if he knew.
si sciret, if he had known.
si adsit, if he were present.
si adesset, if he had been present.

- 498 In *hypothetical* sentences, the subjunctive, which marks the *consequence*, is translated in the pres. by *should* or *would*, in the past and past-perfect by *should have* or *would have* : as,

scribat, he would write.
scribēret, he would have been writing.
scripsērit, he would write.
scripsisset, he would have written.

- 499 In elliptical sentences, with *quāsi* *as if*, *tanquam* *as if* &c., the subjunctive is translated nearly in the same way : as, *tanquam dormiat as if he were asleep* (when in fact he *is* not), *tanquam dormiret as if he had been asleep* (when in fact he *was* not); *quāsi nunquam antehac proelio adfuēris as if you had never before this been present at a battle* (when in fact you *have* been); *quāsi nunquam antea proelio adfuisset as if he had never before that been present at a battle* (when in fact he *had* been).*

- 500 The subjunctive mood has no special future tenses ; still all its four tenses are at times used as future tenses.

- 501 The so-called subjunctive present is used for a future after a pres. or fut. : as, *mitto qui rōgent I am sending persons to ask*,

* The clauses in the brackets are useful guides to the Latin tense.

mittam qui rōgent *I shall send persons to ask*, misi qui rōgent *I have sent persons to ask*.

- 502 The so-called subjunctive past is used for a future after past tenses: as, mittebam qui rōgarent *I was sending persons to ask*, misi qui rōgarent *I sent persons to ask*, miseram qui rōgarent *I had sent persons to ask*.

- 503 The so-called subjunctive present-perfect is used for a fut.-perf. after a pres. or fut., and the so-called subj. past-perf. is used for a fut.-perf. after a past. Thus, in the phrase, is cōrōnam accipiet qui primūs escendērit *the man shall receive a chaplet who first climbs up*, the word escendērit is the indicative future-perfect. But, by making the sentence depend upon such a word as dicit *he says*, or dixit *he said*, the indicative escendērit will be changed for a subj.: as, dicit eum cōrōnam acceptūrum qui primūs escendērit *he says that the man shall receive a chaplet who first climbs up*, dixit eum cōrōnam acceptūrum qui primūs escendisset *he said that the man should receive a chaplet who first climbed up*.

- 504 Thus, when the subjunctive perfect tenses are used as future-perfects, the present-perf. of the Latin is translated by the English ind. pres., the past-perf. of the Latin by the English ind. past.

- 505 If then we unite the different uses of the tenses in the subjunctive as so far explained, we shall have—

Tense in a	Pres.	or Fut. after Pres. or Fut.
„ ēre	Past	„ Fut. after Past.
„ ēri	Pres.-Perf.	„ Fut.-Perf. after Pres. or Fut.
„ issē	Past-Perf.	„ Fut.-Perf. after Past.

505. 1 The subjunctive past is often used in phrases denoting a result with the power of an aorist, as, accidit ut primus nuntiāret *it happened that he was the first to bring word*. Hence, although the present-perfect indicative is habitually employed as an aorist, the present-perfect subjunctive is rarely so used. Still examples occur (see § 1182, ex. 5; § 1189, last two examples), especially in negative clauses.

- 506 The infinitive has strictly but two forms, the imperfect and perfect.

- 507 The *infinitive imperfect* has for its suffix *ēs* or *ērē*: as, from *esse*, inf. *es'sē*; from *scribere*, inf. *scribērē*.

- 508 Slightly irregular are the infinitives, *fer'rē*, from *fēr- bear*; *uel'lē*, *no'l'lē*, *mal'lē*, from *uōl-* or *uēl- wish*, *nōl- be unwilling*, *māl- prefer*.
- 509 The infinitive imperfect may be translated in three ways:—by *to*: as, *incipit ridērē* *he begins to laugh*: in some phrases the English language omits this *to*, as, *pōtest ridērē* *he can laugh* i.e. *is able to laugh*, *uīdi eum ridērē* *I saw him laugh*;—by *ing*: as, *incipit ridērē* *he begins laughing*, or *uīdi eum ridērē* *I saw him laughing*;—as an indicative, with *that* before the English nominative: as, *scio eum ridērē* *I know that he is laughing*, *sciēbam eum ridērē* *I knew that he was laughing*.
- 510 For the formation of the *infinitive perfect*, see § 472.
- 511 The infinitive perfect may be translated in three ways:—by *to have*: as, *scripsissē dicitūr* *he is said to have written*;—by *having*: as, *risisse exitiō fuit* *the having laughed was fatal*;—as an indicative, with *that* before the English nominative: as, *scio eum scripsissē* *I know that he wrote or that he has written*, *sciēbam eum scripsissē* *I knew that he had written*.
- 512 Thus the infinitive imperfect *scribērē* corresponds to two indicative tenses, *scribit* and *scribēbat*; and the infinitive perfect *scripsissē* also to two, *scripsit* and *scripsērat*.
- 513 The infinitive imperfect is sometimes used as a future, where the preceding verb itself implies a reference to futurity: as, *pollicetur dārē* *he promises to give*.
- 514 The participle in *enti* or *ent* is an imperfect, and belongs alike to past, present and future time.
- 515 The participle or gerund in *endo* is also an imperfect, and belongs alike to past, present and future time.
- 516 The participle in *to* is a perfect, and belongs alike to past, present and future time.
- 517 The participle in *tūro* denotes intention or destiny, and belongs alike to past, present and future time.

CONJUGATIONS.

- 518 As the changes which take place in adding the suffixes to a verb depend in a great measure upon the last letter, verbs may be divided into the following classes or conjugations*, viz.:

* See a similar division of nouns into declensions, §§ 54, 55, 56, 88, 89.

The consonant (or third*) conjugation, as scrib- *write*, whence scribēre *to write*, and scribis *thou writest*.

The *a* (or first) conjugation, as āra- *plough*, whence ārāre *to plough*, and āras *thou plougest*.

The *e* (or second) conjugation, as dōce- *teach*, whence dōcēre *to teach*, and dōcēs *thou teachest*.

The *u* (or third†) conjugation, as ācu- *sharpen*, whence ācuēre *to sharpen*, and ācuīs *thou sharpenest*.

The *i* (or fourth) conjugation, as audi- *hear*, whence audire *to hear*, and audis *thou hearest*.

- 519 The *o* conjugation has nearly disappeared from the Latin language. There remain however fragments of two or three verbs of this conjugation, viz. :

gno- *examine*, whence gno-sco, gnō-ū, gnō-tum, or, as they are more commonly written, no-sco, nō-ū, nōtum; also the substantives nō-mēn- *n.*, nō-tiōn- *f.* &c.; po-† *drink*, whence the participle pō-to- *drunk*, the substantives pō-cūlo- *n.* *drinking-cup*, pō-tiōn- *f.* *drinking*, and the adjective pō-cūlento- *drinkable*, &c.; aegro- *make sick*, implied in the participle or adj. aegrō-to- *sick*.

- 520 The other verbs, which might have been expected to end in *o*, have changed that vowel for *a* (see § 229): as from auro- *gold* is formed the verb in-aurā-rē§ *to gild*.

- 521 The monosyllabic verbs ending in a consonant generally denote an act, and may be considered as belonging to the old verbs of the language: as dūc- *draw*. (See § 30.)

- 522 The verbs in *a* are generally formed from substantives or adjectives of the *a* or *o* declension, and have a *factive* meaning, that is, signify *to make* —: as from albo- or alba- *white*, alba- *make white*; from mēdīco- *physician*, mēdīca- (*r.*) *make oneself a physician, act the physician, cure*.

- 523 The two monosyllabic verbs, da- *put*, and sta- *stand*, must be classed with the old verbs of the language. So also many other

* The numbers of the conjugations are given, because they are so arranged in nearly all grammars and dictionaries.

† Observe that the *u* and consonant conjugations are united to form the third conjugation, just as the *i* and consonant nouns are united to form the third declension.

‡ Compare the Greek verb πιν-ω 'I drink,' or rather the tenses πω-σω, πω-κα.

§ The Greek language retained many verbs of the *o* conjugation: as δουλο-ειν 'to enslave,' χρυσο-ειν 'to gild.'

verbs ending in *a* had older forms without that final *a*, which therefore belonged to the consonant conjugation and the old verbs. See those verbs of the first or *a* conjugation, which are said to form their perfects and supines irregularly, as *cūba-lie*, &c.

524 The verbs in *e* generally denote a state, as *iāce-lie*; and often correspond to a consonant verb, as *iāc-throw*. (See § 386.)

525 The monosyllabic verbs, *fiē-weep*, *ne-spin*, &c. should perhaps be classed with the old verbs of the language. So also many other verbs in *e* had older forms without that final *e*, which therefore belonged to the consonant conjugation and the old verbs, as *ride-* or *rid-laugh*.

526 The verbs in *u* are often derived from substantives in *u*, as from *mētu-fear* is formed *mētu-šrē to fear*; from *trību-a division*, *trību-šrē to allot*.

527 The monosyllabic verbs, *nu-nod*, *su-sew*, &c. must be classed with the old verbs of the language.

528 The verbs in *i* are often derived from substantives or adjectives in *i*, as from *tussi-a cough* is formed *tussi-rē to cough*; from *molli-soft*, *molli-rē to soften*.

529 The monosyllabic verbs, *sci-know*, *i-go*, *ci-rouse*, must be classed with the old verbs of the language. So also those verbs which had an old form without the *i*, as *uēni-* or *uēn-come*.

530 An attention to the final vowel of a verb is required in the formation of the derivatives, particularly as regards the quantity.

tēg-	cover,	tēg-ŭ-mento-	covering.
arma-	equip,	armā-mento-	equipment.
[cre-]	grow,	in-crē-mento-*	increase.
argu-	prove,	argū-mento-	proof.
š-mōli-	heave up,	šmōli-mento-†	great effort.
[gno-]	examine, know,	co-gnō-mento-	surname.

PRINCIPAL PARTS OF A VERB.

531 When the infinitive, the indicative present, the perfect, and the supine or verbal in *tu* of a Latin verb are known, there is

* *Monūmento-, docūmento-*, said to be derived from the verbs *nōne-, doce-*, imply rather verbs of the consonant conjugation, viz. *mon-, doc-*, as do also the perfects and supines of the same.

† Not to be confounded with *š-mōl-ŭ-mento-* 'outgrinding or profit' (of the miller, who pays himself by the excess of bulk in grinding his customer's corn).

seldom any difficulty in conjugating it. They are therefore called the *principal parts* of the verb.

- 532 In the following lists the crude form of the verb with its translation, the infinitive, the first person of the present and perfect are given, and the accusative of the supine, or for reflexive verbs the nominative masculine of the perfect participle. In most of the compounds the infinitive has been omitted for the sake of brevity.

533 THIRD OR CONSONANT CONJUGATION.

LIP-LETTERS, B, P.

scāb- <i>scratch</i>	scābēre	scābo	scābi	
lāb- <i>lick</i>	lambēre	lambo	lambi	
bīb- <i>drink</i>	bībēre	bībo	bībi	
scrib- <i>write</i>	scribēre	scribo	scripsi	scriptum
cūb- <i>lie down</i>	[cumbēre	cumbo]	cūbui	cūbitum
nūb- <i>veil oneself*</i>	nūbēre	nūbo	nupsi	nuptum
cāp- or cāpi- <i>take</i>	cāpēre	cāpio	cāpi	captum
rāp- or rāpi- <i>seize</i>	rāpēre	rāpio	rāpui	raptum
rēp- <i>creep</i>	rēpēre	rēpo	repsi	reptum
strēp- <i>resound</i>	strēpēre	strēpo	strēpui	strēpitum
scalp- <i>scratch</i>	scalpēre	scalpo	scalpsi	scalptum
carp- <i>nibble, pluck</i>	carpēre	carpo	carpsi	carptum
serp- <i>creep</i>	serpēre	serpo	serpsi	serptum
cūp- or cūpi- <i>desire</i>	cūpēre	cūpio	cūptui	cūpitum
rūp- <i>burst</i>	rumpēre	rumpo	rūpi	ruptum

534 THROAT-LETTERS, C, G, H, Q, X.

fāc- or fāci- <i>make, do</i>	fācēre	fācio	fēci	factum
iāc- or iāci- <i>throw</i>	iācēre	iācio	iēci	iactum
pēc- <i>comb</i>	pectēre	pecto	pexi	pexum
flēc- <i>bend</i>	flectēre	flecto	flexi	flexum
plēc- <i>plait</i>	plectēre	plecto	plexi	plexum
nēc- <i>link, join</i>	nectēre	necto	nexi†	nexum
ic-‡ <i>strike</i>	icēre	ico	ici	ictum
dīc- <i>show, say</i>	dīcēre	dīco	dixi	dictum
uīc- <i>conquer</i>	uincēre	uinco	uīci	uictum

* As a female in the marriage ceremony.

† But *in-ne.ruit* Virg.

‡ Another form of *iac-* 'throw.'

paro- <i>spare</i>	parœre	parco	pœperi	parsum
posc- <i>demand</i>	posœre	posco	pœposci	
dũc- <i>draw, lead</i>	dũcœre	dũco	duxi	ductum
535 ãg- <i>drive</i>	ãgœre	ãgo	ãgi	aotum
plãg- * <i>strike</i>	plangœre	plango	planxi	planctum
pãg- <i>fix</i>	pangœre	pango	pœpigi†	pactum
frãg- <i>break</i>	frangœre	frango	frœgi	fractum
tãg- <i>touch</i>	tangœre	tango	tœtigi	tactum
lœg- <i>sweep, read</i>	lœgœre	lœgo	lœgi	lectum
rœg- <i>make straight</i>	rœgœre	rœgo	rexī	rectum
tœg- <i>thatch, cover</i>	tœgœre	tœgo	texi	tectum
fīg- † <i>fix</i>	fīgœre	figo	fixi	fixum
fīg- <i>mould, invent</i>	fingœre	finco	finxi	fictum
pīg- <i>paint</i>	pingœre	pingo	pinxi	pictum
strīg- <i>grasp, graze</i>	stringœre	stringo	strinxi	strictum
tīg- <i>dye</i>	tingœre§	tingo	tinxi	tinctum
fulg- <i>flash</i>	fulgœre	fulgo	fulsi	
ang- <i>strangle</i>	angœre	ango	anxi	
cing- <i>gird</i>	cingœre	cingo	cinxi	cinctum
ung- <i>grease</i>	ungœre§	ungo	unxi	unctum
sparg- or spær- <i>scatter</i>	spargœre	spargo	sparsi	sparsum
merg- or mœr-¶ <i>sink</i>	mergœre	mergo	mersi	mersum
terg- ** or tœr- <i>wipe</i>	tergœre	tergo	tersi	tersum
fīg- or fūgi- <i>flee, fly</i>	fīgœre	fūgio	fūgi	fūgitum
iūg- <i>yoke, join</i>	iungœre	iungo	iunxi	iunctum
pūg- <i>puncture</i>	pungœre	pungo	pūpūgi	punctum
sūg- <i>suck</i>	sūgœre	sūgo	suxi	suctum
536 trãh- <i>drag</i>	trãhœre	trãho	traxi	tractum
uœh- <i>carry</i>	uœhœre	uœho	uexi	uectum
537 liq- <i>leave</i>	linquœre	linquo	liqui	
cœq- <i>cook</i>	cœquœre	cœquo	coxi	coctum
538 tex- <i>weave</i>	texœre	texo	texui	textum

* For the quantity compare *επλαγγν*.

† But *panxit* Enn., *pegi* Pacuv.

‡ *Fig-* 'fix' and *fig-* 'mould' may perhaps be originally one, with the sense 'squeeze,' like *σφρυ-*. See Paley's *Propertius*. Observe too that *fictus* for *fixus* was preferred by Varr. R. R. III. 7. 4, *affictus* III. 8. 2, &c.

§ Also *tinguere*, *tinguo*; *unguere*, *unguo*.

|| Comp. *σπερ-* of *σπειρω*.

¶ Comp. *μαρι-* of *μαριω*.

** Also *terge-*. Comp. *τερ-* of *τερω*, and *ter-ra* 'dry-land.'

539	uīu- or uīg- <i>live</i>	uīuēre	uīuo	uīxi	uictum
	flu- or fluo- <i>flow</i>	fluēre	fluo	fluxi	fluxum
	stru- or struc- <i>pile, build</i>	struēre	struo	struxi	structum

TEETH-LETTERS, D, T.

540	cād- * <i>fall</i>	cādēre	cādo	cēcidi	cāsum†
	rād- <i>scrape</i>	rādēre	rādo	rāsi	rāsum†
	ēd- or ēs- <i>eat</i>	ēdēre or esse	ēdo	ēdi	ēsum†
	caed- <i>fell, strike, cut</i>	caedēre	caedo	cēcidi	caesum
	laed- <i>strike, hurt</i>	laedēre	laedo	laesi	laesum
	cēd- <i>go quietly, yield</i>	cēdēre	cēdo	cessi	cessum
	sēd- <i>sit down</i>	sēdēre	sēdo	sēdi	sessum
	scīd- <i>tear, cut</i>	scīdēre	scīdo	scīdi‡	scissum
	fīd- <i>cleave</i>	fīdēre	fīdo	fīdi	fissum
	strīd- § <i>hiss, screech</i>	strīdēre	strīdo	strīdi	
	scand- <i>climb</i>	scandēre	scando	scandi	scansum
	mand- <i>chew</i>	mandēre	mando	mandi	mansum
	pand- or pād- <i>spread</i>	pandēre	pando	—	passum
	pend- <i>hang, weigh</i>	pendēre	pendo	pēpendi	pensum
	tend- or tēn- <i>stretch</i>	tendēre	tendo	tētendi	tentum¶
	fōd- or fōdi- <i>dig</i>	fōdēre	fōdio	fōdi	fossum
	rōd- <i>gnaw</i>	rōdēre	rōdo	rōsi	rōsum *
	clūd- <i>shut</i>	clūdēre	claudio	clausi	clausum
	plaud- <i>clap</i>	plaudēre	plaudio	plausi	plausum
	cūd- <i>hammer, coin</i>	cūdēre	cūdo	cūdi	cūsum
	fūd- <i>pour</i>	fūdēre	fundo	fūdi	fūsum
	lūd- <i>play</i>	lūdēre	lūdo	lūsi	lūsum
	trūd- <i>thrust</i>	trūdēre	trūdo	trūsi	trūsum
	tūd- <i>hammer, thump</i>	tūdēre	tundo	tūtūdi	tunsum
	quāt- or quāti- <i>strike</i>	quātēre	quātio	—	quassum
	mēt- <i>mow</i>	mētēre	mēto	messui	messum
	pēt- or pēti- <i>go, seek</i>	pētēre	pēto	pētīui	pētītum
	mīt- <i>let go, send</i>	mītēre	mitto	mīsi	missum

* Akin to *caed-*, just as our *fall* to *fell*.

† The forms with *ss* seem to have been originally in use with old writers, and even with Cicero, Virgil, &c. as *cassum*, *essum*.

‡ *Scicidi* and *fīdi* were probably the older forms of these perfects. Ennius has the former. Comp. *tetuli*, afterwards *tuli*.

§ Also *stride-*.

|| But *pansis* in Germanicus and Vitruvius.

¶ *Tensus* in Quintilian and late writers.

stert- <i>snore</i>	stertĕre	sterto	stertui	
uort- or uert- <i>turn</i>	uortĕre	uorto	uorti	uorsum
sist- <i>make to stand</i>	sistĕre	sisto	stĕti or stĭti	stātum

542 The compounds of *da-** *put* or *give*, with prepositions of one syllable, are all of the third conjugation; as, with

āb, <i>put away, hide</i>	abdĕre	abdo	abdidi	abdītum
ād, <i>put to, add</i>	addĕre	addo	addidi	addītum
cōn, <i>put together</i>	condĕre	condo	condidi	condītum
dē, <i>put down, surrender</i>	dēdĕre	dēdo	dēdidi	dēdītum
dīs, <i>distribute</i>	dīdĕre	dīdo	dīdidi	dīdītum
ēc, <i>put out, utter</i>	ēdĕre	ēdo	ēdidi	ēdītum
īn, <i>put on</i>	īndĕre	īndo	īndidi	īndītum
pĕr, <i>for, destroy</i>	perdĕre	perdo	perdidi	perdītum
ōb, <i>put to (as a bar)</i>	obdĕre	obdo	obdidi	obdītum
prō, <i>abandon, betray</i>	prōdĕre	prōdo	prōdidi	prōdītum
rēd, <i>put back, restore</i>	reddĕre	reddo	reddidi	reddītum
sūb, <i>put up</i>	subdĕre	subdo	subdidi	subdītum
trans, <i>hand over</i>	trādĕre	trādo	trādidi	trādītum†

To these add two other compounds of *da- put*:

uend-† <i>exhibit for sale</i>	uendĕre	uendo	uendidi	uendītum
crēd- <i>trust, believe</i>	crēdĕre	crēdo	crēdidi	crēdītum

L, M, N.

543 āl- <i>raise, rear, feed</i>	ālĕre	ālo	ālui	ālītum or altum
fāl- <i>cheat</i>	fallĕre	fallo	fĕfelli	falsum
sāl- <i>salt</i>	sallĕre	sallo	—	salsum
pāl- <i>push, drive</i>	pellĕre	pello	pĕpŭli	pulsum
uāl- <i>pull, pluck</i>	uellĕre	uello	uelli	uolsum
ōl- <i>dig, till</i>	ōlĕre	ōlo	ōlui	cultum
mōl- <i>grind</i>	mōlĕre	mōlo	mōlui	mōlītum

* Some Sanscrit scholars would lay it down that *da-* in these compounds represents the root *de-* of *दिदुमि*, not *do-* of *ददुमि*. They forget that the archaic forms *perduim*, *creduim* claim immediate connection with the archaic *duim* of *da-*. Besides *de-* or rather *deσ-* (*deσ-μoσ*) is represented in Latin by *ser-* 'put,' whence *asser-*, *inser-* &c.

† *Prædito-*, 'armed' or 'endowed (with),' implies a vb. *prædere*.

‡ Literally 'put in the window.' The first syllable is an abbreviation of *uēnum*, which occurs in *uēnum i-re*, *uēni-re*, *uēnun-dā-re*.

töl- <i>raise, bear</i>	tollĕre*	tollo	tūli†	lātum†
uöl- <i>wish</i>	uelle	uŏlo	uŏlui	
544 ōm- <i>take, buy</i>	ōmĕre	ōmo	ōmi	emptum
gēm- <i>groan</i>	gēmĕre	gĕmo	gēmui	gēmĭtum
frēm- <i>roar</i>	frēmĕre	frĕmo	frēmui	frēmĭtum
prēm- <i>press</i>	prēmĕre	prĕmo	pressi	pressum
trēm- <i>tremble</i>	trēmĕre	trĕmo	trēmui	
545 cān- <i>sing</i>	cānĕre	cāno	cēcīni	cantum
gĕn- <i>produce</i>	gignĕre	gigno	gēmui	gēmĭtum
līn- <i>smear</i>	līnĕre	līno	lēui	lītum†
sīn- <i>put, permit</i>	sīnĕre	sīno	stui or sii	sītum†

R, S.

546 pār- or pāri- <i>produce</i>	pārĕre	pārio	pēpĕri	partum
quaer-, quaes-§ <i>seek, ask</i>	quaerĕre	quaero	quaesui	quaesitum
cĕr- <i>sift, separate</i>	cernĕre	cerno	crĕui	crĕtum
fĕr- <i>raise, bear</i>	ferre	fĕro	tūli	lātum
gĕr- or gēs- <i>wear, carry</i>	gĕrĕre	gĕro	gessi	gestum
spĕr- <i>reject, despise</i>	spĕrnĕre	spĕrno	sprĕui	sprĕtum
sĕr- <i>put</i>	sĕrĕre	sĕro	sĕrui	sertum
sĕr- <i>plant, sow</i>	sĕrĕre	sĕro	sĕui	sātum†
tĕr- <i>rub</i>	tĕrĕre	tĕro	trĕui¶	tritum
stĕr- <i>strew</i>	sternĕre	sterno	strāui**	strātum**
uĕr- <i>sweep</i>	uerrĕre	uerro	uerri	uersum
ūr- or ūs- <i>burn</i>	ūrĕre	ūro	ussi	ustum
cūr- <i>run</i>	currĕre	curro	cūcurri	cursum
547 pās- or pa- <i>feed</i>	pascĕre	pasco	pāui	pastum
ēs- <i>be</i>	esse	sum	fui	

* In meaning the following go together: *tollere, tollō, sustuli, sublatum*. See *fer-*.

† An old form of the perfect is *tētūli*. *Latum* is for *lātum*. Comp. τλημι, ταλας, τολμη.

‡ Observe the quantity of *lītum, sītum, sātum*.

§ *Quaeso* is used in the sense, 'I pray' or 'prithēe.' A form *quaesi-* is implied in *quaesitum*; as also in *quaesitor* 'a commissioner' or 'judge.'

|| *Sĕr-* 'put' and *sĕr-* 'sow' are one in origin.

¶ *Trĕui, trītum* imply a secondary verb *trib-*, whence *tribulo-* sb. n. 'a threshing harrow.' Comp. τριβ- of τριβω.

** From a secondary verb *strag-* (= *ster-ag-*), whence *strāg-e-* sb. f., *strāg-ulo-* adj.; also *strāmen* 'straw.' Comp. our verb *strew*, old form *straw*.

uis- <i>go to see</i>	uiseře	uiso	uisi	
läcess-* <i>provoke</i>	läcessěre	läcesso	läcessui	läcessitum
fäcess-* <i>perform, cause</i>	fäcessěre	fäcesso	fäcessi	
arcess-* <i>send for</i>	arcessěre	arcesso	arcessui	arcessitum
cäpess-* <i>take</i>	cäpessěre	cäpesso	cäpessui	cäpessitum
pös- <i>put</i>	pöněre	pño	pösi	pösitum

V.

548 läu-† <i>wash</i>	läuěre	läuo	läui	lautum or lötum
tribu- <i>distribute</i>	tribuěre	tribuo	tribui	tribütum
äcu- <i>sharpen</i>	äcuěre	äcuo	äcui	äcütum
argu- <i>prove</i>	arguěre	arguo	argui	argütum
solu- <i>loosen</i>	soluěre	soluo	solui	sölütum
uolu- <i>roll</i>	uoluěre	uoluo	uolui	uölütum
mīnu- <i>lessen</i>	mīnuěre	mīnuo	mīnui	mīnütum
sternu- <i>sneeze</i>	sternuěre	sternuo	sternui	
spu- <i>spit</i>	spuěre	spuo	spui	spütum
ru- <i>make to rush, rush</i>	ruěre	ruo	rui	rütum†
su- <i>sew</i>	suěre	suo	sui	sütum
stätu- <i>set up</i>	stätuěre	stätuo	stätui	stäütum
mētu- <i>fear</i>	mētuěre	métuo	métui	mētütum

FIRST or A CONJUGATION.

549 da-§ <i>put, give</i>	däre	do	dědi	dätum
sta- <i>make to stand, stand</i>	stäre	sto	stěti	stätum
cüba-¶ <i>lie</i>	cübäre	cübo	cübäui	
něca- <i>stifle, kill</i>	něcäre	něco	něcäui**	něcätum
sěca- <i>cut</i>	sěcäre	sěco	sěcui	sectum
plica- <i>fold</i>	plicäre	plico	plicäui	plicätum

* These four verbs are formed from *läo-* or *läci-*, *fäo-* or *fäci-*, *arci-* (compound of *oi-* 'call'), *cäp-* or *cäpi-*. So also *pěss-* 'seek,' from *pě-* or *pěti-*.

† See also *läua-* § 549, and *dilu-* § 555.2.

‡ Observe the short vowel of *rütum*. *Ruituro-* is the participle in *turo*.

§ *Da-* stands apart from the other verbs in *a* by the irregularity of its quantity. See § 732.

|| The derivatives from *sta-* have often a short vowel, as *stätu-* sb., *stäbili-* adj., *stätim* adv.

¶ See also *cüb-* § 533.

** *Necuit* Enn. and Phaedr.

mīca- <i>vibrate</i>	mīcāre	mīco	mīcui	
frīca- <i>rub</i>	frīcāre	frīco	frīcui	frictum
dōma- <i>tame</i>	dōmāre	dōmo	dōmui	dōmītum
sōna- <i>sound</i>	sōnāre	sōno	sōnāui	sōnātum
		or sōno	sōnui	sōnītum
tōna- <i>thunder</i>	tōnāre	tōnat	tōnuit	tōnītum
crēpa- <i>creak, chatter</i>	crēpāre	crēpo	crēpui	crēpītum
uēta- [*] <i>forbid</i>	uētāre	uēto	uētui	uētītum
lāua- <i>wash</i>	lāuāre	lāuo	lāuāui	lāuātum
iūua- <i>assist</i>	iūuāre	iūuo	iūui	iūtum†

551 The thirteen disyllabic verbs given in the preceding section were probably at one time all monosyllabic, and consequently of the consonant or third conjugation. The verbs lāuēre, abluēre, prōcumbēre, plectēre, &c. are met with in the best authors; and in the older writers there occur such forms as sōnēre, sōnīt, sōnunt, tōnīmūs, &c. Observe too that the same thirteen verbs have all the first vowel short.

552 The other verbs in *a* form their principal parts like

āra- <i>plough</i>	ārāre	āro	ārāui	ārātum
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SECOND OR E CONJUGATION.

553 hāb-e- <i>hold, have</i>	hābēre	hābeo	hābui	hābītum
sorb-e- <i>suck up</i>	sorbēre	sorbeo	sorbui	
iūb-e- <i>bid, order</i>	iūbēre	iūbeo	iussi	iussum
iāo-e- <i>lie</i>	iāocēre	iāceo	iāoui	‡
tāo-e- <i>be silent</i>	tāocēre	tāceo	tāoui	tācītum
dōc-e- <i>teach</i>	dōcēre	dōceo	dōcui	doctum
nōc-e- <i>do damage</i>	nōcēre	nōceo	nōcui	nōcītum
arō-e- <i>confine, keep off</i>	arōcēre	arceo	arui	§
misc-e- <i>mix</i>	miscēre	misceo	miscui	mixtum
suād-e- <i>recommend</i>	suādēre	suādeo	suāsi	suāsum
rid-e- <i>laugh</i>	ridēre	rideo	rīsi	rīsum
uid-e- <i>see</i>	uidēre	uideo	uīdi	uīsum
prand-e- <i>breakfast</i>	prandēre	prandeo	prandi	pransum
pend-e- <i>hang (intrans.)</i>	pendēre	pendeo	pēpendi	

* Old form *uēta-*. Persius has *uetavit*.

† *Iuuaturo-* in Sal. and Plin. ep.

‡ *Iacituro-* Stat.

§ *Arcto-* or *arto-* as an adj. 'confined.'

spond-e- <i>promise</i>	spondĕre	spondeo	spōpondi	sponsum
tond-e- <i>shear</i>	tondĕre	tondeo	tōtondi	tonsum
mord-e- <i>bite</i>	mordĕre	mordeo	mōmordi	morsum
urg-e- <i>press</i>	urgĕre	urgeo	ursi	
aug-e- <i>increase (trans.)</i>	augĕre	augeo	auxi	auctum
lūg-e- <i>mourn</i>	lūgĕre	lūgeo	luxi	
ci-e- <i>rouse</i>	ciĕre	cio	ciui	cĭtum
fl-e- <i>weep</i>	flĕre	fleo	flui	flĕtum
ōl-e- <i>smell</i>	ōlĕre	ōleo	ōlui	
dōl-e- <i>ache</i>	dōlĕre	dōleo	dōlui	dōlĭtis
tīm-e- <i>fear</i>	tīmĕre	tīmeo	tīmui	
ne- <i>spin</i>	nĕre	neo	nĕui	nĕtum
mān-e- <i>remain</i>	mānĕre	māneo	mansi	mansum
tĕn-e-* <i>hold</i>	tĕnĕre	tĕneo	tĕnui	
mōn-e- <i>warn</i>	mōnĕre	mōneo	mōnui	mōnĭtum
torque- <i>twist or hurl</i>	torquĕre	torqueo	torsi†	tortum†
cār-e- <i>be without</i>	cārĕre	cāreo	cārui	
pār-e- <i>wait on, obey</i>	pārĕre	pāreo	pārui	pārĭtum
haer-e- <i>stick</i>	haerĕre	haereo	haesi	haesum
mĕr-e-‡ <i>earn, deserve</i>	mĕrĕre	mĕreo	mĕrui	mĕrĭtum
tōr- or torr-e- <i>roast</i>	torrĕre	torreo	torrui	tostum
cen-se- or cĕn-§ <i>count</i>	censĕre	censeo	censui	censum
lāt-e- <i>lie hid</i>	lātĕre	lāteo	lātui	
nĭt-e- <i>shine</i>	nĭtĕre	nĭteo	nĭtui	
cāu-e- <i>be on one's guard</i>	cāuĕre	cāueo	cāui	cautum
fāu-e- <i>wish well</i>	fāuĕre	fāueo	fāui	fautum
pāu-e- <i>fear</i>	pāuĕre	pāueo	pāui	
fōu-e- <i>keep warm</i>	fōuĕre	fōueo	fōui	fōtum
mōu-e- <i>move</i>	mōuĕre	mōueo	mōui	mōtum
uōu-e- <i>vow</i>	uōuĕre	uōueo	uōui	uōtum
feru-e- <i>boil</i> ¶	feruĕre	ferueo	ferbui	

* Comp. *tend-* 'stretch.

† From a root *ter-* or *tor-*, whence *tor-tor-*, *tor-men-*.

‡ Also *mere-ri* (r.).

§ The literal sense of *cen-* was 'puncture,' and so 'count.' Hence *cen-tro-* sb. n. 'centre.'

|| *Cautum* and *fautum* were preferred by Cicero.

¶ Also *feru-ĕre*.

FOURTH or I CONJUGATION.*

554 i- go	ire	eo	Iui or ii	itum
fulci- <i>prop</i>	fulcire	fulcio	fulsi	fultum
sanci- <i>hallow</i>	sancire	sancio	sanciui	sancitum
		or sancio	saxi	sanctum
uinci- <i>bind</i>	uincire	uincio	uinxī	uinctum
farci- <i>oram</i>	farcire	farcio	farsi	fartum
sarci- <i>mend</i>	sarcire	sarcio	sarsi	sartum
sāli- <i>leap</i>	sālire	sālio	sālui or salii	saltum
sēpēli- <i>bury</i>	sēpēlire	sēpēlio	sēpēliui	sēpultum
uēni- <i>come</i>	uēnire	uēnio	uēni	uentum
saepi- <i>hedge in</i>	saepire	saepio	sepsi	septum
āpēri- <i>open</i>	āpērire	āpērio	āpēriui	āpertum
ōpēri- <i>cover</i>	ōpērire	ōpērio	ōpēriui	ōpertum
hauri- <i>draw (water)</i>	haurire	haurio	hausi	haustum
555 The other verbs in i form their principal parts like				
audi- <i>hear</i>	audire	audio	audiui	auditum

555. 1 Some inceptive verbs with a suffix *esc* or *isc* :

lang- <i>droop, flag</i>	languesco	langui
dīc-† <i>learn</i>	disco	didici
luc- <i>get light</i>	lūciscit	luxit
ard-‡ <i>blaze up</i>	ardesco	arsi
pūt- <i>become putrid</i>	pūtesco	pūtui
cāl- <i>get hot</i>	cālesco	cālui
uāl- <i>get strong</i>	uālesco	uālui
sīl- <i>become silent</i>	sīlesco	sīlui
quie- <i>become quiet</i>	quiesco	quiesui quistum
cre- <i>grow</i>	cresco	creui crētum

* The irregular supines of the verbs in § 554 imply verbs of the consonant conjugation; and indeed such forms as *euenat*, &c. for the imperfect tenses occur in Ennius and Plautus. Perhaps in Hor. Od. iv. 4, 65 we should read *pulchrior euenet*.

† *Dīc-* 'learn,' originally identical with *dīc-* 'say,' or more properly 'show.' Comp. *δεικνυμι* 'show.' *Dōc-* 'teach' is also of the same family. *Disco* is for *dīc-sco*.

‡ *Ard-* is probably akin to *āl-* 'raise,' so often used with *flamman*. Compare as to form *arduo-* 'lofty,' which is immediately formed from *al-* 'raise.' Comp. too *ap-* of *apes*.

|| *Calituro-*, *ualituro-*.

sue- <i>become accustomed</i>	suesco	suſui	suſtūm
rē+ſūp- * <i>come to one's senses again</i>	rēſpiſco	rēſptui	
rē+frig- <i>get cold again</i>	rēfrigeſco	rēfrixi	
rē+ui- <i>come to life again</i>	rēuiſco	rēuixi	
re+ſci- <i>find out (a secret)</i>	reſciſco	reſctui	reſctūm
cōn+ſl- or ſl- <i>grow together</i>	cōſleſco	cōſlui	cōſltūm
ſd+ſl- or ſle- <i>grow up</i>	ſdſleſco	ſdſlſui	ſdultūm
ſb+ſle- <i>grow out of use</i>	ſbſleſco	ſbſlſui	
ob+ſole-† <i>get covered with dirt</i>	obſoleſco	obſlſui	obſlſtūm

555.2 Compound verbs :

prō+cūb- <i>lie down</i>	prōcumbo	prōcūbui	prōcūbītūm
rē+ſūp- or ſūpi- <i>take back</i>	rēſcipio	rēſpi	rēceptūm
ab+ſūp- or ſūpi- <i>carry off</i>	abſcipio	abſpui	abreptūm
dis+carp- <i>pull to pieces</i>	diſcerpo	diſcerpi	diſcerptūm
per+ſūc- or ſūci- <i>finish</i>	perſicio	perſeci	perfectūm
cōn+ſūc- or ſūci- <i>hurl</i>	cōnſicio	cōnſci	coniectūm
rē+ſūc- or ſūci- <i>throw back</i>	rēſicio	rēſci	rēiectūm
ad+ſūc- or ſūci- <i>draw to</i>	allſicio	allexi	allectūm
ec+ſūc- or ſūci- <i>draw out</i>	ēſicio	ēſcui	ēſcītūm
in+ſpēc- or ſpēc- <i>look in</i>	inſpicio	inſpexi	inſpectūm
rēd+ſūg- <i>drive back</i>	rēdigo	rēdēgi	rēdactūm
cōn+ſūg- <i>drive together</i>	cōgo	cōgi	coactūm
con+pāg- <i>fix together</i>	compingo	compāgi	compactūm
per+frāg- <i>break through</i>	perfringo	perfrēgi	perfractūm
con+tāg- <i>touch closely</i>	contingo	contigi	contactūm
con+lāg- <i>sweep together</i>	colligo	collēgi	collectūm
rē+lāg- <i>read again</i>	rēlāgo	rēlēgi	rēlectūm
inter+lāg- <i>pick up, perceive</i>	intellāgo	intellexi	intellectūm
di+lāg- <i>esteem</i>	dillāgo	dilexi	dilectūm
neg+lāg- <i>leave behind</i>	neglāgo	neglexi	neglectūm
por+lāg- <i>lay out (a corpse)</i>	pollingo	pollinxi	pollinctūm
por+rēg- <i>stretch forth</i>	porrigo	porrexī	porrectūm
por+rēg- <i>keep straight on</i>	pergo	perrexī	perfectūm
sub+rēg- <i>rise</i>	surgo	surrexi	surrectūm
ab+ſilg- <i>dash down</i>	aſſilgo	aſſixi	aſſictūm

* Read the symbol (+) as *plus* or 'with.'

† The root of this verb is connected with *ſſlo*- sb. n. 'soil,' also with *sordes* and *sordido*-. It appears again in the French *sale* 'dirty,' *souillir*; and in the Eng. *soil* vb. or sb., as well as *sully* and *slush*.

con+flig- <i>dash together</i>	confligo	confixi	conflictum
ec+stig- <i>stamp out</i>	extinguo	extinxi	extinctum
dis+stig- <i>spot</i>	distinguo	distinxi	distinctum
ec+mtig- <i>wipe (nose)</i>	smungo	smunxi	smunctum
con+sparg- <i>bespatter</i>	conspargo	conspersi	conspersum
con+püg- <i>puncture forcibly</i>	compungo	compunxi	compunctum
rē+liq- <i>leave</i>	rēlinquo	rēliqui	rēlictum
ob+cād- <i>set (as sun), die</i>	occido	occidi	occāsum*
rē+cād- <i>fall back</i>	reccido	reccidi†	reccāsum
ec+uād- <i>come out</i>	suādo	suāsi	suāsum
ob+caed- <i>cut down, kill</i>	occido	occidi	occisum
con+laed- <i>dash together</i>	collido	collisi	collisum
re+scid- <i>cut away again</i>	rescindo	rescidi	rescissum
dis+fīd- <i>cleave in two</i>	diffindo	diffidi	diffissum
rē+sid- <i>subside</i>	resido	resēdi	resessum
di+uid- <i>divide</i>	diuido	diuisi	diuisum*
sub+cand- <i>set fire to from below</i>	succendo	succendi	succensum
ec+scand- <i>climb up</i>	escendo	escendi	escensum
dē+fend- <i>ward off</i>	dēfendo	dēfendi	dēfensum
ex+pend- <i>weigh out</i>	expendo	expendi	expensum
prae+hand- <i>take hold of</i>	prehendo	prehendi	prehensum
	or prendo	prendi	prensum
obs+tend- <i>hold towards</i>	ostendo	ostendi	ostensum†
ex+clūd- <i>shut out</i>	exclūdo	exclūsi	exclūsum
con+tūd- <i>hammer to pieces</i>	contundo	contūdi	contūsum
per+quāt- <i>strike violently</i>	percūtio	percussi	percussum
rē+sist- <i>stand against</i>	resisto	restīti	restitum
per+cēl- <i>overturn</i>	percello	percūli	perculsum
con+pēl- <i>drive together</i>	compello	compūli	compulsum
rē+pēl- <i>drive back</i>	rēpello	reppūli†	rēpulsum
con+sōl- <i>sit together, consult</i>	constilo	constilui	consultum
ex+ēm- <i>take out</i>	exīmo	exēmi	exemptum
de+ēm- <i>take down</i>	dēmo	dēpsi	demptum
con+ēm- <i>arrange (the hair)</i>	cōmo	compsi	comptum
pro+ēm- <i>bring out</i>	prōmo	prompsi	promptum

* Also in the older writers *occassum*, *diuissum*, &c.

† For *re-ocidi*, *re-pepuli*. Hence the double consonant.

‡ *Ostendo* in Lucan; but in Ter. Ph. v. 4, 7. and in Varr. *ostento*.

|| *Sōl-*, an obsolete verb, is the parent of *sōlio*- sb. n. 'a seat.' It is also akin to *sēdo*- sb. f., *sēdo*- vb., *sōdali-*, *sella-*, *subsellio*-.

sūb+ēm- <i>take up</i>	sūmo	sumpsi	sumptum
rē+prēm- <i>press back</i>	rēprīmo	rēpressi	rēpressum
con+tem- (<i>cut up</i>) <i>despise</i>	contemno	contempsi	contemptum
con+cām- <i>sing together</i>	conciño	conciui	concentum
dē+sīn- (<i>put down</i>) <i>leave off</i>	dēsīno	dēsii	dēsītum
con+quaer- <i>get together</i>	conquīro	conquīsui	conquīstum
ab+fēr- <i>carry off</i>	aufēro	abstūli	ablātum
ec+fēr- <i>carry out</i>	effēro	extūli	elātum
ob+fēr- <i>present</i>	offēro	obtūli	oblātum
rē+fēr- <i>bring back</i>	rēfēro	rettūli*	rēlātum†
con+sēr- <i>plant all over</i>	consēro	consēui	constum
con+būr- <i>burn up</i>	combūro	combussi	combustum
ob+cūr- <i>run towards</i>	occurro	occurri‡	occursum
in+du- <i>put on</i>	induo	indui	indūtum
ec+du- <i>put off</i>	exuo	exui	exūtum
dis+lu- or lū- <i>dissolve</i>	diluo	dilui	dilūtum
ob+ru- <i>overwhelm</i>	obruo	obruui	obrūtum
in+su- <i>sew in</i>	insuo	insui	insūtum
re+stātū- <i>set up again</i>	restītuo	restītui	restītūtum
ec+nēca- <i>kill off</i>	ēnēco	ēnēcāui	ēnēcātum
	or ēnēco	ēnēcui	ēnectum
ex+plīca- <i>unfold</i>	explīco	explīcāui	explīcātum
	or explīco	explīcui	explīcītum
in+crēpa- <i>chide</i>	incrēpo	incrēpāui	incrēpātum
	or incrēpo	incrēpui	incrēpītum
pro+hābe- <i>keep off</i>	prohībeo	prohībui	prohībītum
de+hābe- <i>owe, ought</i>	dēbeo	dēbui	dēbītum
prae+hābe- <i>present</i>	praebeo	praebui	praebītum
co+arce- <i>confine</i>	coerceo	coercui	coercītum
ex+erce-§ <i>work out, drill</i>	exerceo	exercui	exercītum
re+sponde- <i>answer</i>	respondeo	respondi	responsum
in+dulge- <i>be kind</i>	indulgeo	indulsi	indultum
dē+le- or līn- <i>blot out</i>	dēleo	dēlēui	dēlētum
āb+ōle- <i>abolish</i>	ābōleo	ābōlēui	ābōlītum

* For *re-tetuli, re-peperi*. Hence the double consonant.

† *Relatum* also in old writers. Comp. *reddūo-, redd-*.

‡ Also *occurri*.

§ *Erce-* or *arce-* is an obsolete vb. akin to the Greek *εργω-*, whence *βεγ-* and the neut. sb. *εργον-*.

|| *Dulge-* must be an obsolete vb. akin to the adj. *dulci-*.

ex+ple- <i>fill up</i>	expleo	explēui	explētum
rē+tlēne- <i>hold back</i>	rētīneo	rētīnui	rētētum
rē+cense- <i>review</i>	rēcenseo	rēcensui	rēcensitum
ex+i- <i>go out</i>	exeo	exiī	exitum
ām+ici- <i>throw round one</i>	āmicio	āmīcui	āmictum
in+farci- <i>cram in</i>	infercio	inferai	infertum
rē+pāri- <i>find</i>	rēpērio	reppēri*	rēpertum
con+pāri- <i>find out</i>	compērio	compēri	compertum

555.3 Reflective verbs :

lāb- <i>slip</i>	lābi	lābor	lapsus
am+plect- <i>embrace†</i>	amplecti	amplector	plexus
lic-e- <i>bid at an auction</i>	licēri	liceor	licitus
plāg- <i>beat oneself</i>	plangi	plangor	
fung- <i>discharge oneself</i>	fungi	fungor	functus
sēq- <i>follow</i>	sēqui	sēquor	secūsus
lōq- <i>talk†</i>	lōqui	lōquor	locūsus
fru- or frug- <i>enjoy†</i>	frui	fruor	fruitus
grād- or grādi- <i>march</i>	[grādi]	grādiōr	gressus
ee+grād- <i>march out</i>	ēgrēdi	ēgrēdiōr	ēgressus
ordi- <i>begin weaving</i>	ordiri	ordior	orsus
fāt-e- <i>confess</i>	fātēri	fāteor	fassus
pro+fāt-e- <i>profess</i>	prōfītēri	prōfiteor	professus
pāt- or pāti- <i>suffer</i>	pāti	pātiōr	passus
per+pāt- <i>suffer to the last</i>	perpēti	perpētiōr	perpessus
nīc-§ <i>kneel, lean</i>	nīti	nītor	nīsus or nīxus
mēn- or menti- <i>measure</i>	mētiri	mētiōr	mensus
ad+sēn- or senti- <i>agree with</i>	assentiri	assentior	assensus
ūt- <i>use</i>	ūti	ūtor	ūsus
ex+pēri- <i>try</i>	expēri	expēriōr	expertus
ob+pēri- <i>wait for</i>	opperiri	oppēriōr	oppertus
quēr- <i>complain¶</i>	quēri	quēror	questus

* See note * p. 94.

† See § 398.

‡ More literally 'feed oneself.'

§ Old form *gnitor* &c. from *genu-* (or *genio-*) 'a knee.' See Festus.|| But Plautus has *opperitus*.¶ Literally 'beat oneself,' for *quērs-* is but a variety of *quāt-* 'strike.'
Comp. *plāg-* (r.) and *kovr-* (r.) 'beat oneself.'

ōr- or ōri- rise	ōri	ōrior	ortus
mōr- or mōri- die	mōri	mōrior	mortuus
re- reckon	rēri	reor	rātus
mēr-e- earn	mērēri	mēreor	mēritus
uēr-e- fear	uērēri	uēreor	uēritus
tu- or tue- guard	tuēri	tueor	tuītus ortātus
āp- obtain	āpisci	āpiscor	aptus
ād+āp- obtain	ādīpisci	ādīpiscor	ādeptus
pro+fāc- set out	prōfīcisci	prōfīciscor	prōfectus
nāc- win, obtain	nancisci	nanciscor	nactus*
pāc- fix, bargain	pācisci	pāciscor	pactus
ulc- avenge	ulcisci	ulciscor	ultus
ex+por+rēg- wake up	exporgisci	exporgiscor†	exporrectus
dē+fāt- give in	dēfētisci	dēfētiscor	dēfessus
con+mēn- invent	commīnisci	commīniscor	commentus
ob+liu- forget	oblīuisci	oblīuiscor	oblītus

* So rather than *nactus* in mss.

† Literally 'I begin to stretch myself out.'

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CONJUGATION OF IMPERFECT TENSES.

Last letter Conjugation		a 1	o 2	consonant 3	u 3	i 4
Lat. C.F. English		āra- plough	dōce- teach	scrib- write	ācu- sharpen	audi- hear
INDICATIVE MOOD.	Present Tense.	S. āro ārās ārāt* P. āramūs ārātis ārant	dōceo dōcēs dōcēt* dōcēmūs dōcētis dōcent	scribo scribis scribit scribimūs scribitis scribunt	ācuo ācuīs ācuīt ācuīmūs ācuītis ācuunt†	audio audis audit* audimūs auditis audiunt
	Past Imperfect.	S. ārābam ārābās ārābāt* P. ārābamūs ārābātis ārābant	dōcēbam dōcēbās dōcēbāt* dōcēbāmūs dōcēbātis dōcēbant	scribēbam scribēbās scribēbāt* scribēbāmūs scribēbātis scribēbant	ācuēbam ācuēbās ācuēbāt* ācuēbāmūs ācuēbātis ācuēbant	audiēbam audiēbās audiēbāt* audiēbāmūs audiēbātis audiēbant
	Future Tense.	S. ārābo ārābis ārābit P. ārābimūs ārābitis ārābunt	dōcēbo dōcēbis dōcēbit dōcēbimūs dōcēbitis dōcēbunt	scribam scribes scribet* scribemūs scribetis scribent	ācuam ācuēs ācuēt* ācuēmūs ācuētis ācuent	audiam audies audiet* audiemūs audietis audient
IMPERATIVE MOOD.	Present	S. 2. ārā P. 2. ārātē	dōcē dōcētē	scribē scribitē	ācuē ācuītē	audi auditē
	Future	S. 2. ārāto 3. ārāto P. 2. ārātōtē 3. āranto	dōcētō dōcētō dōcētōtē dōcentō	scribito scribito scribitōtē scribunto	ācuīto ācuīto ācuītōtē ācuunto	audito audito auditōtē audiunto
SUBJUNCTIVE MOOD.	Present Tense.	S. ārem ārēs ārēt* P. ārēmūs ārētis ārent	dōceam dōceās dōceāt* dōceāmūs dōceātis dōceant	scribam scribas scribāt* scribāmūs scribātis scribant	ācuam ācuās ācuāt* ācuāmūs ācuātis ācuant	audiam audias audiāt* audiāmūs audiātis audiant
	Past Tense.	S. ārārem ārārēs ārārēt* P. ārāremūs ārārētis ārārent	dōcērem dōcērēs dōcērēt* dōcērēmūs dōcērētis dōcērent	scribērem scribērēs scribērēt* scribērēmūs scribērētis scribērent	ācuārem ācuērēs ācuērēt* ācuērēmūs ācuērētis ācuērent	audīrem audīrēs audīrēt* audīrēmūs audīrētis audīrent

* But see for quantity § 412 and note.

† Or *acuunt*.

Last letter Conjugation	a 1	e 2	consonant 3	u 3	i 4
Lat. C.F. English	āra- <i>plough</i>	dōce- <i>teach</i>	scrib- <i>writes</i>	ācu- <i>sharpen</i>	audi- <i>hear</i>
INFINITIVE MOOD.	ārārē	dōcērē	scribērē	ācuērē	audiērē
PARTICIPLE.*	āranti- <i>or</i> ārant-	dōcenti- <i>or</i> dōcent-	scribenti- <i>or</i> scribent-	ācuenti- <i>or</i> ācuent-	audienti- <i>or</i> audient-
PART. FUTURE.	ārātūro- <i>or —a—</i>	doctūro- <i>or —a—</i>	scriptūro- <i>or —a—</i>	[ācuītūro- <i>or —a—</i>]	auditūro- <i>or —a—</i>
GERUND.†	ārando-	dōcendo-	scribendo-	ācuendo-	audiendo-

557 There are certain verbs which mix together the consonant and *i* conjugations in the imperfect tenses, viz. :

fāc- <i>or</i> fāci- <i>make</i>	fōd- <i>or</i> fōdi- <i>dig</i>	sāp- <i>or</i> sāpi- <i>taste</i>
iāc- „ iāci- <i>throw</i>	fūg- „ fūgi- <i>flee</i>	cūp- „ cūpi- <i>desire</i>
[lāc-† „ lāci- <i>draw</i>]	cāp- „ cāpi- <i>take</i>	pār- „ pāri- <i>produce</i>
[spēc-† „ spēcī- <i>look</i>]	rāp- „ rāpi- <i>seize</i>	quāt- „ quāti- <i>shake</i> .

Together with the reflexive verbs :

grād- <i>or</i> grādi- <i>march</i>	mōr- <i>or</i> mōri- <i>die</i>	pōt- <i>or</i> pōti- <i>make</i>
ōr- „ ōri- <i>rise</i>	pāt- „ pāti- <i>suffer</i>	oneself <i>master</i> .

Observe too that all these seventeen verbs have the vowel short.

558 MIXED CONSONANT AND *i* CONJUGATION.

INDICATIVE MOOD.

Present Tense.

S. fugio fugis fugit ; *P.* fugimus fugitis fugiunt.

Past-Imperfect.

S. fugiebam, fugiebas &c.

Future.

S. fugiam fugies &c.

* Declined like *praesenti-* or *praesent-*. See § 219.

† Declined like a neuter noun in *a*.

‡ Only used in compounds.

IMPERATIVE MOOD.

Present. S. fugě ; P. fugíte.

Future.

S. 2. fugĭto, 3. fugĭto ; P. 2. fugĭtote, 3. fugiunto.

SUBJUNCTIVE MOOD.

Present Tense.

S. fugiam fugias &c.

Past Tense.

S. fugĕrem fugĕres &c.

INFINITIVE, fugĕre.

PARTICIPLE, fugienti- or fugient-.

PARTICIPLE FUTURE, fugĭturo-.

GERUND, fugiendo-.

559 Observe that those forms, which have the vowel after *g* marked short, follow the consonant conjugation ; the others are derived as from a verb in *i*.

560 In old writers such forms as *capĭre*, *fodĭre*, *parĭre* &c. occur.

561 CONJUGATION OF PERFECT TENSES.

Crude form of perfect, *ġră-uĭs*-.

INDICATIVE MOOD.

Present-Perfect or Aorist.

S. *ġrăui ġrăuisti ġrăuit* ; P. *ġrăuimĭs ġrăuistĭs ġrăuērunt*
or *ġrăuērĕ*.

Past-Perfect.

S. *ġrăuĕram ġrăuĕrās ġrăuĕrat* ; P. *ġrăuĕrāmĭs ġrăuĕrātĭs ġrăuĕrant*.

Future-Perfect.

S. *ġrăuĕro ġrăuĕrĭs ġrăuĕrit* ; P. *ġrăuĕrimĭs ġrăuĕritĭs ġrăuĕrint*.*

SUBJUNCTIVE MOOD.

Present-Perfect or Aorist.

S. *ġrăuĕrim ġrăuĕrĭs ġrăuĕrit* ; P. *ġrăuĕrimĭs ġrăuĕritĭs ġrăuĕrint*.*

Past-Perfect.

S. *ġrăuĭssem ġrăuĭssēs ġrăuĭsset* ; P. *ġrăuĭssēmĭs ġrăuĭssētĭs ġrăuĭssent*.

INFINITIVE MOOD.

ġrăuĭsĕ.

562 The conjugation of a perfect which takes the suffix *ĭs*, instead of *uĭs*, differs solely in the absence of the *u*. See §§ 584, 588, 590, 613, 620, 628.

* These two tenses are often confounded by Latin writers as regards the quantity of the *i*. See § 476.

- 563 The perfect tenses often undergo a contraction : as,

krāui	krāuimūs
krāuisti or krasti	krāuistīs or krastīs
krāuit	krāuerunt or krārunt or krāuērē.
krāuēram or krāram &c.	
krāuēro ,, krāro &c.	
krāuērim ,, krārim &c.	
krāuissem ,, krassem &c.	
krāuissē ,, krassē.	

- 564 In the perfects of the *i* conjugation similar contractions occur : as,

audiui or audiī	audiuimūs or audiīmūs
audiuisti, audiīsti, or audisti	audiuistīs, audiīstīs, or audistīs
audiuit or audiit	audiuerunt or audiērunt, or audiuerē or audiērē.
audiuēram or audiēram &c.	
audiuēro ,, audiēro &c.	
audiuērim ,, audiērim &c.	
audiuissem ,, audiissem or audissem &c.	
audiuissē ,, audiissē or audissē.	

- 565 If the crude form of the perfect have *x* or *s* before *is*, as *dix-is*, the following contractions are found :

dixi	diximūs
dixisti or dixti	dixistīs or dixtīs
dixit	dixerunt or dixerē.
dixissem or dixem &c.	
dixissē ,, dixē &c.	

- 566 As the future-perfect of the indicative originally ended in *ēro*, rather than *ero*, and the subjunctive perfect in *ērim*, rather than *erim*, the following contractions, which occur in old writers, are explained :

Ind. fut.-perf. faxo, faxīs &c. for fēcēro &c.
Subj. pres.-perf. faxim, faxīs &c. ,, fēcērim &c.
Subj. past-perf. faxem*, faxēs &c. ,, fēcissem &c.

- 567 So again, krasso, krassīs &c. for krāvēro &c.

* See § 1209 f. note.

568 From this future-perfect is formed an old infinitive future *ārassērē*.

569 The gerund of the consonant and *i* conjugations often ends in *undo*, rather than *endo*; as *scribundo*.

570

REFLECTIVE OR PASSIVE VERBS.

CONJUGATION OF IMPERFECT TENSES.

Last letter Conjugation		a 1	e 2	consonant 3	u 3	i 4
Lat. G.F. English		orna- dress	dōce- teach	uort- turn	mētu- fear	audi- hear
INDICATIVE MOOD.	Present Tense.	S. ornōr ornāris* ornātūr P. ornāmūr ornāminī ornantūr	dōceōr dōcēris* dōcētūr dōcēmūr dōcēminī dōcentūr	uortōr uortēris uortītūr uortīmūr uortīminī uortuntūr	mētuōr mētuēris mētuītūr mētuīmūr mētuīminī mētuuntūr†	audiōr audiēris auditūr audiīmūr audiīminī audiuntūr
		S. ornābār ornābāris or ornābārē ornābātūr P. ornābāmūr ornābāminī ornābantūr	dōcebār dōcebāris or dōcebārē dōcebātūr dōcebāmūr dōcebāminī dōcebantūr	uortēbār uortēbāris or uortēbārē uortēbātūr uortēbāmūr uortēbāminī uortēbantūr	mētuēbār mētuēbāris or mētuēbārē mētuēbātūr mētuēbāmūr mētuēbāminī mētuēbantūr	audiēbār audiēbāris or audiēbārē audiēbātūr audiēbāmūr audiēbāminī audiēbantūr
		S. ornābōr ornābēris or ornābērē ornābītūr P. ornābīmūr ornābīminī ornābuntūr	dōcebōr dōcebēris or dōcebērē dōcebītūr dōcebīmūr dōcebīminī dōcebuntūr	uortār uortēris or uortērē uortētūr uortēmūr uortēminī uortentūr	mētuār mētuēris or mētuērē mētuētūr mētuēmūr mētuēminī mētuentūr	audiār audiēris or audiērē audiētūr audiēmūr audiēminī audientūr
	IMPERATIVE MOOD.	Present. Future.	S. 2. ornārē P. 2. ornāminī S. 2. } ornātōr 3. } dōcētōr P. 3. ornantōr dōcentōr	uortārē uortīminī uortītōr uortuntōr	mētuārē mētuīminī mētuītōr mētuuntōr‡	audiārē audiīminī auditōr‡ audiuntōr

* *Arbitrārē, uidērē*, for *arbitrāris, uidēris*, occur. † Or *metuuntur*.

‡ There was also for the 2d and 3d person of the singular an old form in *mino*; as *fā-mīno, progredī-mīno*. § Or *metuuntor*.

Last letter of Conjugation		a 1	e 2	consonant 3	u 3	i 4
Lat. O.F. English		orna- dress	döce- teach	uort- turn	mötu- fear	audi- hear
SUBJUNCTIVE MOOD.	Present Tense.	S. ornēr ornērīs or ornērē ornētūr P. ornēmūr ornēmīni ornentūr	döcekr döcekrīs or döcekrē döceātūr döceāmūr döceāmīni döceantūr	uortkr uortkrīs or uortkrē uortātūr uortāmūr uortāmīni uortantūr	mētukr mētukrīs or mētukrē mētuātūr mētuāmūr mētuāmīni mētuantūr	audiākr audiākrīs or audiākrē audiātūr audiāmūr audiāmīni audiantūr
	Past Tense.	S. ornārēr ornārērīs or ornārērē ornārētūr P. ornārēmūr ornārēmīni ornārentūr	döcērēr döcērērīs or döcērērē döcērētūr döcērēmūr döcērēmīni döcērentūr	uortērēr uortērērīs or uortērērē uortērētūr uortērēmūr uortērēmīni uortērentūr	mētuērēr mētuērērīs or mētuērērē mētuērētūr mētuērēmūr mētuērēmīni mētuērentūr	audirēr audirērīs or audirērē audirētūr audirēmūr audirēmīni audirentūr
	INFINITIVE MOOD.*	ornērīēr or ornārī	döcērīēr or döcērī	uortīēr or uortī	mētuīēr or mētuī	audiērīēr or audiērī
PARTICIPLE.†		ornando-	döcendo-	uortendo-	mētuendo-	audiendo-

571 MIXED CONSONANT AND I CONJUGATION.‡

INDICATIVE MOOD. *Present Tense.*

S. mōriōr mōrērīs mōritūr ; P. mōrimūr mōrimīni mōriuntūr.

Past-Imperfect.

S. mōriēbār mōriēbārīs &c.

Future.

S. mōriār mōriērīs &c.

IMPERATIVE MOOD.

Present Tense. S. mōrērē ;

P. mōrimīni.

Future. S. 2. mōritōr, 3. mōritōr ;

P. 3. mōriuntōr.

SUBJUNCTIVE MOOD.

Present Tense.

S. mōriār mōriārīs &c.

Past Tense.

S. mōrērēr mōrērērīs &c.

INFINITIVE, mōrī.

PARTICIPLE, mōrienti- or mōrient-.

PARTICIPLE FUTURE, mōritūro-.

GERUND, mōriundo-.

* The infinitives in *or* belong to the old language.† The reflexive verbs have also participles in *enti-* or *ent-* and in *turo-*.

‡ See § 557.

571. 1 In old writers such forms as *mōrimūr* and *mōriri* occur.
- 572 Ori- (r.) *rise*, and pōti- (r.) *make oneself master*, partake more of the i conjugation : as, *ōrirēr*, *ōriri* ; *pōtirīs*, *pōtitūr*, *pōtimūr*, *pōtirēr*, *pōtiri*.
- 573 The perfect tenses of a reflective or passive verb are formed by the perfect participle in *to* and the verbs *ēs-* or *fu-*.

574 CONJUGATION OF THE PERFECT TENSES OF A
REFLECTIVE OR PASSIVE VERB.

INDICATIVE MOOD.

Present-Perfect or Aorist.

S. ornātus* sum	or fui	P. ornātī† sūmūs or fuimūs	
ornātūs ēs	„ fuistī	ornātī estīs „ fuistīs	
ornātūs est	„ fuit	ornātī sunt	fuērunt or fuērē.

Past-Perfect.

S. ornātūs ēram	or fuēram	P. ornātī ērāmūs or fuērāmūs	
ornātūs ērās	„ fuērās	ornātī ērātīs „ fuērātīs	
ornātūs ērat	„ fuērat	ornātī ērant	„ fuērant.

Future-Perfect.

S. ornātūs ēro	or fuēro	P. ornātī ērimūs or fuērimūs	
ornātūs ērīs	„ fuērīs	ornātī ēritīs „ fuērītīs	
ornātūs ērit	„ fuērit	ornātī ērunt	„ fuērint.

SUBJUNCTIVE MOOD.

Present-Perfect or Aorist.

S. ornātus sim	or fuērim	P. ornātī simūs or fuērimūs	
ornātus sis	„ fuērīs	ornātī sitīs „ fuērītīs	
ornātus sit	„ fuērit	ornātī sint	„ fuērint.

Past-Perfect.

S. ornātūs essem	or fuissem	P. ornātī essēmūs or fuissēmūs	
ornātūs essēs	„ fuissēs	ornātī essētīs „ fuissētīs	
ornātūs esset	„ fuisset	ornātī essent	„ fuissent.

INFINITIVE MOOD.

ornātūs essē or fuissē.

* *Ornatūs*, *ornatū* or *ornatum*, to agree with the nominative.

† *Ornatī*, *ornatae* or *ornatū*, to agree with the nominative.

CONJUGATION OF A SIMPLE* VERB, WITH THE
ENGLISH TRANSLATION.

575

C.F. SCRIB- write.

Principal parts : scribēre scribo scripsi scriptum.

INDICATIVE MOOD.

Present Tense, scrib-.

As a present-imperfect, am —ing :

Ad frātre ^m meum scribo,	<i>I am writing to my brother.</i>
Ad frātre ^m tuum scribis,	<i>You are writing to your brother.</i>
Ad frātre ^m suum scribit,	<i>He is writing to his brother.</i>
Ad frātre ^m nostrum scribim ^{us} ,	<i>We are writing to our brother.</i>
Ad frātre ^m uostrum scribitis,	<i>You are writing to your brother.</i>
Ad frātre ^m suum scribunt,	<i>They are writing to their brother.</i>

576 ——— as an historic present :

Postērō die ad sēnem scribo, *The next day I write to the old man.*

577 ——— as a present of custom :

Egō cālāmō scribo,	<i>I write with a reed.</i>
Tū pinnā scribis,	<i>You write with a pen.</i>

578 ——— as a present, translated by do :

Egō uērō scribo,	<i>Yes I do write.</i>
Tū uērō scribis,	<i>Yes you do write.</i>

579 ——— as a present, including past time, have been —ing :

Iam duās hōras scribo, *I have been writing now two hours.*

580

Past-Imperfect, scribēbā-.

As a past-imperfect, was —ing :

Scribēbam cum puēr intrāuit, *I was writing when the boy came in.*

581 ——— as a past tense of custom, used to — :

Egō cālāmō scribēbam,	<i>I used† to write with a reed.</i>
Tū pinnā scribēbās,	<i>You used to write with a pen.</i>

* That is, not reflective or passive.

† Or 'I wrote,' &c.

- 582 ——— as a past tense, including time preceding, *had been* —ing :

Iam trīs hōras scribēbam, *I had been then writing three hours.*

- 583 *Future Tense, scribā- or scribē-*

Translated by *shall, will* :

Cras mānē scribam, *I shall write tomorrow morning.*
Cras mānē scribēs, *You will write tomorrow morning.*

Present-Perfect Tense, scripsis-

- 584 As a present-perfect, *have* —en :*

Quattuor epistōlas scripsi, *I have written four letters.*

- 585 ——— as an aorist, translated by the English past :

Hēri ad nēgōtiatōrem scripsi, *I wrote yesterday to the merchant.*

- 586 ——— as an aorist, translated by *did* :

Egō uērō scripsi, *Yes I did write.*
Tū uērō scripsisti, *Yes you did write.*

- 587 ——— as a present-perfect, translated by an English present :

Egō si scripsi, rescribīt, *If I write, he writes again.*
Tū si scripsisti, rescribīt, *If you write, he writes again.*

- 588 *Past-Perfect, scripsērā-*

Translated by *had* —en :

Ante id tempus scripsērā, *I had written before that time.*

- 589 ——— translated by an English past :

Egō si scripsērā, rescribēbat, *If I wrote, he wrote again.*
Tū si scripsēras, rescribēbat, *If you wrote, he wrote again.*

* That is, the perfect participle of the English verb.

590 *Future-Perfect, scripsēr-.*Translated by *shall have* — *en, will have* — *en* :

Antē noctem scripsēro,	<i>I shall have written before night.</i>
Antē noctem scripsēris,*	<i>You will have written before night.</i>

591 — translated by an English present :

Egō si scripsēro, rescribet,	<i>If I write, he will write again.</i>
Tū si scripsēris, rescribet,	<i>If you write, he will write again.</i>

592 *IMPERATIVE MOOD.**Present Tense.*

Translated by the simple verb :

Scribe ad patrem tuum,	<i>Write to your father.</i>
Scribite ad patrem uestrum,	<i>Write to your father.</i>

593 *Future Tense.*Translated by *shall, must, let* ; or by the simple verb :

Scribito, <i>Thou shalt write.</i>	Scribitotē, <i>Ye shall write.</i>
Scribito, <i>He shall write.</i>	Scribunto, <i>They shall write.</i>

594 *SUBJUNCTIVE MOOD.**Present Tense, scribā-.*As a present-imperfect, *am* — *ing* (indirect interrogative) :

Nescio quid scribam,	<i>I know not what I am writing.</i>
Nescio quid scribās,	<i>I know not what you are writing.</i>

595 — translated by an indicative present (result) :

Indē fit ut nihil de hac rē scribam, *Hence it happens that I write nothing on this subject.*Indē fit ut nihil de hac rē scribās, *Hence it happens that you write nothing on this subject.*596 — translated by *do* (concession) :Vt scribam, nōn est sātis, *Even granting that I do write, it is not enough.*Vt scribas, nōn est sātis, *Even granting that you do write, it is not enough.** But see, as regards the quantity of the *i* after *r*, § 476.

597 ——— translated by *should, would* (hypothesis) :

Sī pinnā mihi sit, scribam,	<i>If I had a pen, I would write.</i>
Sī pinnā tibi sit, scribās,	<i>If you had a pen, you would write.</i>

598 ——— translated by *were* ——— *ing* :

Sēdeo hic, tanquam scribam,	<i>I sit here, as if I were writing.</i>
Sēdes istic, tanquam scribās,	<i>You sit there, as if you were writing.</i>
Sēdet illic, tanquam scribat,	<i>He sits yonder, as if he were writing.</i>

599 ——— translated by *may* (purpose) :

Pinnā dātur, quā* scribam,	<i>The pen is given me, that I may write† with it.</i>
Pinnā dātur, quā scribās,	<i>The pen is given you, that you may write with it.</i>

599.1 ——— translated by *must or shall* (command) :

Lex est ut scribam,	<i>There is a law that I must write.</i>
Lex est ut scribās,	<i>There is a law that you must write.</i>

600 ——— translated by *to* (indirect interrogative) :

Nescio quid scribam,	<i>I know not what to write.</i>
Nescis quid scribās,	<i>You know not what to write.</i>

601 ——— translated by *shall, will* :

Puer tīmet nē scribam,	<i>The boy is afraid I shall write.</i>
Puer tīmet nē scribās,	<i>The boy is afraid you will write.</i>

602 ——— translated by *from* ——— *ing* :

Hoc impēdit nē scribam,	<i>This prevents me from writing.</i>
Hoc impēdit nē scribās,	<i>This prevents you from writing.</i>

602.1 ——— translated by English infinitive :

Sinē scribam,	<i>Let me write.</i>	Sinē scribāmūs,	<i>Let us write.</i>
Sinē scribat,	<i>Let him write.</i>	Sinē scribant,	<i>Let them write.</i>

* Literally, 'with which.'

† Or rather, 'to write with.'

602. 2 ——— translated by an English imperative :

Nē scribam, *Let me not write.* Nē scribāmus, *Let us not write.*
 Nē scribās, *Do not write.* Nē scribātis, *Do not write.*
 Nē scribat, *Let him not write.* Nē scribant, *Let them not write.*

603 *Past Tense, scribēre.*

As a past-imperfect, *was* ———ing (indirect interrogative) :

Nesciēbam quid scribērem, *I knew not what I was writing.*
 Nesciēbam quid scribērēs, *I knew not what you were writing.*

604 ——— translated by an English past (result).

Indē factum est ut nihil de hac *Hence it happened that I wrote*
 rē scribērem, *nothing on this subject.*
 Indē factum est ut nihil de hac *Hence it happened that you wrote*
 rē scribērēs, *nothing on this subject.*

605 ——— translated by *should* or *would have been* ———ing (hypothesis) :

Si pinnā mihi esset, scribērem, *If there had been a pen for me, I*
should have been writing.
 Si pinnā tibi esset, scribērēs, *If there had been a pen for you,*
you would have been writing.

606 ——— translated by *had been* ———ing :

Sēdēbam hīc, tanquam scribērem, *I was sitting here, as if I had*
been writing.
 Sēdēbās istīc, tanquam scribērēs, *You were sitting there, as if you*
had been writing.
 Sēdēbat illīc, tanquam scribēret, *He was sitting yonder, as if he*
had been writing.

607 ——— translated by *might* (purpose) :

Pinnā dāta est quā* scribērem, *The pen was given me, that I might†*
write with it.
 Pinnā dāta est quā scribērēs, *The pen was given you, that you*
might write with it.

* Literally, 'with which.'

† Or rather, 'to write with.'

608 ——— translated by *must* or *should* (command):

Lex erat ut scriberem,	<i>There was a law that I must write.</i>
Lex erat ut scriberēs,	<i>There was a law that you must write.</i>

609 ——— translated by *to* (indirect interrogative):

Nesciŕbam quid scriberem,	<i>I knew not what to write.</i>
Nesciŕbas quid scriberēs,	<i>You knew not what to write.</i>

610 ——— translated by *should* or *would*:

Puer timēbat nē scriberem,	<i>The boy was afraid I should write.</i>
Puer timēbat nē scriberēs,	<i>The boy was afraid you would write.</i>

611 ——— translated by *from* ———ing:

Hoc impēdiŕbat nē scriberem,	<i>This prevented me from writing.</i>
Hoc impēdiŕbat nē scriberēs,	<i>This prevented you from writing.</i>

612 ——— translated as a past order*:

Nē scriberem,	<i>(He bade) me not write.</i>
Nē scriberēs,	<i>(He bade) you not write.</i>

613 *Present-Perfect, scripsēri-.*

As a present-perfect, *have* ———en (indirect interrogative):

Nescio quid scripsērim,	<i>I know not what I have written.</i>
Nescis quid scripsērist,	<i>You know not what you have written.</i>

614 ——— as an aorist (indirect interrogative):

Nescio quid hēri scripsērim,	<i>I know not what I wrote yesterday.</i>
Nescis quid hēri scripsērist,	<i>You know not what you wrote yesterday.</i>

615 ——— translated by *may have* ———en:

Forŕitan nūmum scripsērim,	<i>Perhaps I may have written too much.</i>
Forŕitan nūmum scripsērist,	<i>Perhaps you may have written too much.</i>

* In reported speech.

† But see, as regards the quantity of the *i* after *r*, § 476.

- 616 ——— as a future-perfect after a present, translated by an English present (reported speech) :

Caesar pollicetur sē, si scripserim,	<i>Caesar promises that if I write, he</i>
rescripturum,	<i>will write again.</i>
Caesar pollicetur sē, si scripseris,	<i>Caesar promises that if you write,</i>
rescripturum,	<i>he will write again.</i>

- 617 ——— translated by *were to* ———, or English past tense (hypothesis) :

Si* scripserim & d eum, redeat,	<i>If I were to write† to him, he would</i>
	<i>return.</i>
Si scripseris & d eum, redeat,	<i>If you were to write to him, he would</i>
	<i>return.</i>

- 618 ——— translated by *should, would* (consequence of hypothesis) :

Frustrā scripserim,	<i>I should write in vain.</i>
Frustrā scripseris,	<i>You would write in vain.</i>

- 619 ——— translated by *had* ———en :

Sēdeo hic, tanquam epistolam	<i>I sit here, as if I had written the</i>
perscripserim†,	<i>whole letter.</i>
Sēdes istuc, tanquam epistolam	<i>You sit there, as if you had writ-</i>
perscripseris,	<i>ten the whole letter.</i>
Sēdet illic, tanquam epistolam	<i>He sits yonder, as if he had writ-</i>
perscripserit,	<i>ten the whole letter.</i>

- 620 ——— translated as an imperative :

Id nunquam scripserim,	<i>Let me never write that.</i>
Id nunquam scripseris,	<i>Never write that.</i>
Id nunquam scripserit,	<i>Let him never write that.</i>

* This *si* might be omitted. Thus in the English too we might drop the *if*, and say, 'were I to write to him,' &c.

† Or, 'if I wrote,' &c.

‡ *Per-scrib-* literally signifies 'write through, write to the end.'

621 *Past-Perfect, scripsissē.*

As a past-perfect, translated by *had* — *en* (indirect interrogative):

Quaestum est, ūtrum scripsissem, *The question was asked, whether I had written.*

Quaestum est, ūtrum scripsissēs, *The question was asked, whether you had written.*

622 — as a future-perfect after a past, translated by an English past (reported speech):

Caesar pollicēbātur sē, si scripsissem, rescriptūrum, *Caesar promised that if I wrote, he would write again.*

Caesar pollicēbātur sē, si scripsissēs, rescriptūrum, *Caesar promised that if you wrote, he would write again.*

623 — translated by *had* — *en* (hypothesis):

Etiam si scripsissem, frustra esset, *Even if I had written, it would have been in vain.*

Etiam si scripsissēs, frustra esset, *Even if you had written, it would have been in vain.*

624 — translated by *should have, would have* (consequence of hypothesis):

Tum* quōquē scripsissem, *Even in that case* I should have written.*

Tum quōquē scripsissēs, *Even in that case you would have written.*

625 *INFINITIVE IMPERFECT, scribērē.*

Translated by an English infinitive:

Dēbeo scribērē, *I ought to write.*

Nēqueo scribērē, *I cannot write.*

626 — translated as an English indicative:

Scio eum scribērē, *I know that he is writing.*

Sciēbam eum scribērē, *I knew that he was writing.*

627 — translated by an English perfect infinitive:

Dēbēbam scribērē, *I ought to have written.*

* Literally 'then.'

628 INFINITIVE PERFECT, scripsissē.

Translated by an English perfect infinitive :

Scripsissē dicītūr, *He is said to have written.*

629 ——— translated by an English indicative :

Scio eum scripsissē, *I know that he has written.*Scio eum hēri scripsissē, *I know that he wrote yesterday.*Sciēbam eum scripsissē, *I knew that he had written.*630 ——— translated by *the having* —en :Scripsisse exitio ei fuit, *The having written was fatal to him.*

631 PARTICIPLE IMPERFECT, scribenti- or scribent-.

Translated by —ing :

Sēnex ēpistolām scribens dēcidit, *The old man, while writing a letter, fell down.*

632 PARTICIPLE FUTURE, scriptūro-.

Translated by *about to* —, *intending to* — :Ad ipsum cras scriptūrūs, haec *Intending to write to himself to-*
nunc ōmitto, *morrow, I pass over these things*
*now.*632. 1 Dico mē scriptūrum essē, *I say that I will write.*Dixi mē scriptūrum essē, *I said that I would write.*632. 2 Dixi mē scriptūrum fuissē, *I said that I would have written.*

633 ——— translated as an intention not fulfilled :

Hābēbam ei grāτίας, scriptūrus* *I felt grateful to him, and should*
quōquē, nisi aegrōtārem, *have written too, if I had not*
been ill.

634 GERUND, scribendo-.

Translated by —ing :

N. Mihi est scribendum ēpistol- *To me belongs the writing the*
lāst, *letters.*Ac. Dēligītūr ad scribendum *He is selected for writing the*
ēpistolāst, *letters.** See also the conjugation of the verb *fu-* with the participle in *turo*.

† Most of these constructions are confined to the old writers. See the use of the Gerundive, § 1287.

G. Vāni ēpistōlas scribendi causā, *I came for the sake of writing the letters.*

D. Aptūs est scribendo ēpistōlās*, *He is fit for writing letters.*

Ab. Scribendo† ēpistōlās occūpātus est, *He is engaged in writing letters.*

635

SUPINE, scriptu-.

Translated as an English infinitive :

Ac. Eo illūc scriptum, *I am going yonder to write.*

Ab. Hae littērae difficīles sunt scriptū, *These letters are difficult to write.*

CONJUGATION OF A REFLECTIVE VERB, WITH THE ENGLISH TRANSLATION.

636

Arma- (r.), *arm oneself.*

Principal parts : armārī, armor, armātūs.

637

INDICATIVE MOOD.

Present Tense, am arming myself, arm myself, &c.

Armor,	<i>I am arming myself.</i>
Armāris or armārēī,	<i>You are arming yourself.</i>
Armātūr,	<i>He is arming himself.</i>
Armāmūr,	<i>We are arming ourselves.</i>
Armāmini,	<i>You are arming yourselves.</i>
Armantūr,	<i>They are arming themselves.</i>

638

Past-Imperfect, was arming myself, &c.

Armābar,	<i>I was arming myself.</i>
Armābāris or armābārē,	<i>You were arming yourself.</i>
Armābātūr,	<i>He was arming himself.</i>
Armābāmūr,	<i>We were arming ourselves.</i>
Armābāmini,	<i>You were arming yourselves.</i>
Armābantūr,	<i>They were arming themselves.</i>

* See note † p. 112.

† This form of the Gerund, although an ablative, is often shortened in late writers, as *uigilandō* (*Juv.* 3. 232).

‡ The form in *rē* is not common for the present indicative ; it may be from fear of confusion with the infinitive.

639

Future, shall or will arm myself, &c.

Armābor,	<i>I shall arm myself.</i>
Armābēris or armābērē,	<i>You will arm yourself.</i>
Armābitūr,	<i>He will arm himself.</i>
Armābimūr,	<i>We shall arm ourselves.</i>
Armābimīni,	<i>You will arm yourselves.</i>
Armābuntūr,	<i>They will arm themselves.</i>

640 *Present-Perfect, have armed myself, &c. (or Aorist, armed myself.)*

Armātus* sum,	<i>I have armed myself.</i>
Armātus* es,	<i>You have armed yourself.</i>
Armātus* est,	<i>He has armed himself.</i>
Armātī† sūmūs,	<i>We have armed ourselves.</i>
Armātī† estīs,	<i>You have armed yourselves.</i>
Armātī† sunt,	<i>They have armed themselves.</i>

641

Past-Perfect, had armed myself, &c.

Armātus ēram†,	<i>I had armed myself.</i>
Armātus ērās,	<i>You had armed yourself.</i>
Armātus ērat,	<i>He had armed himself.</i>
Armāti ērāmūs,	<i>We had armed ourselves.</i>
Armāti ērātīs,	<i>You had armed yourselves.</i>
Armāti ērant,	<i>They had armed themselves.</i>

642

Future-Perfect, shall have armed myself, &c.

Armātus ēro,§	<i>I shall have armed myself.</i>
Armātus ēris,	<i>You will have armed yourself.</i>
Armātus ērit,	<i>He will have armed himself.</i>
Armāti ērimūs,	<i>We shall have armed ourselves.</i>
Armāti ēritīs,	<i>You will have armed yourselves.</i>
Armāti ērunt,	<i>They will have armed themselves.</i>

643

IMPERATIVE MOOD.

*Present.*Armāre, *Arm yourself.* | Armāminī, *Arm yourselves.** *Armātū* if the nominative be feminine, *armātum* if it be neuter.† *Armātas* if the nominative be feminine, *armātā* if it be neuter.‡ Or *fuēram*, &c.§ Or *fuēro*, &c.

644

Future.

Armător or armămîno,	<i>You must arm yourself.</i>
Armător or armămîno,	<i>He must arm himself.</i>
Armantor,	<i>They must arm themselves.</i>

645

SUBJUNCTIVE MOOD.

Present. (See the several translations of *scriba-m.*)

Constil împărat ăt armer,	<i>The consul commands me to arm myself.</i>
Constil împărat ăt armăris	<i>The consul commands you to arm your-</i>
or armăre,	<i>self.</i>

646

Past. (See the several translations of *scribere-m.*)

Constil împărăuit ăt armărer,	<i>The consul commanded me to arm</i>
	<i>myself.</i>
Constil împărăuit ăt armăreris	<i>The consul commanded you to arm</i>
or armăreră,	<i>yourself.</i>

647 *Present-Perfect.* (See the several translations of *scripsi-m.*)

Nescio quăre armătus sim,	<i>I know not why I have armed myself.</i>
Nescio quăre armătus sis,	<i>I know not why you have armed yourself.</i>

648 *Past-Perfect.* (See the several translations of *scripsisse-m.*)

Nesciebam quăre armătus essem,	<i>I knew not why I had armed</i>
	<i>myself.</i>
Nesciebam quăre armătus essēs,	<i>I knew not why you had armed</i>
	<i>yourself.</i>

649

INFINITIVE IMPERFECT.

Debeo armări,	<i>I ought to arm myself.</i>
Scio eum armări,	<i>I know that he is arming himself.</i>
Sciebam eum armări,	<i>I knew that he was arming himself.</i>
Armări signum belli est,	<i>To arm oneself is a sign of war.</i>
Debebam armări,	<i>I ought to have armed myself.</i>

650

INFINITIVE PERFECT.

Scio eum armătum esse,	<i>I know that he has armed himself.</i>
Sciebam eum armătum esse,	<i>I knew that he had armed himself.</i>
Scio eum armătum fore,	<i>I know that he will have armed himself.</i>

651

PARTICIPLE IMPERFECT.

Armanti- or armant-, (*While*) *arming oneself.*

652

PARTICIPLE PERFECT.

Armäto-, *Having armed oneself.*

653

PARTICIPLE FUTURE.

Armätüro-, *About to arm oneself.*

654

GERUND.

Armando-, *Arming oneself.*CONJUGATION OF A PASSIVE VERB, WITH THE
ENGLISH TRANSLATION.Prēm- *press.**Principal parts* : prēmī, prēmōr, pressūs.

INDICATIVE MOOD.

655 *Pres.* Prēmōr* *I am pressed, prēmēris you are pressed, prēmītūr he is pressed. Prēmīmūr we are pressed, prēmīmīni you are pressed, prēmuntūr they are pressed.*

656 *Past.* Prēmēbart† *I was pressed, prēmēbāris or prēmēbārē you were pressed, prēmēbātūr he was pressed. Prēmēbāmūr we were pressed, prēmēbāmīni you were pressed, prēmēbantūr they were pressed.*

657 *Future.* Prēmār *I shall be pressed, prēmēris or prēmērē you will be pressed, prēmētūr he will be pressed. Prēmēmūr we shall be pressed, prēmēmīni you will be pressed, prēmēntūr they will be pressed.*

* With many verbs this translation would not give the meaning, and indeed the English passive is defective in the imperfect tenses. Thus *domus aedificatur* means, not 'the house is built,' for that would imply that the building is completed, but 'the house is being built' or 'is a-building;' but of these two phrases, the first is scarcely English, and the second is obsolete. Again, such a verb as *occidō* must not be translated 'I am killed,' but rather 'I am on the point of being killed.'

† Similarly, *domus aedificabatur* would signify 'the house was being built' or 'was a-building.' So *occidebatur* must not be translated 'I was killed,' but rather 'I was on the point of being killed.'

- 658 *Pres.-perf.* Pressus* sum† I have been pressed‡, pressus es you have been pressed, pressus est he has been pressed. Pressi sumus we have been pressed, pressi estis you have been pressed, pressi sunt they have been pressed.
- 659 *Past-perf.* Pressus* eram§ I had been pressed||, pressus eras you had been pressed, pressus erat he had been pressed. Pressi eramus we had been pressed, pressi eratis you had been pressed, pressi erant they had been pressed.
- 660 *Fut.-perf.* Pressus* ero¶ I shall have been pressed, pressus eris you will have been pressed, pressus erit he will have been pressed. Pressi erimus we shall have been pressed, pressi eritis you will have been pressed, pressi erunt they will have been pressed.

IMPERATIVE MOOD.

- 661 *Present.* Præmere be thou pressed, præmimini be ye pressed.
- 662 *Future.* Præmitor thou shalt be pressed, præmitor he shall be pressed. Præmuntor they shall be pressed.

SUBJUNCTIVE MOOD.

- Present Tense.* Rēs eō rediit, ut mālis præmar, *Matters are come to this, that I am pressed with troubles.*
- 664 Ego si tot mālis præmar, pæream, *If I were pressed by so many troubles, I should die.*
- 665 Tum nimium præmar, *In that case I should be too much pressed.*
- 666 Timor est nō præmar, *The fear is that I shall be pressed.*
- 667 Stat per Caium, quōmīnus præmar, *Caius prevents me from being pressed.*
- 668 Nitor nō præmar, *I am striving not to be pressed.*
- 669 *Past Tense.* Timor erat nō præmerer, *There was a fear that I should be pressed.*
- 670 Rēs eō redierat, ut mālis præmerer, *Matters had come to this, that I was pressed with troubles.*

* i. e. Pressus, -d, or -um.

† Or as an aorist, 'I was pressed,' &c.

‡ With some verbs the translation 'is —ed' is admissible. Thus *domus aedificata est* means 'the house is built' or 'the building is now completed.' *Occisus sum*, 'I am killed.' § Or *fuera*, &c.

|| With some verbs this tense may be translated 'was —ed.' Thus, *domus iam aedificata erat*, 'the house was now built,' i. e. the building was completed.

¶ Or *fuero*, &c.

- 671 Egō si tot mālīs prēmērer, pēīrem, *If I had been pressed with so many troubles, I should have died.*
- 672 Tum nīmīum prēmērer, *In that case I should have been too much pressed.*
- 673 Stētit per Cāium, nē prēmērer, *Caius prevented me from being pressed.*
- 674 Nītēbar nē prēmērer, *I was striving not to be pressed.*
- 675 Pres.-perf. Nescit, quam grāuiter pressus sim, *He knows not how heavily I have been pressed.*
- 676 As an Aorist. Nēmo scit, quantis tum mālīs pressus sim, *No one knows with what great troubles I was then pressed.*
- 677 Si pressus sim, cēdam, *If I were pressed, I should give way.*
- 678 Palleo, tanquam āb ursō pressus sim, *I look pale, as if I had been pressed by a bear.*
- 679 Nēquīquam pressus sim, *I should be pressed to no purpose.*
- 680 Scit mē, si mālō pressus sim, tāmēn incōlūmem ēuāsūrum, *He knows that if I am pressed by trouble, still I shall come out unhurt.*
- 681 Past-perf. Nesciēbat, quam grāuiter pressus essem, *He knew not how heavily I had been pressed.*
- 682 Nēquīquam pressus essem, *I should have been pressed to no purpose.*
- 683 Sciēbat mē, si mālō pressus essem, tāmēn nunquam cessūrum, *He knew that if I were pressed by trouble, still I should never yield.*
- 684 INFINITIVE IMPERFECT. Prēmī to be pressed.
INFINITIVE PERFECT. Pressus* essē to have been pressed.
PARTICIPLE IMPERFECT. Prēmendo- being pressed or to be pressed.
PARTICIPLE PERFECT. Presso- pressed.

685 CONJUGATION OF A DEPONENT VERB.

c. f. Sēqu- follow.

Principal parts : sēquī, sēquor, sēcūtūs.

INDICATIVE MOOD.

- 686 *Present.* Sēquor *I follow*, sēquēris *you follow*, sēquītūr *he follows*. Sēquimūr *we follow*, sēquimini *you follow*, sēquuntur† *they follow*

* The case and gender will vary with the sentence.

† The forms *sequuntur* and *secuntur* also occur.

- 687 *Past.* Sēquēbar *I was following*, sēquēbāris or sēquēbārē *you were following*, sēquēbātūr *he was following*. Sēquēbāmūr *we were following*, sēquēbāmini *you were following*, sēquēbantūr *they were following*.
- 688 *Future.* Sēquar *I shall follow*, sēquēris or sēquērē *you will follow*, sēquētūr *he will follow*. Sēquēmur *we shall follow*, sēquēmini *you will follow*, sēquentūr *they will follow*.
- 689 *Pres.-perf.* Sēcūtus* sum *I have followed*†, sēcūtūs ēs *you have followed*, sēcūtūs est *he has followed*. Sēcūtī† sūmūs *we have followed*, sēcūtī estīs *you have followed*, sēcūtī sunt *they have followed*.
- 690 *Past-perf.* Sēcūtūs* eram§ *I had followed*, sēcūtūs ēras *you had followed*, sēcūtūs erat *he had followed*. Sēcūtī† eramūs *we had followed*, sēcūtī eratīs *you had followed*, sēcūtī erant *they had followed*.
- 691 *Fut.-perf.* Sēcūtūs* ēro|| *I shall have followed*, sēcūtūs ēris *you will have followed*, sēcūtūs erit *he will have followed*. Sēcūtī† erimūs *we shall have followed*, sēcūtī eritīs *you will have followed*, sēcūtī erunt *they will have followed*.

IMPERATIVE MOOD.

- 692 *Present.* Sēquērē *follow thou*, sēquimini *follow ye*.
- 693 *Future.* Sēquitor or sēquimīno *thou shalt follow*, sēquitor or sēquimīno *he shall follow*. Sēcuntor *they shall follow*.

694 SUBJUNCTIVE MOOD.¶

- Present.* Sēquar, sēquāris or sēquārē, sēquātūr; sēquāmūr, sēquāmini, sēquantūr.
- 695 *Past.* Sēquērer, sēquērēris or sēquērērē, sēquērētūr; sēquērēmūr, sēquērēmini, sēquērentūr.
- 696 *Pres.-perf.* Sēcūtus sim**, sēcūtus sis, sēcūtus sit; sēcūtī simūs, sēcūtī sitīs, sēcūtī sint.
- 697 *Past-perf.* Sēcūtūs essem††, sēcūtūs essem, sēcūtūs esset; sēcūtī essemūs, sēcūtī essētīs, sēcūtī essent.

* *Secutus*, -ā, -um, according to the gender of the nominative.

† Or as an aorist, 'I followed,' &c.

‡ *Secuti*, -ae, -ā, according to the gender of the nominative.

§ Or *fueram*, &c.

|| Or *fuiro*, &c.

¶ For the English translation, see the mode of translating *scribam*, &c. §§ 594-624; and observe that Deponent verbs are translated by English active verbs.

** Or *fuerim*, &c.

†† Or *fuissem*, &c.

- 698 **INFINITIVE.** *Sēqui to follow.*
INFINITIVE PERFECT. *Sēcūtūs esse to have followed.*
PARTICIPLE IMPERFECT. *Sēquenti- or sēquent- following.*
PARTICIPLE and GERUND. *Sēquendo- following.*
PARTICIPLE PERFECT. *Sēcūto- having followed.*

699 **CONJUGATION OF AN IMPERSONAL VERB.**

c.f. Plu- rain.

INDICATIVE MOOD.

<i>Present.</i>	<i>Pluit it rains.</i>
<i>Past.</i>	<i>Pluēbat it was raining.</i>
<i>Future.</i>	<i>Pluet it will rain.</i>
<i>Pres.-perf.</i>	<i>Plūuit it has rained, or</i>
<i>As an Aorist.</i>	<i>Plūuit it rained.</i>
<i>Past-perf.</i>	<i>Plūuērat it had rained.</i>
<i>Fut.-perf.</i>	<i>Plūuērit it will have rained, &c.</i>

700 **CONJUGATION, IN PART, OF AN IMPERSONAL VERB
OF THE FEELINGS. (See § 393.)**

c.f. Pūde- shame.

INDICATIVE MOOD.

Present.

<i>Pūdet me ignāuiæ,</i>	<i>I am ashamed of my cowardice.</i>
<i>Pūdet te ignāuiæ,</i>	<i>You are ashamed of your cowardice.</i>
<i>Pūdet eum ignāuiæ,</i>	<i>He is ashamed of his cowardice.</i>
<i>Pūdet nōs ignāuiæ,</i>	<i>We are ashamed of our cowardice.</i>
<i>Pūdet uōs ignāuiæ,</i>	<i>You are ashamed of your cowardice.</i>
<i>Pūdet eōs ignāuiæ,</i>	<i>They are ashamed of their cowardice.</i>

Past.

<i>Pūdebat me ignāuiæ,</i>	<i>I was ashamed of my cowardice.</i>
<i>Pūdebat te ignāuiæ,</i>	<i>You were ashamed of your cowardice, &c.</i>

Future.

<i>Pūdebit me ignāuiæ,</i>	<i>I shall be ashamed of my cowardice.</i>
<i>Pūdebit te ignāuiæ,</i>	<i>You will be ashamed of your cowardice, &c.</i>

701 Conjugation, in part, of a Passive Impersonal Verb :

c.v. Rēsisť- *stand against, make opposition, oppose.*

INDICATIVE MOOD.

*Present.*Rēsisťtūr mihi, *Opposition is made to me, or I am opposed.*Rēsisťtūr tibi, *Opposition is made to you, or you are opposed.*Rēsisťtūr ei, *Opposition is made to him, or he is opposed.*Rēsisťtūr nobis, *Opposition is made to us, or we are opposed.*Rēsisťtūr vobis, *Opposition is made to you, or you are opposed.*Rēsisťtūr eis, *Opposition is made to them, or they are opposed.**Past.* Rēsisťbātūr mihi, *Opposition was made to me, or I was opposed.**Rēsisťbātūr tibi, *Opposition was made to you, or you were opposed, &c.**Future.* Rēsisťētūr mihi, *Opposition will be made to me, or I shall be opposed.*Rēsisťētūr tibi, *Opposition will be made to you, or you will be opposed, &c.**Pres.-perf.* Rēsisťtūm mihi est, *Opposition has been made to me, or I have been opposed.†*Rēsisťtūm tibi est, *Opposition has been made to you, or you have been opposed, &c.**Past-perf.* Rēsisťtūm mihi ērat, *Opposition had been made to me, or I had been opposed.*Rēsisťtūm tibi ērat, *Opposition had been made to you, or you had been opposed, &c.*702 Conjugation, in part, of the participle in *tūro* with the verbs *ēs-* and *fu-* *be* in the sense of intention or destiny.

INDICATIVE MOOD.

With the present of *ēs-*, *intend to —.*Nihil actūrus sum, *I intend to do nothing.*

* i. e. 'All this time' or 'for a time.' This tense must not be confounded with the aorist.

† Or as an aorist, 'Opposition was made to me,' &c.

—— am destined to ——.

Quid timeam, si beatus futurus sum? *What am I to fear, if I am destined to be happy?*

703 With the Past of ēs-, intended to ——.

Nihil acturus eram, *I intended to do nothing.*

—— was destined to ——.

Quid timerem, si beatus futurus eram? *What was I to fear, if I was destined to be happy?*

705 With the Perf. of fu-, intended to ——, and should have done so, if ——.

• Deditōs, occisurus fui, *If they had been given up, I should have killed them.*

—— was destined to ——, and should have done so, if ——.

Nisi reuertissem, interitus fui, *If I had not turned back, I should have perished.*

706 With the Past-perf. of fu-, had intended to ——, and would have done so, if ——.

Quam uim lētrō mihi fuerat illātūrus, in ipsum conuertī, *The violence which the robber had intended to direct against me, I turned against himself.*

707 SUBJUNCTIVE MOOD.

With the Pres. of ēs-, intend to ——.

Scribam quid acturus sim, *I will write word what I intend to do.*

—— am destined to ——.

Nescio quādo sim moritūrus, *I know not when I am to die.*

708 With the Past of ēs-, intended to ——.

Scripti quid acturus essem, *I wrote word what I intended to do.*

—— was destined to ——.

Nesciebam quando essem moritūrus, *I knew not when I was to die.*

- 709 With the Perf. of fu-, *intended to, and should have done so, if —.*

Quis dubitat quin deditos occisurus fuërim? *Who doubts but that, if they had been given up, I should have killed them?*

——— *was destined to, and should have done so, if —.*

Sëquitur ut nisl reuertissem, interiturus fuërim, *It follows that if I had not turned back, I should have perished.*

- 710 With the Infinitive of ë-, *intend to —.*

Scio* eum nihil acturum esse, *I know* that he intends* to do nothing.*

——— *is destined to —.*

Scio omnes homines morituros esse, *I know that all men are destined to die.*

- 711 With the Perf.-inf. of fu-, *intended to —, and should have done so, if —.*

Fama est me deditos occisurum fuisse, *There is a report that if they had been given up, I should have killed them.*

——— *was destined to —, and should have done so, if —.*

Certum est me nisl reuertissem, interiturum fuisse, *It is certain that if I had not turned back, I should have perished.*

- 712 Conjugation of the participle in *endo* when used with the verb *ës-* and *fu-ë-* in the sense of duty or necessity.

INDICATIVE MOOD.

With the Pres. of *ës-*.

Mihi omnia uno tempore sunt agenda, *I have every thing to do at once.*

- 713 With the Past of *ës-*.

Mihi omnia uno tempore erant agenda, *I had every thing to do at once.*

- 714 With the Fut. of *ës-*.

Mihi omnia uno tempore erunt agenda, *I shall have every thing to do at once.*

* After a past tense, as *sciebam* 'I knew,' the infinitive would be translated by 'intended' or 'were destined.'

715 With the Pres.-perf. of fu-.

Nisi firmata extrema agminis fuissent, ingens cladēs accipiendā fuit, *If the rear of the line of march had not been strengthened, a tremendous blow must have been received.*

Ab Alexamenō fuit habenda orātiō, *The speech was to have been made by Alexamenus, (but as he is now dead) &c.*

716 With the Past-perf. of fu-.

Ab Alexamenō fuerat habenda orātiō, *The speech was to have been made by Alexamenus, (but as he was then dead) &c.*

717 SUBJUNCTIVE MOOD.

With the Pres. of ēs-.

Nescio quid sit nobis agendum, *I know not what we ought to do.*

718 With the Past of ēs-.

Nescibam quid esset nobis agendum, *I knew not what we ought to do.*

719 With the Pres.-perf. of fu-.

Hoc haud dubium fecit quin nisi firmata extrema agminis fuissent, ingens cladēs accipiendā fuērit, *This made it certain that if the rear of the line of march had not been strengthened, a tremendous blow must have been received.*

720 INFINITIVE MOOD.

With Imperf. of ēs-.

Sentit differendum esse in aestatem bellum, *He feels that the war must be put off to the summer.*

721 With the Perf. of fu-.

Hoc scio, nisi reuertisset, in illo ei conclavi cubandum fuissē, *This I know, that if he had not turned back, he would have had to sleep in that chamber.*

722 SOME IRREGULAR AND DEFECTIVE VERBS

CONJUGATED.

The verb ēs- means, first, *eat*; secondly, *live*; thirdly, *exist* for the senses, *be*; fourthly, *exist* for the mind, *be*. In the first sense the forms in use are as follows:

ēs- eat.

INDICATIVE MOOD. *Present.* S. ēs you eat, est he eats; P. estis you eat.

IMPERATIVE. *Present.* S. ēs* eat thou; P. estē eat ye.

Future. S. estō thou shalt eat, estō he shall eat; P. estōtē ye shall eat.

SUBJUNCTIVE. *Past.* S. essem essēs esset; P. essēmūs essētis essent.

INFINITIVE. *essē to eat.*†

PASSIVE. *Indic. Pres. S. 3. estūr. Subj. Past. S. 3. essētūr.*

722.1 The same forms exist for several of the compounds, as cōmēs- eat up, whence cōmēs, cōmest, cōmestis, cōmessē.

722.2 The verb ēd- eat is but a variety of ēs- eat. It is declined regularly, except that for the subj. pres., besides the regular ēdam &c. it has also an old form ēdim, ēdis &c.

723

ēs- or fu- be.

(a) *Imperfect Tenses.*

INDICATIVE MOOD.

<i>Present.</i>		<i>Past.</i>		<i>Future.</i>	
S. sum	I am	S. eram	I was	S. erō	I shall be
ēs†	you are	erās	you were	eris	you will be
est†	he is	erat	he was	erit	he will be
P. sumūs	we are	P. erāmūs	we were	P. erimūs	we shall be
estis	you are	erātis	you were	eritis	you will be
sunt	they are	erant	they were	erunt	they will be.

IMPERATIVE.

Present. S. es be; P. estē be.

Future. S. estō thou shalt be, estō he shall be; P. estōtē ye shall be, suntō they shall be.

* The quantity is not proved by the authority of any poet, but inferred from the statements of the grammarians Priscian (ix. 1, 11) and Servius (ad Aen. v. 785).

† Thus it appears that forms which begin with *es*, and these alone, are used with the double sense of 'eat' and 'be.'

‡ *Es* and *est* often lose the *e*, as *sanū's*, *iussū's*, for *sanūs ēs*, *iussūs ēs*; *bonust*, *donast*, *donumst*, for *bonūs est*, *bona est*, *bonum est*; *quantist* for *quantus est*.

SUBJUNCTIVE.*

<i>Present.</i>		<i>Past.</i>		<i>Or</i>
<i>S.</i> sim	<i>I am</i>	<i>S.</i> essem	<i>I was</i>	<i>S.</i> fõrem
sis	<i>you are</i>	essēs	<i>you were</i>	fõrēs
sit	<i>he is</i>	esset	<i>he was</i>	fõret
<i>P.</i> simūs	<i>we are</i>	<i>P.</i> essēmūs	<i>we were</i>	<i>P.</i> —
sitis	<i>you are</i>	essētis	<i>you were</i>	—
sint	<i>they are</i>	essent	<i>they were</i>	fõrent.

INFINITIVE.

esse to be ; fõrē will be.

PARTICIPLE FUTURE.

fütüro—about to be.

723.1

(b) *Perfect Tenses.*

INDICATIVE.

Present-perfect.

<i>S.</i> fui	<i>I have been</i>	<i>P.</i> fuimūs	<i>we have been</i>
fuisti	<i>you have been</i>	fuistis	<i>you have been</i>
fuit	<i>he has been</i>	fuērunt or fuērē	<i>they have been.</i>

Or as Aorist.

<i>S.</i> fui	<i>I was</i>	<i>P.</i> fuimūs	<i>we were</i>
fuisti	<i>you were</i>	fuistis	<i>you were</i>
fuit	<i>he was</i>	fuērunt or fuērē	<i>they were.</i>

Past-perfect.

<i>S.</i> fuēram	<i>I had been</i>	<i>P.</i> fuērāmūs	<i>we had been</i>
fuērās	<i>you had been</i>	fuērātis	<i>you had been</i>
fuērat	<i>he had been</i>	fuērant	<i>they had been.</i>

Future-perfect.

<i>S.</i> fuērō	<i>I shall have been</i>	<i>P.</i> fuērīmūs	<i>we shall have been</i>
fuērīs	<i>you will have been</i>	fuērītis	<i>you will have been</i>
fuērit	<i>he will have been</i>	fuērint	<i>they will have been.</i>

* For the other meanings of the subjunctive tenses see the conjugation of scribam, &c.

SUBJUNCTIVE.

Present-perfect.

<i>S. fuërim I have been</i>	}	<i>P. fuërimûs we have been</i>
<i>fuëris you have been</i>		<i>fuëritis you have been</i>
<i>fuërit he has been</i>		<i>fuërint they have been.</i>

Or as Aorist.

<i>S. fuërim I was</i>	}	<i>P. fuërimûs we were</i>
<i>fuëris you were</i>		<i>fuëritis you were</i>
<i>fuërit he was</i>		<i>fuërint they were.</i>

Past-perfect.

<i>S. fuissëm I had been</i>	}	<i>P. fuissëmûs we had been</i>
<i>fuissës you had been</i>		<i>fuissëtis you had been</i>
<i>fuisset he had been</i>		<i>fuissent they had been.</i>

INFINITIVE.

fuissë to have been, was or had been.

724 As regards quantity, *a.* *Es* is often long in old writers (as Plautus, *Mil. Gl.* iii. 1. 30), which agrees with the formation from *esis* (*eis*), with *ës eat*, and with the Greek *εις*. *b.* For the quantity of the *i* after *r* in *fuëris*, *fuërimûs*, *fuëritis*, of the indicative and subjunctive, see § 476.

725 Old forms are, *a.* *ësum I am*, *ësumûs*, *ësunt*, *ësim* &c. (see *Varr. L. L.* ix. 57), which are in nearer agreement with the root *ës-*. *b.* *sîmus* for *sûmus* (comp. *scribîmus*) was used by Augustus (*Suet. Aug.* 87). *c.* *escit*, an inceptive present (§ 752), occurs in old writings (as *xii. Tab. ap. Gell. xx.* 1. 25, *Lucr. i.* 612) as a future. So indeed the whole future tense *ëro*, *ëris* &c. is in form a mere present. Compare also *fôre* (= *fuëre*), a present in form, a future in meaning. *d.* A fuller form of the subjunctive present, *siem*, *siës* &c., is common in the older writers. *e.* Another form of the present subjunctive, used in old writers, is *S. fuam*, *fuâs*, *fuat*; *P. fuant*. *f.* The past subjunctive—*S. fôrem*, *fôres*, *fôret*; *P. fôrent*—sometimes takes the place of *essem* in classical writers, especially in hypothetical sentences (§ 1209), and those which denote a purpose (§ 1179). It also occurs in compound tenses for *essem*, but not in Cicero.* *g.* In the perfect tenses a fuller form,

* This from Madvig.

fū-uīs- existed for the older writers, as fūuīmūs (*Enn. ap. Cic. de Or. III. 42*), fūuisset (*Enn. ap. Gell. XII. 4. 4*). *h.* An imperfect participle enti- (*N. ens*) is attributed to Caesar by Priscian. The compounds praesenti- *present*, absenti- *absent*, for prae-ēs-enti-, āb-ēs-enti-, are in form participles, in meaning adjectives. So also consentēs for cōn-ēs-entēs, in the phrase, *Di consentēs*, literally *the united gods*. In late philosophical writings *ens* is used as a substantive for *a thing*.

727 *Es- or fu-* compounded with *prō* or *prōd*, *be profitable*.

INDICATIVE. *Pres. S.* Prōsum prōdēs prōdest, *P.* prōsūmūs prōdestis prōsunt. *Past. S.* Prōderam prōderās &c. *Fut. S.* Prōderō prōderīs &c. *Pres.-perf.* Prōfuī &c. *Past-perf.* Prōfuām &c. *Fut.-perf.* Prōfuērō &c.

IMPERATIVE probably not in use.

SUBJUNCTIVE. *Pres.* Prōsim &c. *Past.* Prōdessem &c. *Pres.-perf.* Prōfuērīm &c. *Past-perf.* Prōfuissem &c.

INFINITIVE. *Imperf.* Prōdessē. *Perf.* Prōfuissē.

PARTICIPLE. *Fut.* Prōfutūro-.

728 *Es- or fu-*, compounded with the adjective pōti- or pōt-, *be able, can*.

INDICATIVE. *Pres. S.* Possum pōtēs pōtest, *P.* possūmūs pōtestis possunt. *Past. S.* Pōteram pōterās pōterat, *P.* pōtērāmūs pōtērātis pōterant. *Fut. S.* Pōterō pōterīs pōterīt, *P.* pōtērīmūs pōtērītis pōterunt. *Pres.-perf.* Pōtuī pōtuistī &c. *Past-perf.* Pōtueram &c. *Fut.-perf.* S. Pōtuērō pōtuērīs pōtuērīt, *P.* pōtuērīmūs pōtuērītis pōtuērint.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres.* Possim possis &c. *Past.* Possem possēs &c. *Pres.-perf.* S. Pōtuērīm pōtuērīs pōtuērīt, *P.* pōtuērīmūs pōtuērītis pōtuērint. *Past-perf.* Pōtuissem pōtuissēs &c.

INFINITIVE. *Imperf.* Possē (used sometimes as a future, *will be able*). *Perf.* Pōtuissē.

PARTICIPLE. Pōtenti-* or pōtent-.

729 *Fēr- bring.* (For the perfect tenses see § 546.)

INDICATIVE. *Pres. S.* Fērō fers fert, *P.* fērīmūs fertis fērunt. *Past-imp.* Fērēbam &c. *Fut.* Fēram &c.

* This is used rather as an adjective than as a participle.

IMPERATIVE. *Pres. S.* Fēr, *P.* fertē. *Fut. S.* Fertō fertē, *P.* fertōtē fērantō.

SUBJUNCTIVE. *Pres.* Fēram &c. *Past.* Ferrem &c.

INFINITIVE. *Ferrē. Part.* Fērenti- or fērent-. *Gerund.* Fērendo-.

The passive is regular except in the *indic. pres. ferris, fertūr*; *imperative fertor*; *subj. past ferrēr* &c.; *infin. ferrī*; and *part. perf. lāto-*.

- 730 *Inqu-* or *inqui-* say has only *IND. Pres. S.* inquam inquīs inquit, *P.* inquimūs inquitīs inquiet. *Past-imperf.* — — inquisbat. *Fut.* — — inquīs inquiet. *Perf.* — — inquisti inquit.

IMPERAT. *Pres. S.* inquē. *Fut.* inquitō. The present inquam is only used in repeating a phrase, *I say, I tell you once more*; and inquit says he or said he introduces a direct speech, and always follows one or two words of this speech.

- 731 Cēd- give, tell, only used in the imperative present.
S. Cēdō give (me), tell (me); P. cettē give (me), tell (me).

- 732 Da- put or give.

INDICATIVE. *Pres. S.* Dō dās dat, *P.* dāmīs dātīs dant. *Past-imp.* Dābam &c. *Fut.* Dābō &c. *Pres.-perf.* Dēdī &c. *Past-perf.* Dēdēram &c. *Fut.-perf.* dēdērō &c.

IMPERATIVE. *Pres. S.* Dā, *P.* dātē. *Fut. S.* Dātō dātō, *P.* dātōtē dantō.

SUBJUNCTIVE. *Pres. S.* Dem dēs det, *P.* dēmīs dētīs dent. *Past-imperf.* Dārem &c. *Pres.-perf.* Dēdērim &c. *Past-perf.* Dēdissem &c.

INFINITIVE. *Imperf.* Dārē. *Perf.* Dēdisse.

PARTICIPLE. *Imperf.* Danti- or dant-. *Fut.* Dātūro-. *GERUND.* Dando-.

The Subj. *Pres.* has also an old form, duim, duīs &c., from a crude form du-.

- 733 Vōl- or uēl- wish.

INDICATIVE. *Pres. S.* Vōlē uīs uolt or uult, *P.* uōlēmīs uoltīs or uultīs uōlunt. *Past-imp.* Vōlēbam &c. *Fut.* Vōlam uōlē &c. *Pres.-perf.* Vōlui &c. *Past-perf.* Vōluēram &c. *Fut.-perf.* Vōluērō &c.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres. S.* Vēlim uēlis uēlit, *P.* uēlimūs uēlītis uēlint. *Past.* Velleu uellēs &c. *Pres.-perf.* Vōlērim &c. *Past-perf.* Vōlēissem &c.

INFINITIVE. *Imperf.* Vellē. *Perf.* Vōlēisš.

PARTICIPLE. *Imperf.* Vōlenti- or uōlent-. *GERUND.* Vōlendo-.

734 *Nēuōl-* or *nōl-* *be unwilling*, a compound of *ne* or *nōn* and *uōl-*.

INDICATIVE. *Pres. S.* Nōlē nēuōl* or nonuōl nēuolt* or nonuolt†, *P.* nōlēmūs nēuoltīs* or nonuoltīs† nōlunt. *Past-imp.* Nōlēbam &c. *Fut.* — nōlēš nōlet &c. *Pres.-perf.* Nōlēi &c. *Past-perf.* Nōlēšram &c. *Fut.-perf.* Nōlēšrō &c.

IMPERATIVE. *Pres. S.* Nōli, *P.* nōlitē. *Fut. S.* Nōlito, *P.* nōlitōtē.

SUBJUNCTIVE. *Pres.* Nōlim nōlis &c. *Past.* Nōllem &c. *Pres.-perf.* Nōlēšrim &c. *Past-perf.* Nōlēissem &c.

INFINITIVE. *Imperf.* Nōllē. *Perf.* Nōlēisš.

PARTICIPLE. *Imperf.* Nōlenti- or nōlent-. *GERUND.* Nōlendo-.

735 *Māuōl-* or *māl-* *prefer*, a compound of *māgē* and *uōl-*.

INDICATIVE. *Pres. S.* Māuōlē† or mālō māuōl‡ or mālōl‡, *P.* mālēmūs māuōlītīs‡ or mālunt. *Past-imp.* Mālēbam &c. *Fut.* — mālēs mālet &c. *Pres.-perf.* Mālui &c. *Past-perf.* Mālūšram &c. *Fut.-perf.* Mālūšrō &c.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres.* Māuēlim† or mālīm mālīs &c. *Past.* Māuēllem† or māllem &c. *Pres.-perf.* Mālūšrim &c. *Past-perf.* Mālūissem &c.

INFINITIVE. *Imperf.* Māuellē† or mallē. *Perf.* Mālūisš.

736 *Fi-* *become*, used in the imperfect tenses as a passive of *fāci-* or *fāc-* *make* (see § 534).

INDICATIVE. *Pres. S.* Fīō fīs fit, *P.* — — fiunt. *Past-imp.* Fīebam &c. *Fut.* Fīam fīēs &c.

IMPERATIVE. *Pres. S.* Fī, *P.* fītē.

* The forms with *ne* are found in the older writers.

† Or *nonuolt* and *nonuoltis*.

‡ The longer forms *mauolo* &c. are found in the older writers.

§ Or *mauult* and *mauultis*.

SUBJUNCTIVE. *Pres.* Fiam &c. *Past.* Fīerem* &c.

INFINITIVE. *Imperf.* Fīerī.*

737

I- go.

INDICATIVE. *Pres. S.* Eō is it, *P.* imīs itīs eunt. *Past-imp.* Ibam &c. *Fut.* Ibō ibīs &c. *Pres.-perf.* Iui or iī iisti it &c. *Past-perf.* Iuēram or iēram &c. *Fut.-perf.* Iuērō or iērō &c.

IMPERATIVE. *Pres. S. I,* *P.* Itē. *Fut. S.* Itō itō, *P.* Itētē euntē.

SUBJUNCTIVE. *Pres.* Eam eās &c. *Past.* Irem &c. *Pres.-perf.* Iuērim or iērim &c. *Past-perf.* Iuissem or iissem or issem &c.

INFINITIVE. *Imperf.* Irē. *Perf.* Iuissē iissē or issē.

PARTICIPLE. *Imperf.* Ienti- or ient-, *N.* iens, *Ac.* euntem, *G.* euntis &c. *Fut.* Itūro-. GERUND. Eundo-.

737. 1 The passive is used impersonally. INDIC. Itūr, Ibātūr, Ibītūr, Itum est &c. SUBJ. Eātūr, Irētūr, Itum sit &c. INFIN. Irī, Itum essē.

737. 2 Some of the compounds being transitive form a passive, as *ādi-approach*. Hence IND. *Pres. S.* ādeōr ādirīs āditūr, *P.* ādīmūr ādimīni ādeuntūr &c.

737. 3 *Vēni-for uēnum i- be offered for sale*, is a compound of *i- go*, and consequently conjugated like it.

738 *Qui- be able*, and *nēqui- be unable*, are conjugated as *i- go*; but have no imperative, no participle imperfect or future, and no gerund.

739 *Ai- affirm, say*, is seldom used except in the following forms :

INDICATIVE. *Pres. S.* Aio aīs or aīs aīt or aīt, *P.* — — aiunt. *Past.* Aiebam or aiebam aiebās &c.

740

DERIVATION &c. OF VERBS.

It has been stated that many substantives and adjectives in *a* (§ 522); that some substantives in *u* are used as verbs in *u* (§ 526); that some substantives and adjectives in *i* are used as verbs in *i* (§ 528).

* The *i* is sometimes long in old writers, as Terence (Ad. i. 2. 26) and Plautus (Trin. ii. 4. 131).

- 741 It has been stated (§ 224) that some adjectives have a crude form in *i* as well as that in *o* or *a*. Similarly some adjectives in *o* or *a* coexist with verbs in *i*; and some adjectives in *i* coexist with verbs in *a*. Thus there is

An adj. <i>insāno- mad</i> , and a verb <i>insāni- be mad</i> .		
„ <i>largo- bountiful</i> ,	„	<i>largi- (r.) lavish</i> .
„ <i>čělěri- quick</i> ,	„	<i>čělěra- quicken</i> .
„ <i>lēui- light</i> ,	„	<i>lēua- lift</i> .
„ <i>lēui- smooth</i> ,	„	<i>lēua- polish</i> .

- 742 As so large a number of substantives and adjectives ended in *o* or *a*, and these led to verbs in *a*, the consequence was, that there was a tendency to introduce an *a* in all such secondary verbs, even when the substantive or adjective ended in a consonant. Thus there is

A subst. *nōmēn- name*, and a verb *nōmīna- name*.

„ <i>laud- praise</i> ,	„	<i>lauda- praise</i> .
„ <i>ōnēs-[*] load</i> ,	„	<i>ōnēra- load</i> .
„ <i>rōbōr- hardness</i> ,	„	<i>rōbōra- harden</i> .
„ <i>exīl- an exile</i> ,	„	<i>exīla- be an exile</i> .

An adj. *mēmōr- mindful*, „ *mēmōra- mention*.

„ *exoss- boneless*, „ *exossa- bone*.

„ *praeīp- or praeīpīt- head foremost*, and a verb *prae-
cīpīta- send head foremost*.

- 742.1 A few compoundd verbs take a final *a* although the simple verb ends in a consonant: as,

From *spēo- or spēci- (obsolete) look*, *conspīca- (r.) behold*.

„ *dūc-† lead*, *ēdūca- bring up*, *nurse*.

„ *spēr- despise*, *asperna- (r.) spurn*.‡

* Verbs formed in this way from nouns in *ēs, ūs* &c. are very numerous: as, *pignera-, uenera- (r.)*, *frigera-, tempera-, uolnera-, genera-, glomera-, modera-* &c. The neuter noun *moder-* is obsolete, it is true, but its existence is proved by the adj. *modesto-*. Ramshorn erroneously considers *ēra* as a verbal suffix, and even quotes as an example *uocifera- (r.)*.

† See § 451.1.

‡ This class is probably formed directly from compounded nouns, as is certainly the case with *remiga-* 'row,' from *remig-* 'rower;' and that from *remo-* (m.) 'oar,' and *ag-* 'put in motion.' *Velīfīca-* (r.) 'make sail,' from *uelīfīco-* 'making sail;' and that from *uelo-* (n.) 'sail' and

742. 2 Some verbs in *a* from substantives signify to supply with the thing which the substantive denotes :^{*} thus there is

A subst. *tăbŭla- plank*, and a verb *contăbŭla- cover with planks*.
 „ *tigno- (n.) beam*, and a verb *contigna- furnish with beams*.
 „ *calceo- shoe*, and a verb *calcea- shoe*.

- 743 Such verbs are often found only as perfect participles in *to* : thus,

From *barba- beard*, *barbăto- bearded*.
 „ *ocŭlo- eye*, *ocŭlăto- provided with eyes*.
 „ *auri- ear*, *aurito- provided with ears*.
 „ *cornu- horn*, *cornŭto- horned*.
 „ *aes- bronze*, *aerăto- armed with bronze*.
 „ *denti- or dent- tooth*, *dentăto- armed with teeth*.
 „ *cord- heart*, *băně cordăto- good-hearted, i. e., in the Roman sense of the phrase, clever*.

- 744 Certain reflexive verbs from substantives also signify to provide oneself with what the substantive denotes. The verbs in question belong chiefly to military phraseology :

From *ăqua- water*, *ăqua- (r.) fetch water*.
 „ *frŭmento- (n.) corn*, *frŭmenta- (r.) fetch corn, forage*.
 „ *păbŭlo- (n.) fodder*, *păbŭla- (r.) fetch fodder, forage*.
 „ *mătěria- timber*, *mătěria- (r.) fetch timber*.
 „ *ligno- firewood*, *ligna- (r.) fetch firewood*.
 „ *praeda- booty*, *praeda- (r.) go plundering*.
 „ *pisci- fish*, *pisca- (r.) fish*.

744. 1 Again, certain reflexive verbs from adjectives signify to regard as what the adjective denotes : as,

From *grăui- heavy*, *grăua- (r.) regard as heavy, be unwilling to bear*.
 „ *digno- worthy*, *digna- (r.) deem worthy of one, deign*.

fac- 'make.' *Vocifera- (r.) 'raise one's voice,'* from an obsolete adj. *uocifero- 'raising the voice;'* and that from *uoc- 'voice'* and *fer- 'raise.'* *Opitula- (r.) 'bring help,'* from an obsolete adj. *opitula- 'bringing help;'* and that from *op- 'help'* and *tol- 'bring.'*

* The English language agrees in this use of substantives as verbs. Thus we use the phrases, to *shoe* a horse, to *water* a horse, to *horse* a coach.

From indigno- *unworthy*, indigna- (r.) *deem unworthy of one*.
 „ miséro- *wretched*, miséra- (r.) *regard as wretched, pity*.

- 745 Verbs called frequentative, and they are very numerous, are formed by adding the suffix *ita* to the simple verb: as,

Ag- *put in motion*, ágita- *put in constant motion*.

Quaer- *seek*, quaerita- *seek perseveringly*.

Clāma- *cry out*, clāmīta- *keep crying out*.

Mīna- (r.) *threaten*, mīnīta- (r.) *keep threatening*.

Flu- *flow*, fluīta- *keep flowing*.

Sequ- (r.) *follow*, secta- (r.) *be in the habit of following*.*

- 746 As this suffix *ita* is very similar to *ito*, the suffix of perfect participles, similar contractions and alterations commonly take place: thus,

Merg- *sink*, participle merso-, frequentative mersa-†

Trah- *draw*, participle tracto-, frequentative tracta-.

Pōl- *drive*, participle pulso-, frequentative pulsa-†

- 747 Some frequentatives are formed by the suffix *itita*: as, from scrib- *write*, scriptīta-; from lēg- *read*, lectīta-; from ulu- *live*, uictīta-.

- 748 Many frequentatives have superseded the simple verb: thus, gus-ta- *taste* was formed from an obsolete verb gūs- *taste*, which is also the root of the substantive gus-tu- *taste*; īmīta- (r.) *copy* was formed from an obsolete verb īma- (r.), which is also the root of the substantive īmā-gūn- *likeness*; pōta- *drink to excess*, was formed from an obsolete verb po- *drink*, which is also the root of the participle pōto- *drunk*, and of the substantive pō-cūlo- (n.) *drinking-cup*.

- 749 A few verbs form, what are at once diminutives and frequentatives, with the suffix *ica*: as, fōd- *dig*, fōdīca- *keep digging or nudging*; uēl- *pull*, nellīca- *keep plucking*.

- 750 A few diminutive verbs are formed with a suffix *illa* or *tilla*: as, fōue- *warm*, fōcilla- *cherish*; scrib- *write*, conscribilla- *scribble over*; sorbe- *suck*, sorbilla- *suck a drop or two*; cān- *sing*, can-

* The so-called frequentatives in *cina*- (r.), as *sermo-cina*- (r.) ‘converse,’ *patro-cina*- (r.) ‘act the patron,’ *uati-cina*- (r.) ‘act the prophet,’ are probably formed upon the same principle from the verb *can*- ‘sing,’ just as *medita*- (r.) is at one time applied to music, at another to any repeated act.

† But the frequentatives *merta*-, *pulta*- are used by the old writers.

tilla- *warble*. Ventila- *fan*, from the subst. uento- *wind*, and ustila- *singe*, from the verb ūs- or ūr- *burn*, are also diminutives.*

- 751 A few imitative verbs are formed from nouns, with a suffix in *issa*: as, from pătēr- *father*, pătřissa- *take after one's father*; from Graeco- *a Greek*, Graecissa- *be in the Greek fashion*.†

- 752 Inceptive verbs are formed from verbs, substantives and adjectives, with the suffix *esc*‡ or *isc*: as,

From feru- *boil*, feru-esc- or feru-isc- *begin to boil*.

„ [sēn- *an old man*], sēn-esc- *grow old*.

„ lūc- *light*, lūcisc- or lūcesc- *get light*.

- 752.1 If the substantive or adjective end in *o* or *a*, the *e* of *esc* is sometimes omitted, and the vowel *a* prevails: as, from

Puēro- *a boy*, rē-puēra-so- *become a boy again*.

Intēgēro- or -a- *whole*, rēd-intēgra-sc- *become whole again*.

- 753 But there are exceptions both ways, those verbs taking an *a* which are not entitled to it, and those which should have it dropping it: as,

From mātūro- or -a- *ripe*, mātūresc- *ripen*.

„ uētēs- *old*, uētērasc- *become old*.

- 754 The suffix *ess* is added to a few verbs in *i* without any marked change of meaning: thus,

From cāpi- *take* is formed cāpess- *take*.

„ [lāci- *obs. draw*] „ lācess- *provoke*.

„ [arci- *obs. call to one*] „ arcess- *send for*.§

- 755 A few verbs, called desiderative, are formed from verbs with a suffix *tūrī*, which is liable to the same changes as the participial suffix *to*: thus,

* Ramshorn erroneously treats as diminutival verbs *exula-*, *iacula-* (r.), *opitula-* (r.), *uigila-*, *strangula-*, the last of which is probably formed from an obsolete subst. *strangula-* 'a halter,' corresponding to the Greek *στραγγαλα-*.

† These verbs are formed after the Greek verbs in *ις*: as, *Μηδισειν*. Indeed the later Latin writers use the *s* instead of *ss*, and write *patris-are*.

‡ In Greek *εσκ* or *ωσκ*.

§ *Petess-* 'seek' is formed in this way from the obsolete form *pett-* 'seek,' which is also the root of *petiu-*, *petitus*, *petitor*.

From *əm- buy*, *emptūri- desire to buy*.

„ *əd- eat*, *ēsūri- be hungry*.

„ *pār- or pāri- bring forth*, *partūri- be in labour*.

So *Sullātūri- desire to play Sulla*, implies such a verb as *Sulla- (r.) play Sulla*. (See § 522.)

- 756 Compounds of *fāc- or fāci-* and *fi-* are made with prefixes commonly supposed to be verbs : as,

From *tēpe- be warm*, *tēpēfāc-* or tēpēfāci- make warm*, *tēpēfi- become warm*.

„ *lique- melt*, *liquefāc- or liquefāci- melt*, *cause to melt*, *liquefi- melt, become melted*.

- 757 The compound verbs formed by prefixed prepositions are very numerous. (See prepositions in the Syntax.)

- 758 The verbs so compounded often undergo certain changes of the vowel : thus, *ā* frequently becomes *ī* before one consonant, *e* before two consonants : thus,

From *stātu- set up*, is formed *constitu- establish*.

„ *cād- fall*, „ *occid- set or die*.

„ *sāli- leap*, „ *instli- leap upon*.

„ *cāp- or cāpi- take*, „ *accip- or accipi- receive*, and *accepto- received*.

„ *iāc- or iāci- throw*, „ *cōnīc- or cōnīci-† hurl*, and *coniecto- hurled*.

But the compounds of *cāue- beware*, *māne- wait*, *trāh- draw*, *āma- love*, remain unaltered.

- 759 Again, *ē* generally becomes *ī* before a single consonant : as,

From *sēde- sit*, *asside- sit near*.

„ *rēg- make straight*, *dirig- guide*.

„ *tēne- keep*, *abstīne- keep away*.

But the compounds of *pēt- go or seek*, *tēg- cover*, *tēr- rub*, *gēr- wear or carry*, remain unaltered.

- 760 The diphthong *ae* becomes *ī*, and *au* becomes *o* or *u* : thus,

From *caed- cut*, *occid- kill*.

„ *laed- strike*, *illid- dash against*.

* In these words the vowel *e* before *f* is seldom long except in the older poets.

† Commonly written *conjio-* or *conjici-*.

From *quaser- seek*, *exquir- seek out*.

„ *claud- or clūd- shut*, *reclūd- open*.

„ *plaud- clap* (the hands), *explōd- drive off* (the stage by clapping the hands).†

But the compounds of *haere- stick* retain the diphthong. Generally for the changes in compound verbs see § 555. 2, &c.

- 761 A few compound verbs are formed with a prefixed particle: thus,

From *nē not* and *sci- know*, *nesci- know not*.

„ *nē not* and *qui- be able*, *nēqui- be unable*.

„ *nē not* and *uōl- wish*, *nēuōl- or nōl- be unwilling*.

„ *mālē ill* and *dīc- speak*, *mālēdīc- abuse*.

„ *bēnē well* and *fāc- do*, *bēnēfāc- do a kindness*.

„ *māgē more* and *uōl- wish*, *māuōl- or māl- prefer*.

„ *sāt enough* and *āg- do*, *sātāg- have enough to do*.

- 762 The negative *in* appears never to be prefixed to verbs‡, except to the participles, especially those in *to*, and even then the compound participle commonly becomes an adjective; except also the verbals in *tu*, which occur only as ablatives, as *iniussu- without orders*, *incultu- without cultivation*.

Docto- taught, *indocto- unlearned*.

Lōto- washed, *illōto- unwashed*.

Scienti- knowing, *inscienti- not knowing*.

Dicenti- speaking, *indicenti- not speaking*.

- 763 Many of these participles in *to* with *in* prefixed are to be translated by *not to be* — *ed*: as,

uicto- conquered, *inuicto- invincible*.

menso- measured, *immenso- immeasurable*.

penso- weighed, *impenso- too enormous to be weighed*.

* Probably contracted from such a form as *clāuid-*. Compare the Greek substantive *καηφιδ-*, Latin *clāui-*, and *gaudeo gavisus*.

† Corresponding in effect to the English ‘hooting off, hissing off.’

‡ Hence it is probably an error to derive *ignosc-* ‘pardon’ from *in* ‘not’ and *gnos-* ‘take cognizance.’ See § 1308. 2.

PARTICLES.

- 764 This term includes those secondary parts of speech which have little or no variety of form, and are called adverbs, prepositions, conjunctions and interjections.
- 765 It is not always possible to draw the line between these, as the same word may be at one time an adverb, at another a preposition; or again at one time an adverb, at another a conjunction. Thus, *antě* *before* or *formerly* may be either adverb or preposition; and *símúl* *at the same time* or *as soon as* may be either an adverb or a conjunction.
- 766 A large number of the particles must be treated individually to show their origin. In a grammar, however, it is out of place to do more than exhibit those suffixes which apply to whole classes.

ADVERBS.

- 767 Adverbs are formed in Latin from adjectives and substantives, including pronouns, and also from verbs.
- 768 From adjectives in *o* or *a* are commonly formed adverbs in *ě*: as, from the adjective *lāto-* or *-a-* *wide*, the adverb *lātě* *widely*; from the adjective *pěricūlōso-* or *-a-* *dangerous*, the adverb *pěricūlōsě* *dangerously*.
- 769 From participles in *o* or *a*, used as adjectives, are formed in like manner adverbs in *ě*: as, from *docto-* *learned*, the adverb *doctě* *learnedly*; from *ornāto-* *dressed*, the adverb *ornātě* *with ornament*; from *doctissūmo-* *most learned*, the adverb *doctissūmě* *most learnedly*.
- 770 But *mālo-* *bad*, and *bōno-* (old form *běno-*) *good*, form their adverbs, *mālě* *ill*, and *běně* *well*, with a short *ě*. *Inferně* *below*, and *stěperně* *above* also occur with a short *ě*. So also *ritě* *duly* has a short *ě*, though only a shortened form of *rectě*.
- 771 Some adjectives and participles in *o* or *a* form adverbs in *ō*:*

* In some cases this termination is the ablative of the noun; in others it probably corresponds to the Greek adverbs in *ωs*, from adjectives of the same form. Thus, even in Greek, *ōtrws* and *ōtrw* 'thus,' *aprw*s and *aprw* 'suddenly,' coexist.

- as, from *rāro-* or *-a-* *scattered*, an adverb *rārō* *seldom*; from *tūto-* or *-a-* *safe*, an adverb *tūtō* *safely*, and *tūtissimō* *most safely*.
 772 But *cīto-* or *-a-* *quick* forms its adverb *cītō* *quickly* with *ō*.^{*}
 773 From adjectives and participles in *t* or a consonant are formed adverbs in *itēr* or *tēr*: as,

From *molli-* *soft*, the adverb *mollitēr* *softly*.
 „ *cēlēri-* *swift*, *cēlēritēr* *swiftly*.
 „ *fēlici-* or *fēlico-* *fortunate*, *fēlicitēr* *fortunately*.
 „ *mēmōr-* *mindful*, *mēmōritēr* *from memory*.

- 774 If the adjective or participle end in *ti* or *t*, one *t* is omitted: thus, from *āmantī-* or *āmant-* *loving* is formed the adverb *āmantēr* *lovingly*.
 775 As adjectives in *o* or *a* sometimes coexist with adjectives in *i*, so adverbs in *itēr* or *tēr* are sometimes found in connexion with adjectives in *o* or *a*: as,

From *dūro-* or *-a-* *hard*, the adverbs *dūrē* and *dūritēr* *severely*.
 „ *largo-* or *-a-* *bountiful*, the adverb *largitēr* *bountifully*.[†]

- 776 Many adjectives, particularly comparatives, use their neuter singular as an adverb: thus,

From *fācili-* *easy*, the adverb *fācilē* *easily*.
 „ *multo-* or *-a-* *much*, the adverb *multum* *much*.
 „ *doctiōr-* *more learned*, the adverb *doctiūs* *more learnedly*.[‡]

- 776.1 The neuter comparative should end in *iūs* (= *ios*), as just seen; but in a few words a shorter form is produced by the omission of one of the vowels: thus without the *i* we have *mīnūs* (for *mīniūs*) *less*, *plūs* (for *ple-iūs*) *more*; and without the *u*, *māgis* (for

^{*} *Vero* 'in truth,' *sero* 'late,' *postremo* 'at last,' have always a long *o* in the best writers. It is only in the late writers, such as Martial and Statius, that these words are used with a short *o*. Even *cīto* has a long *o* in the old writers, as *Ter. And.* iii. 1. 16, and elsewhere.

[†] Observe the same irregularity in the formation of the verb *largi-* (r.) 'lavish.' *Aliiter* 'otherwise,' like *alibi* 'elsewhere,' is formed from the obsolete pronoun *ali-*, whence the nominatives *alis* and *alid*.

[‡] The poets use adverbs of this form more freely than the prose writers, and even in the plural; as Virgil, *acerba tuens, crebra ferit*.

§ Comp. *πλεϊον* and *πλεον* (for *πλε-ιον*).

māgītū) *more*, nīmīs *too much*, sātīs *enough*.^{*} So *prist* for *prītū* before enters into the formation of the adjective *pris-tīno* *former*.

- 777 From adjectives and substantives are formed adverbs in *tūs* or *tūs†*: thus we deduce from

antiquo- *old*, *antiquitūs* *from of old*.

caelo- *heaven*, *caelitūs* *from heaven*.

diuīno- *divine*, *diuīnitūs* *from a divine source*.

fundo- *bottom*, *funditūs* *from the foundation*.

rādīo- *root*, *rādīcītūs* *from the roots*.

publico- *sb. n. public money*, *publicītūs* *at the public cost*.

- 778 A few adjectives form adverbs with a suffix *pēr*, denoting *time*: as, from *nōuo*- or *-a* *new*, *nūpēr* *late**ly*. So also *pārumpēr* and *paulispēr* *for a little while*, *tantispēr* *so long*, *quantispēr* *as long as*, *sempēr* *always*.

- 778.1 The adverbs of numerals have already been given in § 252, last column.

- 779 Adjectives and substantives form adverbs in *tim* with the sense of *one at a time* or *one by itself*: thus, from the adj. *singūlo*- or *-a* *one at a time*, the adverb *singūlātīm* or *singillātīm* or *singultīm* *one at a time*; from *paulo*- (*n.*) *little*, *paulātīm* *little by little*; from *uīro*- *man*, *uīritīm* *man by man*; from *tribū*- *tribe*, *tribūtīm* *tribe by tribe*; from *grēg*- *flock*, *grēgātīm* *flock by flock*; from *grādu*- *step*, *grādātīm* *step by step*.||

- 780 From verbs also are formed adverbs in *tim*: as,

From *sta*- *stand*, *stātīm* *constantly*, *stātīm* *immediately*.

* For the meaning of *nīmīs* compare the use of the comparative, § 1155.4, &c. *Satis* literally signifies 'rather full' (see § 1155.7).

† To this corresponds the Greek *πρῶ* (for *πρῶτον*) 'before.' So also *πλεῖν* for *πλεῖον*. *Πρῶν* has more than once a long vowel in Homer.

‡ This termination corresponds in meaning to the suffix of the old Greek genitive *θεν*: as, *οὐρανοθεν* 'from heaven.' Indeed the forms also are identical; for the *θ* must necessarily lose its aspirate in Latin, and the final syllable *εν* of the Greek would be *us* in Latin: compare *τυκτομεν*, *scribitimus*. The corresponding Sanscrit suffix is *ids*.

§ The first syllable of *semper* is probably the same root which is spoken of in the note to § 264; so that it would signify 'one unbroken time.'

|| Compare the irregularities of *paulatim*, *uiritim*, *gregatim* &c. with the irregularities in the formation of adjectives, §§ 227-229. This suffix *tim* is identical with the Greek *δον*: as, from *αγελα*- 'herd,' *αγεληδον* 'by herds.'

From *prae* *before* and *sēr-* *put*, *praesertim* *especially*.

„ *caed-* *cut*, *caesim** *by cutting*.

„ *pung-* *pierce*, *punctim* *by piercing*.†

- 781 From substantives and verbs are formed a few adverbs in *ūs*: thus from

Cōn *together* and *mānu-* *hand*, *cō-mīn-ūs* *hand to hand*.

Ec *from* and *mānu-* *hand*, *ē-mīn-ūs* *from a distance*.

So from the verb *ten-* *stretch*, the adverb *tēnūs*‡ *stretching*; whence *prōtēnūs* *forthwith*.§ And from the verb *uort-* *turn* the adverb *uorsūs*‡, which has also the form *uorsum*, corresponding in meaning to the English termination *-wards*.

- 782 From substantives and verbs are formed a few adverbs by adding the suffix *am*.§

Thus *cōn* *together* and *ōs-* or *ōr-* (n.) *mouth* or *face* form an adverb, *cōram* *face to face*.

The verb *pand-*|| *open* forms an adverb, *pālam* *openly*.

The verb *cōla-* *hide* forms an adverb, *clām* *secretly*.

- 783 In analogy with *hīs* *twice* (for *duīs*), we might have expected *trīs*¶ and *quātrīs*, but instead of these we have *tēr* and *quātēr*, an *s* being commonly rejected after an *r*.

- 784 The cases of adjectives and substantives, particularly pronouns, are often used as adverbs: thus the following, sometimes called adverbs, are in origin datives denoting *the time when* or *the place where* &c., *hērī* *yesterday*, *mānī* *in the morning*, *lūcī* *in the daylight*, *dōmī* *at home*, *rūrī* *in the country*, *fōrīs* *out of doors*, *multimōdis* *in many a way*, *quōtannīs* *every year*.

- 785 The pronominal adverbs in *bi* or *i*, which answer to the ques-

* The *s* in this word represents the *t*, as it does so often in the perfect participle with verbs in *d*.

† This corresponds to the Greek suffix *δην* added to verbs: as, from *γραφ-* ‘write,’ *γραφδην* ‘in writing.’

‡ These are also prepositions.

§ There is also a form *tenam* of the same meaning as *tenus*, whence *protenam* ‘forthwith.’

|| Compare *scand-* ‘climb’ and *scala-* ‘ladder;’ *mand-* ‘chew’ and *mala-* ‘jaw;’ *sede-* ‘sit’ and *sella-* ‘chair.’

¶ Compare the Greek *τρίς*, and perhaps *τετρακίς*. For the loss of the *s* compare *linter* ‘a boat’ for *lintris*, *puer* for *puerus*, *uidebare* for *uidebaris*.

tion *where* or *when*, and may be seen in the second column of the table in § 366, are probably old datives.

- 786 Again, the following, sometimes called adverbs, are in origin accusatives:

Dõmum home i. e. *to one's home*, *rūs into the country*, *fõrās out of doors* i. e. *going out of doors*.

- 787 The pronominal adverbs in *õ*, which answer to the question *whither*, and may be seen in the third column of the table § 366, are probably old accusatives which have lost the final *m*.

- 788 Closely related to the pronominal adverbs in *õ* are the adverbs in *trõ* from prepositions &c.: as,

Rõ-trõ backward.

Por-rõ forward.*

Ci-trõ† towards the speaker.

Vi-trõ‡ to a distance, forward, voluntarily.

In-trõ inwards.

Con-trõ towards.‡

- 789 Adverbs in *õ*§, chiefly from pronouns, are used with comparative adjectives or comparative adverbs: as,

Eõ mǎgls so much the more or the more.

Quõ mǎnūs by how much the less or the less.

Hõc ùtillūs to this extent the more usefully.

Nihlõ mǎnūs never the less.

- 790 The terminations *indě*, *in*, and *im*, seen in the fourth column of the table § 366, must be considered as varieties of one suffix, since the compounds *deindě*, *exindě* &c. have also the shortened

* *Põr* is the old preposition, corresponding to our 'for,' whence comes *por-tro*, *por-ro*, and by contraction *pro*.

† Whence *uliro citroque* 'backwards and forwards,' in which the word 'backwards' is a translation of *citro*. The common derivation of *uliro* 'willingly,' from *uol-* 'wish,' is altogether indefensible.

‡ This word is seen in the compound verb *contro-uort-* 'turn against.' These adverbs in *tro*, though ultimately derived from prepositions, are immediately formed from adjectives, more or less obsolete, in *tero*.

§ These are commonly held to be ablatives, and supposed to be translated literally when we say *multo maior* 'greater by much.' The Greek too uses *πολλῷ μείζων*. Still it is possible that they are in reality only the old accusatives in *o*, which have lost their final *m*: *eo maior* 'the greater to this degree.'

forms *dein, exin, exim** &c. The suffix is strictly *dēt*, the *n* belonging to the pronominal base.

- 791 The adverbs in *am*, from pronouns, denote *how much*: as, *tam so, quam how, quanquam however, no matter how, although, quamuis or quamlibet as much as you please, although.*
- 792 The adverbs in *um*, chiefly from pronouns, denote the time *when*: as, *tum or tunc† then, (num) or nunc‡ now, quom or quum or cum when, umquam or unquam (formerly cumquam) ever, numquam or nunquam (for ne-umquam) never, quondam (for quomdam) at a certain time (past or future), plerumquē generally.*
- 793 The adverbs in *ā§* generally denote the *road along which* any thing is done. A large majority of these are from pronouns, as may be seen in § 366. Other examples are, *rectā in a straight line, dextrā along the road on the right, sinistrā along the road on the left.*
- 794 Some ablatives of nouns are used as adverbs: thus, *ergō|| indeed, really, in the matter of*, is the ablative of an old Latin noun, *ergo-* (n.) *work*; and similarly *mōdō¶ only* is literally *by measure*, being the ablative of *mōdo-* (m.) *measure*. Likewise *mānē in the morning, diū in the daytime, noctū or noctē by night, lūcē in the daylight*, may be considered as ablatives.
- 795 The adverb *quandō*, from the relative, and those connected with it, denote *time*: as, *quandō** when, aliquandō** sometime, quāndocunquē whenever, quāndōquē whenever, some time or other.*

* This is the orthography used in Virgil.

† This suffix corresponds to *θερ* of *εϑ-θερ*, *πρ-θερ*: and indeed the final *ν* of the suffix *θερ* disappears at times in Greek, as in *οτις-θε* or *οτις-θα* for *οτις-θερ*.

‡ This *ο* is the demonstrative enclitic: see § 289. And if the interrogative enclitic *ne* be added, *οι* is preferred to *ο*, as in *nuncius*: see § 293.

§ It is generally held that these are feminine ablatives agreeing with *viā* 'road' understood.

|| Corresponding to the Greek dative *εργῷ* 'in reality.'

¶ Whether we are speaking of a very great or a very small quantity, it adds weight to our assertion if we can speak of the quantity as known by measurement. Hence, with small quantities, *modo* 'by measure' may be translated by 'only.' On the other hand, with great quantities, *admodum* 'up to the measure' is equivalent to 'full, quite.' Observe that *modo* in old writers has a long final *ο*, as in *Ter. And. iv. 1. 6, Plaut. Asin. prol. 5, Aul. ii. 2. 62, Pseud. ii. 3. 23, Poen. i. 2. 7, Lucr. ii. 941 and 1135, Cic. Arat. N. D. ii. 42. 107.*

** The later writers shorten the *ο* in these two words.

- 796 The adverb *ūtī* or *ūt* *how, that, when* (itself connected with the relative), has many adverbs compounded with or derived from it: as, *ūtiquē anyhow, at least, ūtūt no matter how, utcunquē howsoever, whensoever, neūtiqum or nūtiqum* (for *ne-ūtīqum*) *in no way, ūtinam O that!*
- 796.1 The adverbs in *us*, from pronouns of relative origin, commonly denote the place *where* or *whither*: as, *usquam any where or to any place, uspiam any where or in any place, nusquam no where or to no place.*
- 797 Many adverbs are nouns and prepositions written as one word: thus,

Prōfectō indeed†* is from *prō factō* for a thing done.

Imprimis specially, from *in primis* among the first.

Illicō immediately, from *in locō* on the spot.

Indiēs every day (more and more), from *in diēs*.

Dēnuō a-fresh, from *dē nūō*.

Obitēr in passing (or in French, *en passant*), from *ob itēr* on the road.

Intērim meanwhile, from *intēr im†* during this.

Admōdum quite, from *ad mōdum* up to the measure.

- 798 Thus the preposition or adverb *uorsum* or *uorsūs* *wards* is added to a number of adverbs in *o*, prepositions &c.: as,

Horsum hitherward, istorsum towards your neighbourhood, illorsum towards yonder place, quorsum in what direction, aliorsum in another direction, aliquōuorsum in some direction, quōquēuorsum in every direction, ūtrōquēuorsum in both directions, aduorsum towards, prorsum‡ or prōsum§ forwards, downright, rursum or rūsum§ (for *reuorsum*) *backward, again, deorsum downwards, sursum or sūsum upwards, intrōuorsum or introrsum inwards, retrorsum backwards, dextrōuorsum or dextrorsum towards the right, sinistrorsum towards the left.* ||

* Plautus uses this word with the first syllable long.

† *Indeed* = *in-deed* is itself a parallel example from our own language; so also *forsooth*.

‡ An old accusative, or perhaps rather dative, of the pronoun *i-* 'this,' for an older form is *interibi*.

§ *Prosum* is preferred by Plautus, and *rusum* by Virgil. *Prosum* and *rusus* occur even in Cicero, if we follow the Medicean Ms. ad Fam. XIII. 13. and IX. 9. 3.

|| Most of these adverbs have also another form ending in *uorsus* instead of *uorsum*, and also in *uersum, uersus*.

- 799 Thus too prepositions that govern an accusative are attached to the pronominal adverbs in *o* : as,

Adeō to this or that degree, so ; in addition to this, moreover.

Quoād to what degree, how far ; to what time, how long.

Adhūc to this time, so far, as yet.

- 800 The prepositions that govern an ablative are prefixed to the pronominal adverbs in *dē*, or their shortened forms in *in* (see § 366) : as,

Proindē or proin henceforward, therefore, accordingly, at once then.*

Deindē or dein after this, afterwards.

Sūbindē soon after, ever and anon.

Exindē, exin or exim after this.

Abhinc from this time (reckoning towards the past).

Dehinc from this time forward, after this.

- 801 Thus too the suffix *secūs* is added to pronominal and other adverbs in *dē*, or rather to the shortened forms in *in* : as,

Altrinsēcūs from the other side. Extrinsēcūs from without.

Vtrinquēcūs from both sides. Intrinsēcūs from within.

- 802 Thus too the prepositions that govern an accusative are prefixed to pronouns in *am* or *ā*, which last also appear to have been corrupted from accusative pronouns in *am* : as,

Antē before this or that.

Praeterquam besides that. . .

Postē after this or that.

Sūperquam over and above that. . .

Intēreā in the meanwhile.

Antehāc before this.

Proptēreā for this or that reason.

Posthāc after this.

Praetēreā besides this or that.

Praetērhāc besides this.

Antēquam before that. . .

Postillā since that time, from that

Postquam after that. . .

time.

- 803 Thus too the preposition *tēnūs* *stretching*, is suffixed to pronominal forms in *ā* : as,

Ēstēnūs to this or that extent, Istactēnūs so far as to reach your neighbourhood.

Hactēnūs to this extent. Quātēnūs to what extent, so far as.

* *Perinde* is only a corruption of *proinde* or rather *por-inde*, and in no way related to the preposition *per*. Indeed the Mss. generally have *proinde* where editions give *perinde*.

Alīquātēnūs to some extent.

Quādamtēnūs to a certain extent.

- 804 Some so-called adverbs consist of an adjective and substantive written as one word : thus,

Quōmōdo *how* is from quō mōdō *in what manner*.

Magnōpērē *greatly* is from magno ōpērē *with great labour*.

Hōdiē, or rather hōdiē, *today*, is from hō* diē.

Quōtidīē *every day*, from quōtī† diē.

- 805 Nūdiustertiūs, or rather nūdiustertiūs, *the day before yesterday*, is for num† dius tertiūs *now the third day*.

- 806 Some adverbs are formed by the addition of two or more particles : as, ētiam *even now, still, also*, from ēt *even*, and iam *now* ; and ētiamnum *even now-a-days*, from ēt, iam, and num.

- 807 Scīlicet, uidelicet, illicet, though called adverbs, are in origin verbs. When literally translated, they signify respectively :

Scīlicet§ *one may know, of course.*

Uidelicet *one may see, no doubt.*

Illicet *one may go, it is all over.*

PREPOSITIONS.

- 808 Prepositions are particles that are prefixed|| to substantives and verbs, and sometimes to other parts of speech. In their

* The old ablative before the enclitic *c* was added. We should probably pronounce *hodie* as a disyllable, *hōjee* ; or like the Italian *oggi*.

† An old dative case.

‡ The old form which with the enclitic *ce* produced *nunc* 'now.' *Dius* is that nominative of the *u* declension which has an ablative *diu* 'in the daytime.' Further, *dius* is but a monosyllable, just as *dies* often is (see *hodie* above). Hence *nudiustertius* should be pronounced something like *nūjusstertius* (*Plaut. Most. iv. 2, 40*).

§ These words are actually employed as verbs. Thus *scīlicet*, *Plaut. Curc. ii. 2, 10*, *Lucr. ii. 468*, *Sal. Jug. 4* ; *uidelicet*, *Plaut. St. iv. 1, 49* and *51*, *Lucr. i. 210* ; *illicet*, *Ter. Ph. i. 4, 31*. Similarly *licet* 'it is permitted,' became used as a conjunction in the sense of 'though.'

|| The name preposition itself implies this. But in fact they occasionally follow (more particularly in the older authors) ; as in *me-cum* 'with me,' *quo-ad* 'to what degree,' *de quo* or *quo de* 'concerning which.' So in English we have *here-in*, *here-upon*, &c.

original sense they denote the relations of place : *as*, *süb up*, *dä down*, *ðb towards*.

- 809 The letter *s* is often added as a prepositional suffix. Thus *äb by* sometimes becomes *abs*, *aps* or *as*; *süb up* becomes *sus*; *ðb towards*, *obs* or *os*; *ëc out*, *ex*; *dī different ways*, *dīs*; [*ci*, *obs*, *this*], *cīs*; [*ol*, *obs*, *yon*], *uls*.

- 810 The first three of these prepositions, viz. *äb by* or *from*, *süb up*, *ðb towards*, take this *s* more particularly in composition with verbs which begin with one of the letters *p*, *c* or *q*, *t* : *as*,

<i>As-porta- carry away</i>	<i>Sus-pend- hang up</i>	<i>Os-tend- stretch to-</i>
<i>Abs-cond- put away</i>	<i>Sus-cip- take up</i>	<i>wards.</i>
<i>Abs-tine-* keep away</i>	<i>Sus-tine- hold up</i>	

- 811 *Ec† out* takes an *s* before the same consonants, and also before vowels : *as*,

<i>Ex-pös-† put out</i>	<i>Ex-ctir-† run out</i>
<i>Ex-tend- stretch out</i>	<i>Ex-ym- take out.</i>

- 812 *Di different ways* takes an *s* before the same consonants, and takes *a*, or its substitute *r*, before vowels : *as*,

<i>Dis-pös-† put in different places</i>	<i>Dis-ic-§ throw different ways</i>
<i>Dis-cöd-† depart</i>	<i>Dyr-ym- disperse</i>
<i>Dis-tine- keep apart.</i>	

- 813 *Ec* before a verb beginning with an *s* has two forms, *as* from *säli- leap*, *exsäli- or exyli- leap up*, which do not differ in sound. ||

- 814 *Dīs* is preferred to *dī* before a verb beginning with *s*, if that *s* be followed by a vowel : *as*, *dis-söna- sound a different note*; but

* *Äbs* is found even before nouns in old authors, if a *tenuis* follow : *as*, *abs te* 'by you,' *abs quivis homine* 'by any man you please.'

† This form became obsolete, but was still preserved in the composition of verbs which begin with *f* : *as*, *ec-fer-* 'carry out,' *ec-fod-* 'dig out,' &c. Such at least was the orthography of Plautus, Terence, Cicero and Virgil. The Greek too has *εκ*.

‡ See § 451. 1.

§ Commonly written *disjio-* or *disjici-*. For the quantity of the preposition in the compounds of *taci-*, *as cōnici-*, *sūbici-*, see A. Gellius, iv. 17.

|| *XS*, i. e. *XΞ* to use the Greek characters, was the symbol originally of the sound *chs*; but as the Romans never used the aspirate *X* in any other combination of letters, they eventually came to look upon *X* as representing the sound *ex*, and therefore discarded the superfluous *s*. Hence *exsäli-* may be looked upon as the older form, but representing *ech-säli-*.

not so if that *s* be followed by a consonant, as *di-scrib-* *distribute in writing.*

- 815 The letter *d* is often added as a prepositional suffix. Thus *prō* *for*, *in in*, *rē back*, become severally *prōd*, *ind*, *rēd**, as in *prōd-i-go forward*, *ind-ige- be in want*, *rēd-i- go back*, *red-d- put back*, *red-dūc- bring back*, and by assimilation of *d* to the following *l* *relligjōn- religion*, *relliquiae* N. pl. *remains.*

- 816 The prepositions often lose one of their final letters. Thus *āb* becomes *ā* in the composition of verbs which begin with the letter *m*: as, *ā-mōue- move away*. Before the verb *fu- be*, *āb* and *ā* are both found: as, *ab-fuit* or *ā-fuit* *he was absent*; while before the verbs *fēr- carry*, and *fūg- fly*, the form *au* is used: as, *au-fēr- carry away*, *au-fūg- fly away*. Similarly *ā* instead of *āb* is used before many nouns beginning with a consonant.

- 817 In like manner *ēc out* becomes *ē* before other consonants than *p*, *c* or *q*, *t*: as, *ē-bīb- drink up*, *ē-dūc- lead out*, &c.

- 818 *Pōr for* (see § 834), *sūpēr upon*, and *intēr up* (see § 834), before words beginning with *l*, assimilate the *r* to this *l*, as *pollīce- (r.) bid beforehand*, *promise*; *polling-† lay out* (a corpse); *sūpellæg-†* (nom. *sūpellex*) and *sūpellectīli-*, strictly adjectives, *laid upon*, and hence as sb. f. *tapestry*, *furniture*; *intellæg- pick up* or *gather* (information), *perceive*.

- 819 *Trans across* before verbs sometimes takes the form *trā*: as, *trā-dūc- lead across*, *trā-d- hand over*.

- 820 *Cum with* before verbs becomes *com* or *cōn* or *co*: as, *cōm-ēd- eat up*, *con-cid- cut to pieces*, *co-i- go together*, *meet*.

- 821 The other changes which prepositions sometimes undergo before verbs may be seen in the tables of perfects and supines, §§ 533-554.

- 822 From prepositions and two of the pronouns demonstrative are

* The preposition *sē* 'aside' might have been added to these, as the conjunction *sēd* 'but' is another form of that word. *Sēdition-* 'a division of the people,' or 'emeute,' implies the previous existence of a verb *sē-d* 'put apart, separate,' from *da-* 'put' (§ 542), rather than *sed-*, a compound of *i-* 'go,' as Madvig would have it (Lat. Gr. § 203), for then the *e* would be short. In old authors other prepositions take this *d*: thus *post*, *ante*, *supra*, *extra*, &c. become *postid*, *antid*, *suprad*, *extrad*, &c. Perhaps *apud* 'near' may be only another form of *ab*, or, as the Greeks wrote it, *apo* 'by.' This is consistent with the original meaning of *ab*, as may be seen in the Syntax.

† These compounds imply a simple verb *līg-* or *līng-*, corresponding to the Greek root *λεχ-*, German *legen*, and our *lay*.

formed adjectives in *těro** and *ěro*; and from these again, prepositions in *těr* or *ěr*, and in *trā* or *rā*. Thus from *sŭb* *up* is formed the adjective *sŭpěro-* *upper*; whence the prepositions *sŭpěr* and *suprā* *above*. So from the obsolete root *inf-*, or rather *ěněf-*, *below*, is formed first the adjective *infěro-* *lower*, and secondly the preposition *infrā* *below*. Again, from *ŭn* *in* is formed first the obsolete adjective *intěro-* *inner*, and thence the prepositions *intěr* *between*, and *intrā* *within*, &c. From the obsolete preposition *šd-* *again* is deduced a comparativel form *lŭterum* *again*.†

- 823 From prepositions and two of the pronouns demonstrative are formed comparatives and superlatives. Thus from *prae* or *prŭ* *before*, a comparative *priŭr-* *former*, a superlative *primo-* *first*; from *ŭn* *in*, a superlative *ŭmo-* *inmost* or *lowest*; from *sŭb* *up*, a superlative *summo-*‡ *uppermost*; from *post* *after*, *postŭmo-*§ *last*; from *ěc* or *ex* *out*, *extŭmo-* *outmost* or *uttermost*; from the obsolete pronominal root *ci* *this* or *near*, *ciŭmo-*|| *hithermost*, *nearest*; from an obsolete *ol* *yon*, *ultŭmo-*|| *farthest*.

- 824 Comparatives and superlatives are also formed from the intermediate adjective in *těro* or *ěro*. Thus from *post* *after* is formed first the adjective *postěro-* *after*, and thence a comp. *postěriŭr-* and a superl. *postrěmo-*; from *ex* *out*, an adj. *extěro-* *outer*, and thence a comp. *extěriŭr-*, and superl. *extrěmo-*; from *dě* *down*, an obsolete adj. *dětěro-*, and thence a comp. *dětěriŭr-*¶ *worse*, and superl. *děterrŭmo-*¶ *worst*; from *sŭb* *up*, an adj. *sŭpěro-* *upper*, and thence a comp. *sŭpěriŭr-* *higher*, and a superl. *sŭprěmo-* *highest*, &c.

- 825 From the simple prepositions and from the adjectives in *těro* and *ěro* are formed other adjectives in *no*: as,

Sŭpino- *looking upward*, *prŭno-* *looking downward*.

* These are in fact comparatives, as may be seen in the Greek *πρῶτο-* &c.

† Compare the Welsh *ad*, old German *it* or *ita*, Danish *atter*, Swedish *åter*, all signifying 'again.'

‡ For *subimo-* or *supimo-*. In the same way from *sub* 'up,' and *em-* 'take,' is formed the compound *sum-* 'take up.' Indeed the best Mss. more commonly have *summ-*.

§ The vulgar orthography is *posthumo-*, which is grounded upon a ludicrously erroneous derivation from *post humum*.

|| Related respectively to *ho-* 'this,' and *illo-* 'yonder.'

¶ Literally 'lower, lowest;' but they occur only in the sense of value.

Sūperno- *above*, inferno- *below*.

Externo- *without*, interno- *within*.

- 826 From some of the prepositions are formed adjectives in *ico*.

Thus,

Postico- *behind*, as postică îănă *the back gate*.

Antico- or antiquo- *preceding* (either in time or value).

- 827 From some of the prepositional superlatives are formed adjectives in *ti* : as,

From summo- *highest*, summāti- or summāt- *of the highest rank*.

„ infūmo- *lowest*, infūmāti- or infūmāt- *of the lowest rank*.

- 828 Adverbs in *tūs* (§ 777) are formed from prepositions : as,

Intūs *from within* or *within*, subtūs *under*.

- 829 For the adverbs in *tro* and *trin* from prepositions, see § 838.

- 830 The prepositions* in use before substantives are the following.

First, before accusatives alone :

ad to	contrā facing	praetēr beside
aduorsum or aduorsūs	ergā towards	prōpē near
towards	infra below	prōpiūs nearer
antē before	intēr between	propētēr near
apūd near	intrā within	proximē nearest
circā round	iuxtā near	sēcundū following
circitēr about	ob towards	sūprā above
circum round	pēnēs in the hands of	trans across
cis on this side of	pēr through	[uls, obs., beyond]
citrā on this side of	post after	ultrā beyond.

- 831 Secondly, before ablatives alone :

ab, abs, or ā by or from	[ēc], ex, or ē out of
absquē without	prae before
cum with	prō before
dē down from	sine without.

- 832 Thirdly, before an accusative or ablative :

in in	subtēr under
sūb up or under	sūpēr upon.

* Many of these prepositions are common to the Greek language, viz. :

ab = ἀπο.	ec = εκ.	con or cum = συν or κυν.
ob = ἐκ.	ante = ἀντ.	pro = προ.
sub and super = ὑπο and ὑπερ.	in = εν or ειν.	post = μετα or μετὰ ?

833 *Clam secretly, cōram face to face, pālam openly, simūl at the same time, tēnūs extending, uorsūs or uersūs towards, usquē all the way or all the time*, are rather adverbs than prepositions. But see the syntax of prepositions.

833.1 Some substantives in the ablative followed by genitives partake of the nature of prepositions, as *causā* for the sake (of), *grātiā* for the sake (of), and in old Latin *ergō* on account (of). So *instār* instead (of), like its English equivalent, appears to be compounded of *in* and some substantive signifying 'station.* This also is followed by a genitive: as, *Plāto mihi ūnūs est instār omnium* (*Cic. Brut. 51. 191*) *Plato alone in my eyes is worth the whole lot*.

834 Other prepositions are found in the composition of verbs and adjectives, and therefore called *inseparable* prepositions, viz.:

a. *Am†* round, as, *am-būr* burn round, *singe*; *am-bēd* eat round; and the adj. *an-cīp-* or *an-cīpīt-* two-headed.

b. *An‡* up, as *ān-hēla* send up (a blast of air). (See § 1308. 1.)

c. *Dis* or *dīs* different ways, as, *dis-cēd-* depart, and from *corda-string*, the adj. *dis-cordi-* or *dis-cord-* of a different note.

d. *Intēr||*, inseparable prefix, *up*,—a corruption of an obsolete *antēr*, and related to *in* or *ān* up (see two paragraphs above and § 1308. 1), as *praetēr* to *prae*, and *proptēr* to *prōpē* (see § 822),—as *intel-lēg-* pick up or gather (information), *perceive*. (See § 1342. 1.)

e. *Pōr* for or forth, as *por-rīg-* stretch forth, *pol-lice-* (z) bid beforehand, *promise*; *pol-ling-* lay out (a corpse).

f. *Rē* or *rēd* back, as, *rē-pāl-* drive back, *rēd-i-* go back, and the adj. *rē-dūc-* returning.

g. *Sē¶* or *sēd* aside, as, *sē-pōs-* put aside, and the adjectives *sē-cūro-* unconcerned, *sē-cord-* or *sō-cord-* spiritless.

* As if for *in-stārī* or *in-stārē*, where *star-* might be an obsolete neuter substantive derived from the verb *sta-*. Compare the German *an-statt*.

† Related to the Greek *αμφι*, and German *um*.

‡ Related to the Greek *ανα*, German *ent*, and English *un*. See 'Transactions of the Philological Society,' for Jan. 27, 1854.

§ Related to the Greek *δια*, and the German *zer*.

|| This *inter*, which must be carefully distinguished from *inter* 'between,' corresponds to the German inseparable *unter* in *unternehmen* &c., to our *under* in *undertake*, *understand*, and to *entre* in the French *entretenir* and *entreprise*.

¶ Related to the English *sund-er* and German *sond-ern*.

h. Veh* or uš- *away*, as the adj. uš-cord- (*heartless*, i. e.) *senseless*, uehëmenti- or uehëment- (*devoid of mind*), *furious*.†

835 The prepositions in modern editions are usually written in immediate connection with verbs, but separately from nouns. The Romans themselves however generally wrote them in connection with nouns also : as, införö *in the forum*.‡

836 Hence if an enclitic be inserted, it commonly follows the noun, not the preposition : as, införöquē *and in the forum*, or, to copy the modern mode of printing, in foroque (*Cic. ad Att. iv. 1. 5*).

837 If the preposition be repeated, it has a stronger emphasis, and may be separated from the noun : in cūria inquē förö§ *in the senate-house and in the forum*.

838 It will be convenient to exhibit a table|| of words derived from prepositions :

* Related to the German *weg*, and English *away*.

† To these might be added the solitary example of *neg* 'after;' viz. *neg-leg-* ('leave behind,') 'neglect.' This prefix is identical with the German *nach*, and consequently with the English *nigh*.

‡ This consideration is of importance in the laws of metre.

§ Precisely on the same principle and under the same circumstances Lucretius separates the preposition even from a verb, and writes *disiectis disque supatis* (l. 652).

|| The contents of this table may be usefully compared with similar formations in our own tongue. To the superlatives in *umo* correspond Anglo-Saxon superlatives in *ema* : as, *inn-ema*, *ut-ema*, *for-ma*, *aft-ema*, *mid-ema*, *nid-ema*, *lät-ema*, *hind-ema*. The Latin language forms several comparatives and superlatives from words already in the comparative form. Nay, in *prim-ores* 'front-(men or teeth)' we see a comparative from a superlative. So the Anglo-Saxon formed superlatives upon superlatives, as *ulem-est*, *nidem-est*, *lät-est*, or *forem-ost*, *hindm-ost*, *utm-ost* (see Grimm, D. G. III. p. 630). Our own *form-er* agrees accurately with the Latin *prim-or-* ; and in *near-er* we have a comparative formed upon a comparative ; since *near* itself is büt a compression of *nigh-er*, as *next* is of *nigh-est*. Under the head of pronominal prepositions we may compare *beyond*, *before*, *behind*, *beneath*, *besut* (oba.), *afore*, *amid*, *abast*, *above*.

TABLE OF DERIVATIONS FROM PREPOSITIONS.

Preposi- tional root.	With s or d.	ēro, tēro.	ēr, tēr.	rā, trā.	rō, trō.*	Compa- rative.	Superlative.	Comparative from ēro, tēro.	Superlative from ēro, tēro.
in	ind	[intēro-]	intēr	intrā	intrō	—	imo-† intūmo-}	intēriōr-	—
[ēc]	ex	extēro-	—	extrā	—	—	extūmo-	extēriōr-	extrēmo-
sūb	sus	sūpēro-	supēr subtēr }	suprā	—	—	summo-	sūpēriōr-	sūpṛēmo-
dē	—	[dētēro-]	—	—	—	—	infūmo-	detēriōr-	deterrūmo-
[inf]	—	infēro-	—	infrā	—	—	—	infēriōr-	—
[pōr]	pṛēd	—	—	—	porrō	priōr-	pṛimo-	—	—
rē	rēd	[rētēro-]	—	—	rētrō	—	—	—	—
cis	cis	[cittēro-]	—	citrā	citrō	—	cittūmo-	cittēriōr-	—
[ol]	uls	[ultēro-]	—	ultrā	ultrō	—	ultūmo-	ultēriōr-	—
post	postid	postēro-	—	—	—	—	postūmo-	postēriōr- **	postṛēmo-
antē	antīd†	—	—	—	—	—	—	—	—
cōn	—	[cōntēro-]	—	contrā††	contrō††	—	—	—	—

* Adverbs in *de* are implied in *intrin-secus*, *extrin-secus*.† 'Inmost or lowest.' Compare with the corresponding words in this column the Greek *εσχιστο-* (for *εσχιστο-*), *δωρο-*, *πρω-*.‡ Or perhaps *ἐνδ-*. Compare the English *neath*, the Greek *ε-ν-πο-*, *ε-ν-πε-*, *ν-πε-*, *ν-α-*.§ This place might be filled by the Greek *πρωπο-*.|| From *ho-* 'this', *illo-* 'yonder.'

†† For the rest of this column, as formed from other prepositions, see note *, p. 148.

** The word which naturally suggests itself for this place is of doubtful Latinity.

††† As *contra* is to *con* or *cum*, so is the German *widér* to the English *with*.†††† This word is seen in the participial form *controuersus*, 'opposed.'

CONJUNCTIONS.

- 839 The name 'conjunction' is commonly given to several classes of particles which require to be distinguished.
- 840 *Copulative* conjunctions are those which unite words, phrases * or sentences, without making one dependent upon another. Such are *et* *and*, the enclitic *quē** *and*, *atquē* *and*; *vel*† *or*, *aut*‡ *or*; together with the interrogative particles *an* *or*, *nē* *or*.
- 841 There are several words compounded of the above particles which also serve as copulative conjunctions: for instance, *nēquē* *nor*, *nēuē* *nor*, *sive* *or if*.
- 842 Many of these may be used in pairs: *as, et hoc et illud* *both this and that*, *Dique hominesquē* *both gods and men*, *vel hoc vel illud* *either this or that*, *aut hoc aut illud* *either this or that*, *nēque hoc nēque illud* *neither this nor that*, *sive hoc sive illud* *whether this or that*.
- 843 Several of the particles above mentioned admit of abbreviation. Thus, *atquē*, *vel*, *nēquē*, *nēuē*, *sive*, may severally become *ac*, *ue*, *nec*, *neu*, *seu*.
- 844 Many adverbs, when used in pairs, perform the part of copulative conjunctions: *as, nunc hoc nunc illud* *now this now that*, *mōdo hoc mōdo illud* *at one time this at another that*, *tum sapiens tum fortis* *on the one hand wise on the other brave*.
- 845 Certain phrases which run in pairs may also perform the office of copulative conjunctions: *as, nōn mōdo hoc, sed etiam illud* *not only this, but also that*.
- 846 *Accessory* conjunctions are those which unite an accessory sentence to the main sentence: *as antequam* in the compound sentence, *antequam lux nōs obrīmat, erumpāmus* *let us sally out before daylight comes upon us*.
- 847 *Accessory* conjunctions are often formed by prefixing a preposition to some derivative from the pronoun *quo*:- *as, quam, quōd*,

* The same as the Greek *τε*. Compare the interrogatives *τις* and *quis*.

† Probably an obsolete imperative of the verb *uol*- 'wish.'

‡ Probably a corruption of *alterum*, *as our or is of other*. Compare the German *oder*.

ūt.* Thus there are : post-quam *after that* or *after*, antē-quam† *before that* or *before*, sūper-quam *beyond what*, pro-ūt *according as*.

- 848 Conjunctions of this character perform for a secondary sentence the same office which simple prepositions perform for nouns. Thus the same idea might be expressed by antē lūcem erumpāmus *let us sally out before daylight*. Or, again, we may say either post rēditum eiūs *after his return*, or postquam rēdiit *after he returned*.

- 849 Sometimes instead of a preposition, a comparative adjective or adverb, or other word of comparison, precedes the relative adverb : as, māior quam spērāuēram *greater than I had hoped*, priusquam spērāuēram *before I had hoped*, āliŕter quam spērāuēram *differently from what I had hoped*, sīmūl ut uidi eum *the moment I saw him*.

- 850 Or some phrase may precede : as, eō consilio ut tē terrērem *with the design that I might frighten you* or *of frightening you*, hōc lēge ut nō rēdeās *with the condition that you shall not return*.

- 851 Sometimes the relative adverb is doubled : as, ultrā quam ut uideam *beyond seeing*, sūper quam quod dissensērant *besides the fact that they had disagreed*.

- 852 Sometimes a derivative from eo- *this* is inserted between the preposition and the relative adverb : as, post-eā-quam *after*, pro

* This use of *quam*, *quod*, *ut* is probably to be explained on the principle on which Horne Tooke has explained the origin of the English conjunction *that*. 'I know that he is returned' may be resolved into two sentences : 'He is returned, I know that fact.' So, in Greek, λέγω οὗτι τεθνήκες 'I say this : he is dead.' The *quam*, *quod*, *ut* then have, in the phrases we are speaking of, the signification *this* or *that* ; a meaning which accords with the use of the Greek relative in Homer. The particles in question enable the reader to pause before the words to which they refer. So long as we have only a preposition and noun, no such pause is requisite. In the same way the mathematician reads $a \times b$, a into b ; but if we substitute for b a quantity containing more than one term, a pause is required in reading, and a vinculum in writing : as, $a \times b + c$, which is read, a into . . . $b + c$. Precisely in the same way, if a long infinitive or subjunctive clause be employed after a Latin verb, it adds to perspicuity if we insert near the main verb *hoc*, *ita* or *sic*. Thus Cicero says, *Velim ita statutum habeas, me tui memoriam cum summa benivolentia tenere* (ad F. vi. 2. 1) ; and again, *Sic habeto, neminem esse qui me amet quin idem te amet* (ad F. xvi. 4. 4) : and Terence (Andr. i. 5. 46) says, *Hoc scio, esse meritam ut memor esses sui*. Lastly, the French form in the same way their conjunctions *puis-que*, *sans-que*, *pour-quoi*, *par-ce-que* ; the Germans, *in-dem*, *nach-dem*, *dar-aus dass* ; and the English, *before that*, *beyond what*, *according as*. See 'Penny Cyclopædia,' under the words *Article* and *Conjunction*.

† Sometimes the preposition is separated : thus we might say, *Ante erumpamus quam lux nos obprimat*.

eo *ut accordingly as*, pro-inde *ut just as*, propt̄r-eā quōd *for the reason that*, ex eō quōd *from the fact that*, in eo *ut in the act of*.

- 853 Sometimes the particle atquē* or &c occupies the place of the relative. Thus we may say *sīmūl ut at the same time that*, *as soon as*, or *sīmūl atquē as soon as*; and in familiar Latin, *māiōr atquē greater than*.

- 854 Sometimes the relative particle is omitted. Thus we may say *sīmūl ut rēdiit* or *sīmūl rēdiit as soon as he returned*.

- 855 Very frequently the prepositional word is omitted, and a solitary relative adverb performs the office of a conjunction: *as, ut how, when, in order that, quum when, quando when, quōd because*.

- 856 Or the relative may be accompanied by its noun: *as quā-rē, or abbreviated cūr, why*.

- 857 Or the relative adverb may have an enclitic particle attached to it: *as, quāndō-quīdem† since, quōn-iam (=quom iam) since*.

- 858 These relative adverbs, with the exception of *quum* and *quōd*, are used in direct questions, in which case they no longer perform the office of conjunctions, and may be more conveniently called interrogative adverbs: *as, quando when? cūr why? ut how? quōd how long? &c*.

- 859 Many conjunctions have correlative adverbs in the main sentence which point to them; and these, in one sense, may also be called conjunctions.‡

Thus, *itā so*, and *sic so*, answer to *ut as*; *tam so much*, to *quam as*; *tum then*, to *quum when*; *tāmen yet*, to *quanquam although*; *itā on the condition*, to *si if*; *sic on the condition*, to *si if*; *āt yet*, to *si if*, &c.

* This use of *atque* grows out of the abbreviation of a longer phrase. Thus, *Aliud ego dico atque aliud tu dicis* 'I say one thing and you say another,' easily degenerates into *Aliud ego dico atque tu*. See § 1148. 8.

† Perhaps this word was pronounced as a trisyllable, *quāndōquem*, for there is good reason to believe that *quidem* and *ye* represent the same word, as in *equidem* and *eryye*. See 'Penny Cyclopædia,' under Terentian metres.

‡ In fact, they are to their conjunctions what the antecedent is to the relative; and the relative itself is the great conjunction of all languages.

INTERJECTIONS.

860 Interjections are abbreviated sentences which denote a sudden and hasty emotion of the mind. They are commonly inserted in another sentence as a parenthesis.

861 In respect of form, they are for the most part violently corrupted from what they were; yet a few admit of being analysed. Thus, the formula, *so may such a deity preserve me*, is the source of several.

Itā me Hercūlēs adiūuet is corrupted into mehercūles, mehercūle, mehercle, mercūle, hercle.

Itā mē Deus Fīdiūs* adiūuet, into mēdius-fīdiūs.

Itā mē Deus Pollux adiūuet, into ōdēpol, ēpol, or pol.

And similarly, from the names of Castor, Iuno, Ceres, there arise the interjections mēcastor or ēcastor, ōiūno, ōcēre.

862 Some of the more common interjections are :

Ah, ā, ah, alas.

Attāt (for ātātāt) denoting a sudden discovery, ah ah.

Au† don't, have done.

Eccē‡ behold.

Ehem, hem, denoting surprise, ah, often best translated by repeating the word which caused the surprise.

Eheu, heu alas.

Ehō§, calling a person's attention to a question, here, answer me this, or expressing surprise, what?

Eiā do you hear?

En, em, hem behold, see.

Eu and eugē good, bravo (eu and evye, theatrical phrases).

Ha ha or ha ha ha ha ha ha (laughing).

Hei or ei alas.

* That is, 'the god of Faith,' like the Greek Zeus ὅρκιος or Zeus πίστιος. Some incorrectly derive this phrase from Διὸς υἱός, i. e. Hercules.

† Perhaps for *aufer te* 'take yourself away.'

‡ Probably the imperative of an old verb.

§ Probably connected with *hō* or *huc* 'hither.'

Heus* *harkee, holloa.*

Hui *bless me!* or more strictly a whistle.

Nē *verily*, almost always at the beginning of a sentence, and followed by a pronoun.

Oh, o, denotes emotion, *oh.*

Ohē (ē) *avast.*

Pāpae *ye gods.*

Prōht†, prō *avert it heaven, oh.*

St *hist, hush.*

Vae *woe*, as uae tibi *woe to you.*

Vah has various senses, depending upon the tone in which it is uttered, and must be translated according to the context.

863 There are also several neuter adjectives which are used as exclamations: as, mālum *ill betide you, the deuce*; infandum *unutterable thought, &c.*

864 A few unaltered verbs are used almost as interjections: as, āgē *quick*, quæso *prihee*, āmābo *please*, obsēcro *by all that's sacred*, ābi *that'll do.*

865 The preposition pēr with its accusative, in the sense of imploring, belongs to the class of interjections: as, per dextram hanc *by this right hand.* (See § 1350, *j* and *k.*)

* Probably the imperative of an old verb. Comp. the root-syllable of *aus-culta* 'listen.'

† Perhaps for *prohibe* 'keep off.'

SYNTAX.

- 866 SYNTAX means the connection of words in a sentence. In treating this part of grammar the same order will be followed as in the former part.

NOUNS.

NOMINATIVE CASE.

- 867 The nominative* case marks the quarter from which an action† proceeds. Hence the nominative is commonly a living being : as,
Vipĕrkĭ himam mōmordit (*Phædr.* VIII. 5), *a viper bit a file.*
Aper sēgĕtes prōculcat (*Or. Met.* VIII. 290), *the wild boar tramples down the crops.*
- 868 Instead of living beings, inanimate‡ and abstract nouns are often used as the nominative : as,
Cursum mūtāuit amnis (*Hor. ad Pis.* 67), *the river has changed its course.*
Dies lēnit irās (*Liv.* II. 45), *time assuages wrath.*
Verbĕrāt imbĕr hūmum (*Virg. A.* IX. 669), *lashes the ground the rain.*
- 869 The agent may act upon the agent. Hence the nominative is used with reflective verbs : as,
Rhēnus septentrionāli ōceānō miscētūr (*Tac. Ger.* I.), *the Rhine mixes (itself) with the Northern Ocean.*
- 870 As the use of the passive§ has grown out of that of the reflective, the nominative is also found with passive verbs : as,
Insūla adpellātur Monā (*Caes. B. G.* v. 13), *the island is called Mona.*

* See §§ 44, 48, 368, 381.

† The active verb is probably the oldest form of the verb.

‡ This savours of poetry, but language in its early state is always and of necessity what we call poetical.

§ See §§ 379-382.

- 871 As verbs of a static character have generally something of action* mixed up with them, the nominative is used before static verbs : as,

Tūrē cālēt ārae (*Virg. A. i. 421*), *with incense glow the altars.*

- 872 The old construction of verbs of feeling is seen in §§ 700, 889, &c. But a large number of verbs which denote feeling have a nominative like other static verbs : as,

Cicēro eum ēt amābat et uerbātūr (*Cic. ad Q. F. i. 3. 3*), *Cicero both loved and respected him.*†

872. 1 Impersonal verbs admit a nominative of a neuter pronoun, just as in English we use *it, there*.

Lūciscit hoc (*Ter. Haut. iii. 1. 1*), *it is getting light, look.*

Non te haec pudent ? (*Ter. Ad. iv. 7. 36*), *are you not ashamed of these things ?*

- 873 Thus the nominative is used before verbs of almost every kind. A very common use of it is before the verb signifying 'be' as,

Tu es tristis (*Ter. Ad. v. 1. 6*), *you are out of spirits.*

Sēnectūs ipsast morbūs (*Ter. Phor. iv. 1. 9*), *old age itself is a disease.*

- 874 Some grammarians are in the habit of treating those sentences which have the verb *be* as the form to which all others are to be reduced. Hence they divide a sentence into three parts :

The Subject, that of which you speak ;

The Predicate, that which you say of the subject ; and

The Copula, or verb *be*, which unites the subject and predicate.

Thus, for instance, in the sentence or proposition, *man is an animal*, *man* is the subject, *animal* the predicate, *is* the copula.

The subject, according to this system, is the nominative case. When, instead of the verb *be*, another verb is used, they resolve it into some part of the verb *be* and a participle. Thus, *Cicero writes a letter* is resolved into *Cicero is writing a letter*, where *Cicero* is the subject, *writing a letter* the predicate, *is* the copula.

* Thus, he who sleeps often snores or drops his head, or dreams. At any rate, the going to sleep is commonly preceded by certain acts of preparation.

† The old writers said *Cicero eius uerebatur*, or even *Ciceronem eius uerebatur*. Nay, Cicero himself has *quos non est ueritum* (*de Fin. ii. 13. 39*).

- 875 The substantive, adjective, or participle that accompanies the verb *be* as a predicate, is in Latin made to agree in case with the subject nominative, and is called the nominative of the predicate.* Thus,

Sāpientia est rerum diuinārum et hūmānarum scientiā (Cic. de Off. I. 43. 153), *philosophy is the knowledge of things divine and human.*

Insignis annus hiemē nīuōsā fuit (Liv. V. 13), *the year was remarkable for a snowy winter.*

Viae clausae, Tiberis innauigabilis fuit (Liv. V. 13), *the roads were blocked up, the Tiber not navigable.*

- 876 In the same manner other verbs have at times a nominative in the predicate referring to and agreeing in case with the subject nominative (see § 1050): as,

Munitiōes integræ manebant (Caes. B. G. VI. 32), *the fortifications remained untouched.*

Haud inritae ceciderē minae (Liv. VI. 35), *the threats did not fall without effect.*

- 876.1 Although a noun substantive or adjective with *es-be* usually constitutes the predicate, the place may be supplied by a descriptive word or phrase of a different form: as, *a.* a genitive or ablative of quality (§§ 928, 1010); *b.* dative of the light in which a thing is regarded (§ 982); *c.* a prepositional phrase; or *d.* an adverb: as,

a. Nemo ē decem sanā mente est (Cic. de Leg. III. 10. 24), *not a man of the ten is of sound mind.*

Natura hūmana aevi breuis est (Sal. Jug. 1), *human nature is shortlived.*

b. Cui bonō fuit? (Cic. p. Rosc. Am. 30. 84), *to whom was it beneficial?*

c. Sunt in hōnōrē (Cic. p. Rosc. Am. 28. 77), *they are held in honour.*

d. Tūto nōn ēris (Cic. ad Att. xv. 11), *you will not be safe.*

See also § 1401.

* This nominative in the predicate must be referred to what grammarians call 'attraction.' The German language in such cases very properly divests the adjective of all case: *Der Mann ist gut*, not *guter*. See also below.

- 877 The accusative with the active verb becomes a nominative with the passive : as,

Rēgem eum appellant, *they salute him as king—hence*

Rex ab suis appellātūr (Caes. B. G. VII. 4), *he is saluted king by his friends.*

Cāium Tērentium consulem creant, *they elect C. Terentius consul—hence*

* Cāius Tērentius consul creātūr (Liv. XXII. 35), *C. Terentius is elected consul.*

Doctiōrem faciēre ciuitātem, *to make the citizens more learned—hence*

Disciplinā doctior factast ciuitās (Cic. R. P. II. 19. 34), *by instruction the citizens were made (or became) more learned.*

- 878 Even when verbs are in the infinitive mood dependent upon another verb, the noun in the predicate referring to the subject nominative will still agree in case with the subject nominative, if no reflective pronoun in the accusative be interposed : as,

Hōmīnes mīnus crēdūli essē coepērunt (Cic. de Div. II. 57. 117),
men began to be less credulous.

Cum omnibus pōtius quam sōli pērirē uoluerunt (Cic. in Cat. IV. 7. 14), *they resolved to perish with all rather than to perish alone.*

Vis formōsā* uidēri (Hor. Od. IV. 13. 3), *you wish to appear beautiful.*

- 879 It is only in poetry that we find such phrases as

Sensit† delapsūs in hostis (Virg. A. II. 377), *he perceived that he had unwittingly fallen among the enemy.*

- 880 In the old authors, and in the poets, the nominative is found for the vocative : as,

Agēdum Pontifex Publicus praei uerbā quibus mē prō lēgiōnibus dēuōueam (Liv. VIII. 9), *come, Priest of the State, repeat (for me to follow) the words in which I am to devote myself for the legions.*

Almae filius Maiae (Hor. Od. I. 2. 42), *thou son of fostering Maia.*

* The insertion of the pronoun *te* would require a change : thus, *Vis te formosam uidēri*, 'you wish yourself to appear beautiful.'

† In prose it must have been *Sensit se delapsum in hostis*.

- 881 In interjectional phrases the verb is often understood : as,
 Ecce litterae (i. e. mihi traduntur) (Cic. ad Att. XIII. 16. 1),
*behold, a letter is all at once put into my hand.**

VOCATIVE.

- 882 The vocative is used in addressing a person : as,
 Dic Marcus Tulli (Cic. ad Att. VII. 7. 7), *speak, Marcus Tullius.*
882. 1 The interjection *o* is only used in strong exclamations : as,
 O Di boni, quid est in hominis vita diu ? (Cic. de Sen. 19. 69),
good heavens, what is there lasting in the life of man ?
882. 2 The vocative, if emphatic, commences the sentence ; if not, it is usually preceded by a few words. It is also frequently placed immediately after the pronoun of the second person.
- 883 In the old writers, and in the poets, the vocative is sometimes used with verbs of the second person, instead of the nominative : as,
 Mactet uirtute esto (Liv. IV. 14), *be increased in virtue, i. e. go on in thy virtuous course, and heaven bless thee.*
 Quo morture ruis ? (Virg. A. X. 811), *whither dost rush to die ?†*

ACCUSATIVE.

- 884 The accusative case answers to the question *whither*. Hence motion to towns or small islands is expressed by the accusative : as,
 Capuam concessit (Liv. XXIII. 18), *he withdrew to Capua.*
 Naugabat Syracusas (Cic. N. D. III. 34. 83), *he was sailing to Syracuse.*
- 885 With the names of countries the preposition *in* is usually employed. || But the poets use the simple accusative with names of countries, and even other words, after verbs of motion : as,

* For the nominative in apposition see below.

† The Romans, losing sight of this being a vocative, retain it in the construction of the infinitive, as, *Iuberem mactis uirtute esse* (Liv. II. 12).

‡ For the vocative in apposition, &c., see below.

§ If any phrase be added by apposition to the name of the town, the preposition *in* is required : as, *Se contulit Tarquinius in urbem Etrusiae florentissimam* (Cic. R. P. II. 19. 34). *Peruenit in oppidum Cirtam* (Sal. Jug. 102). See also *Sal. Jug. 75*.

|| Thus, *Tarentum in Italiam uenit*, 'he came to Tarentum in Italy.'

Itāliam fātō prōfūgus Lāvīnāquē uēnit Littōrē (*Virg. A. i. 6*),
to *Italia*, by fate an outcast, and to the *Lavins beach* he came.

- 886 The accusatives *dōmum*, *rūs*, *fōrās*, *uēnum*, and in the old writers *infītiās*, *mālam rem*, are used after verbs of motion : as,

Dōmum rēuertērē (*Cic. Tusc. v. 37. 107*), they returned home.

Rūs ibo (*Ter. E. ii. 1. 10*), I shall go into the country.

Ecfūgi fōrās (*Ter. E. v. 4. 23*), I escaped into the street.

Dārē uēnum (*Liv. xxiv. 47. 6*), literally to put in the window
(for sale)—hence to sell.

Infītiās ibit (*Ter. Ad. iii. 2. 41*), he will have recourse to subter-
fuges.*

Mālam rem hinc ibis? (*Ter. E. iii. 3. 30*), will you go and be
hanged?

- 887 The verbal substantives in *tu* (called supines) are used in the accusative after verbs of motion (see also § 1299) : as,

Eō pābūlatum uēnient (*Caes. B. G. vii. 18*), they will come here
to get fodder.

In eam spem erectā ciuitās erat, debellatum iri (*Liv. xxix. 14*),
the citizens had been encouraged to hope that they were going
to finish the war.

- 888 After active verbs the object to which the action is directed is put in the accusative case : as,

Dōminus seruom uerbērauit, the master flogged the slave.

- 889 The impersonal verbs of feeling have the accusative of the person who suffers that feeling : viz.

Mē misēret cūis, et pīget;

Pūdet taedetque ac paenitet : as,

Eōs infāmiae suae non pūdet (*Cic. l. Verr. 12. 35*), they are not
ashamed of their infamy.

- 890 So also certain other impersonals take an accusative of the person who suffers : viz.

Mē uel tē iūuat dēcetquē,

Tum praetērit fūgit lātetquē,

Fallit oportet dēdēcetquē : as,

* The usual translation is 'deny'; but this is inconsistent with such a passage as *Liv. vi. 40. 4*: *Neque nego neque infītiās eo*.

Nēmīnem uostrum praetērit (*Cic. II. Verr. III. 5. 11*), *it escapes no one among you.*

- 891 Many reflective verbs, called transitive deponents, take an accusative : * as,

Nātūram sēquit (*Cic. de Off. I. 28. 100*), *to follow nature.*

- 892 The so-called perfect participles are used, particularly by the poets, like those of reflective or deponent verbs, and so take an accusative case : as,

Membrā sūb arbūto Strātūs (*Hor. Od. I. 1. 21*), *having spread his limbs under an arbut tree.*

Aduersum fēmur trāgūla ictūs† (*Liv. XXI. 7*), *wounded in the front of the thigh with a tragle.*

- 893 Similarly, some verbs, which are commonly intransitive, are occasionally used (by the poets more particularly) with an accusative : as,

Ingrāti ānīmī crimēn horreo (*Cic. ad Att. IX. 2 A. 2*), *I shudder at the charge of ingratitude.*

Meum cāsum dōluērunt (*Cic. p. Sest. 69. 145*), *they lamented my misfortune.*

- 894 Some verbs, commonly intransitive, take an accusative of a noun related to the verb in form or meaning (called the *cognate accusative*), often in order to attach thereto an adjective : as,

Mirum sōmniaui sōmniū (*Plaut. Rud. III. 1. 5*), *I have dreamed a wonderful dream.*

Amānti hero qui sēruitutem sēruit (*Plaut. Aul. IV. 1. 6*), *he who is in the service of a master that is in love.*

Aliū cursum petiuit (*Cic. ad Att. III. 8. 2*), *he went another route.*

- 895 Similarly, the verbs of *smelling* and *taste*, and a few others, take an accusative which defines the nature : as,

Piscis ipsum mārē sēpit (*Sen. Q. N. III. 18*), *the fish tastes of the very sea.*

* This and some of the following sections have been anticipated. See §§ 400 to 404. But the repetition was necessary for completeness.

† The compound *obsequi*-(r.) 'follow the wishes of any one, oblige,' requires a dative of the person obliged, agreeing thus with the Greek construction of the allied word *ἐπ-ομαι* (*Aorist ἐ-σπ-ομαι*).

‡ *Ictus*, 'having it wounded.'

Olet p̄rēgrīnum (*Cic. de Or. III. 12. 44*), *it has a foreign smell.*
 Rēdd̄let antiquit̄atem (*Cic. Brut. 21. 82*), *it savours of antiquity.*

- 896 Verbs of *making, creating, electing*, have an accusative of the new condition or office (called the *factitive accusative*), besides the accusative of the object : as,

Me hēbētēm mōlestiāe reddidērunt (*Cic. ad Att. IX. 17*), *for myself, troubles have made me dull of feeling.*

Rectā pr̄uā faciunt (*Ter. Ph. V. 2. 6*), *they make straight things crooked.*

Ancum Marcium rēgem p̄pūlus creāuit* (*Liv. I. 32*), *the citizens elected Ancus Marcius king.*

- 897 So also verbs of *calling, thinking†, showing, seeing*, take two accusatives : as,

Octāuium suū Cēsārem salūtābant (*Cic. ad Att. XIV. 12. 2*),
Octavius his own friends saluted as Caesar.

Sōcrātes tōtius mundi se incolā et ciuem arbitrabātūr (*Cic. Tusc. V. 37. 108*), *Socrates thought himself an inhabitant and citizen of the universe.*

Grātum mē praebeo (*Cic. p. Planc. 38. 91*), *I show myself grateful.*

- 898 The verbs *dōce- teach, cēla- hide, keep in the dark*, may have two accusatives, one of the thing, one of the person : as,

Quid tē littēras dōceam? (*Cic. in Pis. 30. 73*), *what, am I to teach you your letters?*

Non tē cēlāui sermōnem Ampī (*Cic. ad Fam. II. 16. 3*), *I did not conceal from you the conversation with Ampius.‡*

- 899 With the passives of these verbs, the accusative of the person becomes the nominative, and the thing taught or concealed may be in the accusative : as,

* There is a sort of *motion to* in this construction : 'They put him into the office.' A German indeed would insert the preposition signifying 'to:' as, *Sie wählen ihn zum Führer*, 'they choose him leader.'

† With verbs of thinking the ablatives *numero* and *loco*, and the preposition *pro*, are also used : as, *in numero hostium eum habeo*, *in loco hostis habeo*, *pro hoste habeo*.

‡ These two verbs are also used with *de* of the matter referred to, or with an ablative alone of the means employed : as, *celare de aliqua re*, *docere fidibus*.

Celabār (*Cic. in Bull. II. 5. 12*), *I was kept in the dark.*

Noŋne hōc celatos tāmdu ? (*Ter. Hec. IV. 4. 23*), *to think that we, of all people, should have been kept in the dark about this so long.*

Dulcis doctā mōdōs (*Hor. Od. III. 9. 10*), *taught sweet measures.*

- 900 Some transitive verbs of motion, compounded with *trans*, *circum*, *praeter*, &c., may have two accusatives, one of the thing crossed &c., one of what is conveyed across &c.: as,

Ibērū cōpias trāscit (*Liv. XXI. 23*), *he threw his forces over the Ebro.*

Equitātū pontem transducit (*Caes. B. G. II. 10*), *he leads the cavalry over the bridge.*

Idem iusiurandū ādigīt Afrānium (*Caes. B. C. I. 76*), *he compels Afranius to take the same oath.*

Arbitrū (aliquem) ādigērē (*Cic. Top. 10. 43*), *to force (a person) to go before a judge.*

- 901 The thing crossed, &c. may, with the passive verb, be an accusative: * as,

Belgae Rhēnū transducuntūr (*Caes. B. G. II. 4*), *the Belgae cross the Rhine.*

Scōptilōs praeteruectā uidētūr ōrātiō meā (*Cic. p. Cael. 21. 51*), *my speech seems now to have passed by the rocks.*

Tunc deindē cōtērā mandantur iusiurandū ādactis (*Sen. ep. 95, p. 602 C.*), *then and not till then the other duties are intrusted to them when they have been sworn.*

- 902 Many verbs of *asking*, *begging*, *demanding*, may have two accusatives, one of the person, the other of the thing: viz.

Rōga- perconta- (r.) flāgīta-quē,

Posc- rēposc- interrōga-quē,

Quaes- ēt ōra- postūla-quē: as,

Pācēm tē poscīmūs omnēs (*Virg. A. XI. 362*), *peace of thee ask we all.†*

* Or, so far as *traicō-*, *tramit-* are concerned, in the nominative: as, *Rhodanus traiectus est*, 'the Rhone was crossed.' With the thing conveyed the nominative is required in the passive: as, *exercitus traiectus est*.

† *Pet-* 'beg,' and *quaer-* 'ask,' never take an accusative of the person, but employ a preposition; the first *ab*, the second *ab*, *ex* or *de*.

Frumentum Aeduos flagitabat (*Caes. B. G. i. 16*), *he kept demanding corn of the Aedui.*

- 903 The thing asked with the passive verb may be an accusative :

as,
Scitō mē nōn esse rogātum sententiam (*Cic. ad Att. i. 13. 2*),
you must know I was not asked my opinion.

- 904 Many verbs which are originally intransitive* become transitive when compounded : as, from *i-go* is formed *co-i-go* together or meet, and hence

Coīrē societatem (*Cic. Phil. ii. 10. 24*), *to form a partnership.*†

So, from *uersā-ri* to turn is formed *ā-uersā-ri* to turn away (in horror) : and hence,

Filiū auersātis (*Liv. viii. 7*), *turning away in horror from his son.*

Auersatur scēlūs (*Curt. vi. 7*), *he turns away in horror from the (proposed) crime.*

- 905 Some transitive verbs, when compounded, slightly change their meaning, and thus have a changed construction : as, from *sparg-ī* scatter, *sprinkle*, *spargere aquam* to *sprinkle water* ; but *conspargere aliquem aquā* to *besprinkle any one with water*.

- 906 Hence some compound verbs have a double construction||, one derived from the simple verb, one from the changed meaning of the compound, viz.

Adsparg- et insperg- indu-ō-quē,

Exu- circūmda- inerti-ō-quē,

Addē circūmfūd- insēr-ō-quē.

- 907 Abstract nouns from verbs occasionally follow the construction of the verb, and take an accusative : as,

Dōmum reditiōnis spē sublātā (*Caes. B. G. i. 5*), *the hope of returning home being taken away.*

Quid tibi hanc curatiōis rem ? (*Plaut. Am. i. 3. 21*), *what business have you to trouble yourself about this matter ?*

* See § 403.

† Hence in the passive *societas coitur*, 'a partnership is formed.'

‡ Only the poets, and their prose imitators, use *sparg-* in the sense of 'besprinkle.'

§ The same difference exists between *spu-* and *conspu-*, between *ser-* and *conser-* or *obser-*.

|| See § 404.

Quid tibi istunc táctiost? (*Plaut. Cas. II. 6. 54*) *what business have you to touch that person?*

- 908 The adjectives *própiör-* and *proxümo-*, and the adverbs *própiüs* and *proxümē*, from the preposition *própē*, sometimes, like that preposition, take an accusative (as well as a dative): as,

Exercitum hábērē quam proxüme hostem (*Cic. ad Att. VI. 5. 3*),
to keep the army as near as possible to the enemy.

Läcönícüs äger proxímus finem eörum est (*Liv. XXXV. 27*), *the territory of the Lacones is nearest to their frontier.*

- 909 The neuters of pronouns and of adjectives or substantives which denote quantity are often used in the accusative where other nouns in the accusative would be rare, or even inadmissible. In these cases the English language often requires the insertion of a preposition:

Id tibi suspensui (*Plaut. Pers. III. 3. 26*), *it was at this I took offence.*

Vnum omnes stüdtís (*Cic. Phil. VI. 7. 18*), *you are all eager for one object.*

Cëtëra assentior Crassö (*Cic. de Or. I. 9. 35*), *as to the other points I agree with Crassus.*

Iam hoc äliud est quod gaüdeamus (*Ter. E. V. 8. 11*), *then again we have this other matter to rejoice at.*

Id öpëram do (*Ter. And. I. 1. 130*), *I am labouring at this.*

Vtrumquē lætör (*Cic. ad Fam. VII. 1. 1*), *I am delighted at both things.*

Quid læcrümäs? (*Ter. Ad. IV. 5. 45*) *what are you crying for?*

Idne éstis auctorés mihi? (*Ter. Ad. V. 8. 16*) *is this what you recommend to me?*

Bëñificio istö nihíl ütítür (*Cic. in Rull. II. 23. 61*), *that advantage you offer he makes no use of.*

Eä quae ab nätürä möñémür (*Cic. de Am. 24. 88*), *those warnings which we receive from nature.*

And even unconnected with a verb: as,

Id tempörís (*Cic. de Fin. V. 1. 1*), *at that time.*

*Höminēs id ætätís** (*Cic. de Or. I. 47. 207*), *men at that age.*

Ego istüc ætätís (*Ter. Haut. I. 1. 58*), *I at your time of life.*

* The phrase *hoc ætatis* was at last corrupted to *hoc ætatis*. See Nonius, p. 192; and compare *magē, uerorē*, for *magis, ueroris*. In *Plaut. Trin. IV. 3. 83*. we should read *hoc ætate*, not *hoc ætate*.

- 910 The possessive pronouns in *ā* which accompany the impersonal verbs *rēfert* and *intērest* are in origin accusatives feminine singular. Thus,

Meā rēfert, it concerns me, is a corruption of *meam rem fert, it carries with it something belonging to me*. So,

Nostra intērest* is a corruption of *nostram inter rem est, it is in the midst of and consequently mixed up with something belonging to us*.

- 911 After many active verbs, instead of a single word, a whole sentence may take the place of the object, in which case the secondary verb is put in the infinitive mood, and the agent or subject of that verb is put in the accusative, called the *subject accusative*. Thus,

Caesar rēdiit, Caesar is returned.

Nuntiant Caesārem rēdiissē, they bring word that Caesar is returned.†

For other remarks on the construction of the accusative and infinitive see below.

- 912 Similarly, when a subordinate sentence is attached to a verb as its accusative, the nominative of that sentence is sometimes picked out and made the accusative of that verb‡: as,

Nosti Marcellum quam tardus sit (Caes. ap. Cic. ad Fam. viii. 10. 3), you know how slow Marcellus is.

Istam tēmes ne illum tālem praeripiat tibi (Ter. E. i. 2. 80),

* The use of *re-* in this sense of 'interest' is common: thus we find *mea res agitur*, 'my interest is at stake'; *in rem meam est*, 'it is to my advantage'; *e re mea est*, 'it is suggested by my interest.' The explanation above given applies equally to the use of the genitive of the person, as *Ciceronis rēfert, Ciceronis interest*; as well as the genitive of the value, as *magni rēfert*. The long quantity of the *a* is proved by *Ter. Ph. v. 7. 47.* and *Haut. iv. 5. 45.* Similarly, *postea*, from *posteam*, lengthens the *a* when the *m* is discarded. See also §§ 409, 787, 802.

† A mathematician might have expressed this by—*Ferunt (Caesar rēdiit)em*, attaching the symbol of the accusative case to the clause. As the Romans were afraid to do this, adopting what under the circumstances was perhaps the best make-shift, they selected for the addition of the suffix the chief substantive. Again, the passive construction should have been (*Caesar rēdiit*)*a fertur*; but here again, by a similar make-shift, they wrote *Caesar rēdiisse fertur*; and even in the first person, *ego rēdiisse feror*.

‡ Hence even in the passive voice, *an dea sim dubitor (Ov. Met. vi. 208)*, 'it is doubted whether I am a goddess.' So *Cic. N. D. ii. 44. 115, intellegi qualia sint non possunt*; and 59. 147, *ex quo scientia intellegitur qualis sit*.

you are afraid that that girl you speak of will cut you out with that fine gentleman.

Impurum uide Quantum ualet (Ter. Ph. v. 7. 93), *see how strong the scoundrel is.*

Non satis me pernosti etiam qualis sim (Ter. And. iii. 2. 23), *you do not quite thoroughly understand even yet what sort of person I am.*

Virtus tua me facit ut te audacter moneam (Ter. Haut. i. 1. 4), *your own worth makes me boldly warn you.*

Fac me ut sciam (Ter. Haut. i. 1. 32), *mind you let me know.*

- 912.1 Although the employment of the accusative as the agent or subject of a verb in the infinitive should, according to the explanation above given (§ 911), be limited to the case where such a clause follows a transitive verb as its object, this use of an accusative before an infinitive mood became general (see §§ 1239, 1240, 1246), and even when not expressed affected the case of words referring to it* : as,

Visumst utilius solum quam cum altero regnare (Cic. de Off. iii. 10. 41), *it was thought better for one to hold royal power alone than to share it with another—where in the indicative we should have had solus regnat.*

- 913 The prepositions in and sub sometimes require the accusative, and always after a verb of motion : as,

In urbe est, *he is in the city*; but, In urbem uenit, *he came into the city.*

Sub muro stat, *he stands under the wall*; but, Sub murum uenit, *he came up to the wall.*

- 914 The majority of the other prepositions, which do not imply 'motion from,' also govern the accusative. See Prepositions†.

- 915 Extent of place or time or degree is commonly expressed in the accusative‡ : as,

* But see § 878.

† Those prepositions which require the ablative are included in the first two of the following lines; those which are found with both, in the third line. All others have the accusative alone.

Absque cum sine, ab coramque,
Præ pro de tenus, ex palamque;
Both, super in sub, subter clamque.

But the use of clam with an ablative seems doubtful.

‡ Where a point of space is fixed by a distance from another point,

A rectā conscientiā nōn transuersum unguem discēdit (*Cic. ad Att. XIII. 20. 4*), *he departs not a nail's breadth from a right conscience.*

Fossā quindēcim pēdes latā (*Caes. B. G. VII. 72*), *a ditch fifteen feet broad.*

Dēcem annōs urbs oppugnāta est (*Liv. V. 4*), *for ten years was the city besieged.*

Vndēuiginti annos nātūs (*Cic. Brut. 64. 229*), *nineteen years old.*

Maximam partem lactē uluunt (*Caes. B. G. IV. 1*), *for the most part they live on milk.*

- 916 The accusative is occasionally used by the poets in connection with an adjective, to define the particular part, and is often called the Greek accusative. *Ceterā in other respects* is so used even in prose writers (*Sallust, Livy, Velleius*).

Ecus trēmīt artūs (*Virg. G. III. 84*), *the horse trembles in his limbs.*

Vir cetera ēgrēgiūs (*Liv. I. 35*), *a man in other respects of distinguished merit.*

Os hūmēroequē dēō similis (*Virg. A. I. 593*), *in face and shoulders like a god.*

- 917 The accusatives *uicem* turn, lot, gēnūs kind, and sēcūs sex*, are often used in an independent manner: as,

Stupentis et suam iam uicem māgis anxios quam illius (*Liv. VIII. 35*), *amazed and now more anxious about their own than the other's position.*

In id gēnūs uerbis (*Var. L. L. x. 5. 180*), *in words of that class.*
Scis me aliquid id gēnūs sōlitum scribēre (*Cic. ad Att. XIII. 12. 3*), *you know that I am in the habit of writing something of that kind.*

Libērōrum cāpitum uirilē sēcūs ad dēcem milia captā (*Liv. XXVI. 47*), *of free persons of the male sex full 10,000 were taken.*

- 917.1 The accusative *partim* is used even as a nominative to a verb: as,

Partim ē nobis timēdi sunt, partim ā rēpublica auersi (*Cic.*

the ablative is used by good writers, and sometimes with the preposition *ab*. See also § 1018. 1.

* The equivalent perhaps in form and meaning of the German *wegen*.

Phil. VIII. 11. 32), *some of us are timid, some ill-disposed to our country.*

- 918 In sentences of exclamation the accusative often appears, the word with which it should have been connected being suppressed :

as,

Mē caecum* qui haec antē non uidērim (*Cic. ad Att. x. 10. 1*),
my blindness, not to have seen all this before.

Quo mi, inquit, mutam spēciem†, si uincōr sono ? (*Phaedr. III. 18. 9*), *what good, says she, is dumb beauty to me, if in song I am worsted ?*

Hem Dāuom tibi‡ (*Ter. And. v. 2. 1*), *look, here is Davus at your service.*

Bēnē tē pātēr§ (*Ov. Fast. II. 637*), *a blessing on thee, sire.*

GENITIVE.

- 919 The genitive, like the nominative, denotes 'from.' The difference between their uses is this, that the nominative denotes the source of the action expressed by a *verb*, while the genitive is used chiefly in connection with *substantives*. It will often be found that the preposition *dē* with the ablative may be substituted for the genitive, and sometimes *āb* or *ex*||.

GENITIVE WITH SUBSTANTIVES.

- 920 The genitive is attached to another substantive to denote the origin of an action, and may be translated by *from*, *of*, or the English genitive in *s*: as,

Consūlis iussū (*Cic. in Cat. I. 1. 2*), *by an order from the consul, by order of the consul, by the consul's order.*

- 921 This phrase corresponds to *consul iussit*, where *consul* would be called the subject of the verb *iussit*. Hence this genitive is often called the *subjective* genitive.

* Perhaps *dico* understood.

† Perhaps *das* understood. Literally thus : 'To what end do ye give me beauty ?'

‡ Perhaps *do* understood, or *caps*.

§ Perhaps *Di adiuvant* understood.

|| Hence the substitution of *de*, or a word like it, in all the European languages derived from the Latin. In our own language too *of* appears to be only a variety of the preposition *off*.

- 922 When of or from a whole a certain part only is taken, that whole is expressed by the genitive.* This is often called the *partitive genitive*: as,

Pars militum (*Caes. B. G. vi. 40*), *a part of the soldiers.*

Oratorum praestantissimī (*Cic. Opt. Gen. Or. 4. 13*), *the most distinguished of orators.*

Vis auri (*Cic. Tusc. v. 32. 91*), *a quantity of gold.*

Nemo nostrum (*Cic. de Fin. ii. 8. 23*), *not one of us.*

Qui eorum curulis gesserant magistratus (*Liv. v. 41*), *such of them as had held curule magistracies.*

Reliquum uitae (*Liv. xxxix. 13*), *the rest of his life.*

Delecti pedītum (*Liv. xxvi. 5*), *men chosen from among the infantry, or a picked body of infantry.*

Exiguom campi (*Liv. xxvii. 27*), *a small portion of the plain.*

Vltimā Celtiberiae (*Liv. xl. 47*), *the farthest parts of Celtiberia.*

Decemviri agro Appulō, quōd eius publicum pōpuli Rōmāni erat, diuidendō (*Liv. xxxi. 4*), *ten commissioners for dividing the Apulian territory, i. e. so much of it as was the public property of the people of Rome.*

Id negoti (*Ter. And. Prol. 2*), *that piece of business, or that business.*

Aliquid noui (*Cic. ad Att. v. 6. 2*), *something of new matter, or some news.*

Quōd† eius facerē possum (*Cic. ad Att. xi. 12. 4; ad Fam. iii. 2. 2, and v. 8. 5; and de Inv. ii. 6. 20*), *so much of it as I can, or so far as is in my power.*

Obs. When the whole are included, the genitive in Latin cannot be used, although in English we still use the word 'of.' Thus, 'Three hundred of us have sworn'—if three hundred form the whole—must be expressed by *Trēcenti coniūrātumūs* (*Liv. ii. 12*).

- 922.1 Still, as the pronouns *quisquē* and *uterquē* deal with each unit of the whole number separately, though ultimately including the whole, they are entitled to a genitive of the whole: as,

Tuorum quisquē nēcessariōrum (*Cic. ad Fam. i. 9. 25*), *every one of your connections.*

* Instead of this partitive genitive, the prepositions of kindred meaning, such as *ex* and *de*, are often used, and even the preposition *inter*.

† In this construction our editions have *quoad*, but the best *Miss. quod*.

Vtriquē nostrum grātum feceris (Cic. de Am. 4. 16), *you will oblige both of us.*

Vterque eōrum exercitum educunt (Caes. B. C. III. 30), *both lead their armies out.*

923 The same partitive use of the genitive is found with adverbs :

as,

Vbīnam gentium ? (Plaut. Merc. II. 3. 97), *where among the nations ? in what part of the whole world ?*

Eō consuetūdinis res adductast (Liv. XXV. 8), *the thing was brought to that degree of habit.*

Nescirē uidēmīni quo amentiae prōgressi sitis (Liv. XXVIII. 27), *you seem not to know to what a degree of madness you have advanced.*

Interea loci (Ter. Haut. II. 3. 16), *in the meanwhile.*

Sulpiciū omnium nobilium maxumē Graecis littēris studuit (Cic. Brut. 20. 78), *Sulpicius of all our nobles applied himself most zealously to Greek literature.*

924 When a thing is said to belong to a person, it has generally come from him. Hence the owner to whom any thing belongs is in the genitive, which is then called the *possessive genitive* : as,

Thebae populi Rōmāni iurē belli factae sunt (Liv. XXXIII. 13), *Thebes became the property of the Roman people by right of war.*

Prōpē Caesaris hortos (Hor. Sat. I. 9. 18), *near Caesar's park.*

Omnia hostium erant (Liv. XXI. II. ad fin.), *the whole country belonged to the enemy.*

Plebs Hannibālīs tōta erat (Liv. XXIII. 14), *the commonalty were entirely at the disposal of Hannibal.**

925 The possessive or partitive† genitive is very common in speaking of a characteristic, office, part, duty‡ : as,

* Instead of the genitive of the personal pronouns, the possessive adjectives are required : as, *est tuum uidere, quid agatur* (Cic. p. Mur. 38. 83), 'it does belong to you to see what is going on ;' *nos nostrī sumus* (Plaut. Mil. Gl. II. 5. 21), 'we belong to ourselves, we are our own masters.' So also *humanum, alienum, imperatorium, muliebre, regium, &c.* may be used instead of the genitives of the nouns whence they are derived.

† The term 'partitive' has been used, because in all these cases the notion of a part is perceptible. 'To make mistakes is one element in the character of man.' So again, 'it is one element towards constituting a perfect judge to' &c.

‡ A term for part, duty, &c. is often expressed : as, *munus, negotium,*

Cūiusuis hōmīnis est errārē*, nullius nīsi insipientis in errōrē persēuerārē (*Cic. Phil. xii. 2. 5*), *it is in the character of every man to make a mistake, of none but a fool to persist in a mistake.*

Sāpientis iūdicis* est, quid lex cōgat, cōgītārē (*Cic. p. Clu. 58. 159*), *it is the duty of a wise judge to consider what the law requires.†*

- 926 The genitive of *connection* is not unfrequent : as,
 Sōrōris suae uīrum (*Cic. in Cat. iv. 6. 13*), *his sister's husband.*
 Hūiūs āuōs Lentūli (*ibid.*), *the grandfather of this Lentulus.*
 Dīuom pātēr atque hōmīnum rex (*Virg. A. i. 65*), *sire of gods and king of men.*

- 926.1 A genitive is occasionally found where a case in apposition might have been expected (genitive of *definition*) : as,

Haec uox Vōluptātis (*Cic. de Fin. ii. 2. 6*), *this word 'pleasure.'*
 Aliis uirtūtibus—continentiae, iustitiae, fidei—tē consūlatū dignissimū iūdicāui (*Cic. p. Mur. 10. 23*), *in respect of other good qualities, as those of integrity, justice, honour, I thought you thoroughly fitted for the consular office.*

Vnum gēnūs est infestum nōbis, eōrum quos Clōdī fūror rāpinis pāuit (*Cic. p. Mil. 2. 3*), *one class and but one regards us with deadly hostility, I mean those whom the demon of Clodius has fattened on rapine.*

- 927 The genitive of the *quality* or *quantity* requires an adjective or participle with it : as,

Vīr et consūli magni et uirtūtis (*Caes. B. G. iii. 5*), *a man of great talent and great courage.*

Quattuor iūgērū āgēr (*Liv. iii. 26*), *a farm of four jugers.*

Fossā quindēcim pēdūm (*Caes. B. G. v. 42*), *a ditch of fifteen feet (in width).*

Frūmentum dīērum trīgintā (*Liv. vi. 31*), *thirty days' corn.*

Hannibāl, annōrum fermē nōuē (*Liv. xxi. 1*), *Hannibal, a boy of about nine years.‡*

officium, proprium, &c. ; but it is idle to talk of an ellipsis when no such noun is expressed.

* See note † p. 175.

† See note * p. 175.

‡ See also the ablative of the quality, § 1010. The use of the genitive in this sense is less common than that of the ablative, and limited to

- 928 The *objective* genitive is that where the genitive takes the place of what would be the object after a verb.* In this case the English often requires the substitution of another preposition† for 'of' as,

Lectiō librōrum (*Cic. Acad. Pr. II. 2. 4*), *the reading of books.*

Cūpiditātēs immensae diuitiārum, glōriæ, dōminātiōnis (*Cic. de Fin. I. 18. 59*), *boundless desires, as for wealth, for glory, for power.*

Iniuriā mulierum Sabinārum‡ (*Liv. I. 13*), *the wrong done to the Sabine women.*

Which phrases severally correspond to *libros lēgērē*; *diuitias, glōriam, dōminātiōnem cūpērē*; *mūliērēs iniūria afficērē*.

- 928.1 In the construction of the objective genitive, *mei, tui, sui, nostri, uestri* are required.

Grātā mihi uehementēr est mēmōriā nostri tuā (*Cic. ad Fam. XII. 17*), *I am exceedingly pleased with your remembering us.*

Hābetis dūcem mēmōrem uestri, oblitum sui (*Cic. in Cat. IV. 9. 19*), *you have a general who thinks of you, and forgets himself.*

Magnā mei imāgo (*Virg. A. IV. 654*), *a great image of me.*

GENITIVE WITH ADJECTIVES.

- 929 Adjectives and participles are sometimes followed by a genitive of the cause§ in the poets and later writers : as,

Lassus mārīs (*Hor. Od. II. 6. 7*), *weary of the sea.*

Interrītus lēti (*Ov. Met. x. 616*), *not frightened at death.*

Inuictus lābōrīs (*Tac. Ann. I. 20*), *unconquered by toil.*

permanent qualities; the ablative denotes both permanent and temporary conditions.

* Yet such phrases as *amor uirtutis, taedium laboris*, can scarcely be considered as objective phrases, seeing that the virtue and the labour are the causes or origin of the *amor* and the *taedium*.

† This objective genitive is far removed from the true meaning of the case; hence it is not surprising that our own language does not follow it.

‡ Sometimes the subjective and objective genitives are at once attached to the same noun : as, *Helvetiorum iniuriarum populi Romani* (*Caes. B. G. I. 30*), 'the wrongs done by the Helvetii to the Roman state;' where *Helvetiorum* is the subjective, *populi* the objective genitive.

§ More commonly an ablative of the cause is preferred.

- 930 Adjectives or participles which denote *removal* or *separation* may be followed by a genitive in the poets : * as,
Opĕrum sĕlūtūs (*Hor. Od. III. 17. 16*), *set loose from work.*
Lāber lābĕrum (*Hor. ad Pis. 212*), *free from toils.*
Scĕlĕris pūrūs (*Hor. Od. I. 22. 1*), *clear of crime.*
Vācuas caedis mānūs (*Ov. A. A. I. 6. 42*), *hands free from bloodshed.*
- 931 Adjectives of *fulness* may be followed by a genitive : as,
Dĕmus plĕna ōbriĕrum (*Cic. Phil. II. 27. 67*), *a house full of drunken men.*
Lactis ābundantĭ (*Virg. Buc. II. 20*), *abounding in milk.*
- 932 Some adjectives, formed from substantives, retain the substantive's power of being attended by a genitive : as,
Stūdĭōsūs ōquĕrum (*Ov. Met. XIV. 321*), *fond of horses.*
Expers ōrĕditiōnĭs (*Cic. de Or. II. 1. 1*), *without any share of education.*
Consors lābĕrĭs (*Cic. Brut. 1. 2*), *having a common lot of labour.*
Sĕcūrus fāmae (*Ov. Trist. I. 1. 49*), *without regard for what the world may say.*
- 933 Adjectives denoting *accusation*, *guilt*, or *innocence*, are followed by a genitive : as,
Retūs āuāritiae (*Cic. p. Flac. 3. 7*), *charged with avarice.*
Sanguĭnĭs ĭnsons (*Ov. Met. XIII. 149*), *guiltless of blood.*
- 934 Many adjectives from verbs, and participles imperfect, are used as substantives†, and followed by an objective genitive : as,
Cūpĭdus ūrĭtātĭs (*Cic. de Or. I. 11. 47*), *eager for truth.*
Āuidus glĕriāe (*Cic. p. Marc. 8. 25*), *greedy of glory.*
Tĕnax prĕpĕsĭtĭ (*Hor. Od. III. 3. 1*), *ever clinging to his purpose.*
Edax rĕrum (*Ov. Met. xv. 234*), *devouring all things.*
Effĭciens ūluptātĭs (*Cic. de Off. III. 33. 116*), *productive of pleasure.*

* More commonly an ablative with or without *ab* is preferred.

† This and many such adjectives prefer an ablative of the cause.

‡ Observe the difference between *laborem contemnens*, 'despising the labour,' and *laboris contemnens*, 'a despiser of labour;' the former speaking of the single occasion, the latter of an habitual feeling; which is the usual distinction between a participle and an adjective.

Gārens nēgōti (Cic. p. Quinct. 19. 62), *engaged in business as a merchant.*

- 935 Adjectives, more particularly in the later writers, take a genitive which may be translated by *in, in respect to, in point of**: as,
Vāldūs ōpum (Tac. Hist. II. 19), *strong in resources.*
Strēnuus milītiaē (Tac. Hist. III. 42), *energetic in war.*
Intēger uitae (Hor. Od. I. 22. 1), *pure (in point) of life.*†

- 936 Some adjectives, which commonly govern the dative, being used as masculine or feminine substantives, take a genitive: viz.

Sōcio-, sūperstīt- affīni-quē.
Finīt'mo-, cōgnāt(o-) aequālī-quē.
Prōpinquo-, sim'li- consorti-quē.
Pār-, fam'liāri- uicīno-quē.
Nēcessārio- contrārio-quē.
Amīc(o-) et inuīd(o-) aemūlo-quē.†

- 937 In the same way some neuter adjectives have become substantives, and as such take a genitive: viz.

Pār, prōpriūm, simīlē and commūnē.

GENITIVE WITH VERBS.

- 938 The impersonal verbs of *feeling* (see § 889), together with the

* An ablative with or without *in* is preferred by the older and better writers. Ruddiman (Stallbaum's ed. II. 73) has given from Johnson a list of adjectives found with the genitive in addition to those which fall under his seven defined classes. In this list 133 are of that kind which are to be translated by 'in' or 'in point of.' But not one of these is from Terence, Lucretius, or Cicero, and only five from Plautus; whereas, among the later writers, there are twenty-six from Tacitus, and forty-four from Silius. Again, of the whole 133, not less than fifty-five have the one word *animi*. For instance, of the five examples from Plautus, four have this word, the remaining one having *mentis* (Trin. II. 4. 53, and this evidently corrupt); and of sixteen quoted from Apuleius, thirteen have the same. From these facts we are inclined to infer, that *animi* is in truth, what the sense requires, a dative (see § 114), as it certainly is when used with the verb *excrucior*, &c. (see § 952), and that the use of the genitive with this sense in later writers grew out of a false analogy from *animi*, and words of like form, aided by the ambiguity between the two cases in the first declension (see § 951). Virg. A. IX. 255. has *integer aevi*; Albinovanus, III. 5, *integer aevo*.

† That many of these are substantives is confirmed by the fact, that they admit the possessive pronouns: as, *inuidos meos*. Even their superlatives are so used as substantives: as, *inimicissimum suum*, Cic. p. Mil. 9. 25; *meus familiarissimus*, Cic. ad Fam. XIII. 35. 1.

personal verbs *miserere*-(r.) and *miserescere*, take a genitive of the moving cause : as,

Si duarum paenitentibus, addentur duae (*Plaut. St. iv. 1. 45*), *if you think two not enough, two more shall be added.*

Hunc nostrum copiarum suppaenitet (*Cic. ad Att. vii. 14*), *our friend here half thinks that he has not force enough.*

Mis tui pudet (*Ter. Ad. iv. 5. 49*), *I am ashamed of you.*

Pudet deorum hominumque (*Liv. iii. 19*), *I feel ashamed before heaven and before man.**

- 939 Occasionally in the older poets a genitive is found with other personal verbs of feeling : as,

Fastidit mei (*Plaut. Aul. ii. 2. 67*), *he has taken a dislike to me.*

Studet tui (quoted by *Cic. N. D. iii. 29. 72*), *he is fond of you.*

Quae non ueretur uiri (*Afran. ap. Non. ix. 3*), *who has no respect for her husband.*

Iustitiaeque prius mireris bellum laborum? (*Virg. A. xi. 126*)
thy justice first should I admire or toils of war?

Nec ueterum memini laetoribus malorum (*Virg. A. xi. 280*),
nor their old griefs remember I or glory in.

Necque ille

Seposuit cicoris nec longae inuidit kusinae (*Hor. Sat. ii. 6. 84*),
nor hoarded vetch nor taper oat he grudged.

- 940 Occasionally verbs of removal or separation have a genitive of the whence in old writers and in poetry† : as,

Abstineo irarum calidaeque rixae (*Hor. Od. iii. 27. 69*), *abstain shalt thou from wrath and heated fray.*

Desine mollium tandem querelarum (*Hor. Od. ii. 9. 17*), *cease at last from complaints unmanly.*

Tempus desistere pugnae (*Virg. A. x. 441*), *'tis time to desist from battle.*

* The genitive of the person with *pudet* may be either one who has acted shamefully or one who has been dealt with shamefully, so that the sight of him in either case raises the feeling of shame.

† The reflective form of these verbs proves that the construction with an accusative could not originally have belonged to them. The idea of a Grecism is unnecessary. The genitive is the very case that might have been expected from the nature of the idea.

‡ The legal language here, as in so many cases, retained traces of the old construction : as, *liberare tutelae* (*Dig. xxxii. 50. 2*).

Mānū significārē coepit, ut quiescerent pugnas (*Quadrig. ap. Gell. ix. 13*), *he began to make a signal with his hand that they should rest from battle.*

Me omnium iam laborum leuas (*Plaut. Rud. i. 4. 27*), *you at last relieve me of all my troubles.*

Nec sermōnis fallebār tamen (*Plaut. Ep. ii. 2. 55*), *nor yet was I cheated out of what they said.*

Miror morbi purgātum te illiis (*Hor. Sat. ii. 3. 27*), *I wonder thou art cleansed of that disease.*

- 941 Some verbs of fulness, want, and need, may have a partitive genitive (as well as an ablative): as,

Ollam denariōrum implērē non pōtēs (*Cic. ad Fam. ix. 18. 4*), *you cannot fill the pitcher with denaries.*

Complētus iam mercātōrum carcēr erat (*Cic. ii. Verr. v. 57. 147*), *the prison was at last filled with captains of trading ships.*

Non tam artīs indigent quam lābōris (*Cic. de Or. i. 34. 156*), *it is not so much skill they are in need of as industry.*

- 942 The verb pōti-* (r.) *make oneself master* has a genitive (as well as an ablative): as,

Si explorātum tibi est, possē te illius regni pōtiri (*Cic. ad Fam. i. 7. 5*), *if you have ascertained that you really can make yourself master of that kingdom.*

Hi qui pōtiuntur rerum (*Cic. ad Fam. i. 8. 4*), *those who are now masters of every thing.*

- 943 Verbs of memory, although they take an accusative of the thing actually remembered, have a genitive† of that *about* which the memory is concerned‡: as,

Mēmīni Cinnam (*Cic. Phil. v. 6. 17*), *I remember Cinna* (i. e. *his person*).

Mēmīni uluōrum (*Cic. de Fin. v. 1. 3*), *I remember or think of the living.*

* If the adjective *poti-* was ever used as a substantive, signifying 'the powerful one, the master,' as *potenti-* in fact was, the verb would naturally take the genitive. Tacitus uses a genitive with the reflexive verbs *apisc-* (*Ann. vi. 45*) and *adipisc-* (*Ann. iii. 55*).

† *De* with the ablative is also very common.

‡ Hence verbs of 'reminding,' 'making mention,' must have a genitive of the thing brought to mind, unless indeed it be a neuter pronoun. (See § 909.)

Nēque unquam obliuiscar noctis illius (Cic. p. Planc. 42. 101),
nor shall I ever forget (the occurrences) of that night.

Vēnit mihi Plātōnis in mentem (Cic. de Fin. v. 1. 2), the thought
of Plato comes across me.

Flāgitiōrum suōrum rēcordābūtūr (Cic. in Pis. 6. 12), he will
remember his scandalous proceedings.

Dulcis rēminiscītūr Argōs (Virg. A. x. 782), he remembers sweet
Argi.

- 944 Verbs* of accusing, convicting, acquitting, take a genitive† of the offence charged : as,

Altērum ambītūs accusat (Cic. p. Cael. 7. 16), he accuses another
of bribery.

Pōtestne hōres furti āgērē ? (Cic. ad Fam. vii. 22) can an heir
bring an action for theft ?

Prōditiōnis eum insimulābant (Caes. B. G. vii. 20), they were
inclined to accuse him of treachery.

- 945 The penalty is expressed in the genitive in a few phrases : as,
Arcessērē cāpitīs (Cic. p. Deiot. 11. 30), to bring a charge affect-
ing a person's status as a citizen.
Octūplī dampnātus (Cic. II. Verr. III. 12. 29), he was con-
demned to a payment of eightfold.
Dampnātus lābōris (Hor. Od. II. 14. 19), condemned to toil.

- 946 With verbs of buying, selling, costing, the price is expressed by the genitives tantī§, quantī, minōris, plūris ; in all other cases by an ablative. (See Ablative.)

* For adjectives of this class see § 933.

† Or *de* with the ablative, which in some phrases is necessary, or at least more common : as, *de ui, de moribus, de testamento*. Cicero (p. Clu. 41. 114) says *de pecuniis repetundis* ; Tacitus (Ann. III. 33) *repetundarum* without the substantive.

‡ Also *capite dampnare* (Cic. Tusc. I. 22. 50).

§ We have called these genitives, in deference to common opinion, but they are perhaps old datives ; a supposition which will account for the use of the forms in *o* (see preceding note), and remove the strange contradiction of idioms which appears in *Hor. Sat. II. 3. 156* :

Quanti emptae ? Paruo. Quanti ergo ? Octussibus.

The phrase too in Catullus (xvii. 17), *nec pili facit uni*, will no longer have a license in the last word. If our theory be right, *minoris, pluris, huius* and *assis* will afford another instance of an anomaly growing out of a false analogy (see § 935).

- 947 The *worth* or *value* is expressed by the same genitives, and also by *parui*, *magni*, *minūmi*, *maxūmi*, and *plūrumi*,* as well as the following, which generally are strengthened by the addition of a negative: viz.

Hūiūs et assis, flocci pīliquē,
Nauci nīhīli, tēruncitquē.†

- 948 With the verbs *rēfert* and *intērest* are employed *tantī*, *quantī*, *parui*, *magni*, besides the ordinary adverbs of quantity.
- 949 *Of* being so commonly the translation of the genitive, it may be a useful caution to observe that the English phrases signifying *to talk of*, *to think of*, are to be translated with the preposition *dē*. Still *certior fieri*, *to be informed*, often takes a genitive.

DATIVE. †

- 950 The dative case answers to the question *where?* *in* or *near* what place? and to the time *when?* Hence its place is often supplied by such words as *in* or *cum* with the ablative, or by the ablative alone, seeing that the ablative is often only another form of the dative.
- 951 *At* a town or *in* a small island is expressed by the dative; but in the *o* (or second) declension the old dative in *i* is very generally preferred: as,

Rōmae (*Liv.* xxi. 6), *at Roma* (or *Rome*);
Athēnis (*Cic.* de Sen. 13. 43), *at Athenae* (or *Athens*);
Tārenti§ (*Cic.* de Sen. 12. 39), *at Tarentum*;

* Ablatives however are occasionally found, even in Cicero: as, in *ii. Verr.* iv. 7. 13, *ista permagno aestumas*; de *Fin.* iv. 23. 62, *non nihilo aestumandum*. Festus has *bos centussibus*, *ovis decussibus aestimaretur*; and *asse carum est* is an old phrase.

† We have not added *pensi*, because the phrase *neque quidquam pensi habebat* is equivalent to *neque quidquam pendebat*, the word *pensi* being, according to the common idiom, attached to the neuter pronoun (§ 922). *Aequi boni consulere*, 'to take in good part,' has never, so far as the writer knows, been satisfactorily explained.

‡ As the order of the paragraphs under this head has been much altered, the numbers of the sections will not correspond with those of the previous edition.

§ In the phrase *habitat Miletī* (*Ter. Ad.* iv. 5. 20) Donatus saw no genitive case; he calls it *adverbium locale*. The dative of nouns in *o* ended at one time, like the Greek οἰκοι, λογοι &c. in the diphthong *oi*, of which the old dative *quoi* is an example; and from this diphthong arose the two forms of the case, seen in *nullo* and *nullī*.

Týrō (*Virg. A. iv. 36*), at *Tyre*;
 Lāvīniō (*Liv. v. 52*), at *Lavinium*;
 Pūteolīs (*Cic. ad Att. xvi. 14. 1*), at *Puteoli*;
 Tībūrī* (*Cic. ad Att. xvi. 3. 1*), at *Tibur* (or *Tivoli*);
 Cūrībūs (*Liv. i. 18*), at *Cures*;
 Ithācae (*Cic. de Off. iii. 28. 97*), in *Ithaca*;
 Lemnī† (*Ter. Ph. iv. 3. 75*), in *Lemnos*;
 Karthāgīnī* Nōuae (*Epit. of Liv. xxviii.*—for so the Mss.), at
New Carthage.‡

952 The dative signifying *where*? maintained itself in certain words in spite of the increasing tendency to express this idea by *in* and an ablative. Such datives are: *hūmī* on the ground, *terræ* (*Virg. A. xi. 87*) on the ground, *dōmī* at home, *rūrī* in the country (in poetry also *rūrē*), *fōris* out of doors, *Achēruntī* (*Plaut. Capt. iii. 5. 31*) in *Acheron* or *Tartarus*, *cōmītiis* at the election, *lūdis* at the games, *Lātīnis* (so. *fēris*) at the Latin festival, *glādiatō-rībūs* at the gladiatorial exhibition, *ānīmī* in the mind (pl. *ānīmīs*).

953 The so-called adverbs in *bi* and *i*, which denote *where*, as, *ūbi* where, *ibi* there, &c. (§ 366, col. 2), are all datives in origin.

954 The time *when* is put in the dative in certain words: as, *hēri* (also *hērē*) yesterday, *mānī* (or *mānē*) in the morning, *ues-pēri* (or *uespērē*) in the evening, *lūci* in the daylight, *diē quintī* (or *quinte*) on the fifth day (see *Gell. x. 24*), *diē pristīnī* the day before, *diē crastīnī* tomorrow, *Idībūs martiis* on the *ides* (or 15th) of *March*, *bellī* in war, *militiæ* on military service, *ūbi* when, *ibi* then, &c.

955 Adjectives which denote nearness take a dative: as,

* The poets take the liberty of shortening such forms as *Tīburi* to *Tīburi* (see § 890).

† See note §, p. 183.

‡ If the word *urb-* or *oppido-* be expressed, the preposition *in* must be used, as, *Milites Albas constituerunt in urbe munita* (*Cic. Phil. iv. 2. 6*), *Clivus Romanos Neapolī in celeberrimo oppido cum mitella uidimus* (*Cic. p. Rab. Post. 10. 26*). 'In a country' or 'in a large island' is commonly expressed by *in* with the ablative; yet there are passages where the dative is found, especially in the poets, as *Cretas* (*Virg. A. iii. 162*), *Libyæ* (*Virg. A. iv. 36*), and late prose writers, as the Pseudo-Nepos, *Chersonesī* (*Milt. 2*), *Cypri* (*Chabr. 3*). The passage in *Cic. R. P. iii. 9. 14* is not an example, for there *Græciæ*, as *Madvig* has pointed out, is a genitive in connection with *delubra*.

Belgae proximi sunt Germanis (*Caes. B. G. l. 1*), *the Belgae are nearest to the Germans.*

Heu quam uicina est ultima terra mihi (*Ov. Trist. III. 4. 52*),
alas, how near is the end of the world to me.

Tibi generis propinqui (*Sal. Jug. 10*), *those near akin to you.*

956 Verbs which denote nearness take a dative : as,

Parere* uoluntati architecti (*Cic. N. D. I. 8. 19*), *to wait upon the will of the architect.*

Ciuitates amicitia Caesaris conciliare (*Caes. B. C. III. 55*), *to unite states in friendship with Caesar.*

Si populus Romanus foedere iungatur regi (*Liv. XXVI. 24. 13*), *if the people of Rome should be united to the king by treaty.*

Currū iungit Halaesus equos (*Virg. A. VII. 724*), *to his car Halaeso yokes the steeds.*

Nescit equo haerere† (*Hor. Od. III. 24. 54*), *he knows not how to cling to steed.*

Forti miscbat mellē Falernō (*Hor. Sat. II. 4. 24*), *with strong Falernian he would honey mix.*

Luctantem Icaris fluctibus (*Hor. Od. I. 1. 15*), *wrestling with Icarian waves.*

Solus tibi certet Amyntas (*Virg. Buc. 5. 8*), *let Amyntas alone contend with thee.*

957 Adjectives compounded with prepositions of rest take a dative dependent upon that preposition : as,

Qui mihi conscius esse solus (*Cic. ad Att. I. 18. 1*), *you who are wont to share my secrets with me.*

Mihi conscius sum (*Cic. Tusc. II. 4. 10*), *I share the knowledge with myself (alone)—or I am conscious.*

Eius mors consentaneus uitae fuit (*Cic. Phil. IX. 7. 15*), *his death was in agreement with his life.*

Coenisque tribus iam perna superstes (*Mart. X. 48. 17*), *and a ham that had survived three dinners.*

* That 'to be present,' 'to wait upon,' rather than 'to obey,' is the true meaning of this verb, to say nothing of other evidence, is shown by the use of the verb *appare-* with such a dative as *magistratibus*, and by the noun *apparitor*- 'an officer in waiting.'

† This use of the dative with many of these verbs is limited to the poets: Cicero would rather have said *haerere in equo*, *miscere cum Falerno*, *luctari cum fluctibus*, *certare tecum*.

- 958 Verbs compounded with prepositions of *rest* take a dative* dependent upon that preposition.

Quem quondam Ioni Iūno custodem addidit (*Plaut. Aul. III. 6. 20*), *whom Juno of yore set as a watch o'er Io.*

Hi scribendo affuerunt (*Cic. ad Fam. VIII. 8. 6*), *the following were present at the registration.*

Iudices sibi constare debuērunt (*Cic. p. Clu. 22. 60*), *the jury ought to have been consistent with themselves.*

Tu meo infelici errori solus illorumasti (*Liv. XL 56*), *you alone have wept over my unfortunate mistake.*

Campus interiacens Tibēri ac moenibus Rōmānis (*Liv. XXI. 30*), *the plain that lies between the Tiber and the walls of Rome.*

Pudor nōn obest orationi (*Cic. de Or. I. 26. 122*), *modesty does not stand in the way of a speech, or is not prejudicial to it.*

Omnibus eius consiliis obstiti (*Cic. in Cat. III. 7*), *all his plans I have thwarted.*

Qui classibus praeerant (*Caes. B. C. III. 25*), *those who were in command of the fleets.*

Hōmines bestiis praestant (*Cic. de Inv. I. 4. 5*), *men stand before (or excel) beasts.*

Magnitudine animi potest repugnare fortunae (*Cic. de Fin. IV. 7. 17*), *with magnanimity a battle may be maintained against fortune.*

Superfuit patri (*Liv. I. 34*), *he survived his father.*

- 959 In the examples so far quoted the verbs are of a static character; but even after verbs of *motion*, when the resulting position rather than the movement to attain it is before the mind, the dative is still used (see § 1336 k): as,

Antestulisset voluntatem tuam commodō meō (*Cic. ad Fam. v. 20. 1*), *I should have preferred your wishes to my own advantage.*

* Thus the Latin here agrees with other languages in attaching a dative to prepositions of *rest*. So we have in the old language *postibi* and *interibi*, the latter of which was eventually corrupted to *inter-im*. So too in *postquam*, *antequam* &c., the *quam* is probably a dative in origin rather than an accusative, as is admittedly the case in the parallel forms of the German *nach-dem* &c. It is thus too that we find a dative in *auro contra*, § 1320 k.

Contiōnantī circumfundēbātur multītūdō (*Liv. xxii. 14*), *as he went on haranguing, a mob kept pouring round him.*

Vēnienti occurrītē morbo (*Pers. III. 64*), *hasten to meet the coming disease.*

Ora ipsa oculis prōpōnītē (*Cic. p. Sest. 7. 17*), *place their very faces before your eyes.*

Dum circumuentō filiō subuenit, interficitūr (*Caes. B. G. v. 35*), *as he advances to support his son who was surrounded, he is killed.*

Anātum ouā gallinis saepe supponimūs (*Cic. N. D. II. 48. 124*), *we often put ducks' eggs under hens.**

960 Even simple verbs at times take a dative to express the *where* :

as,

Dumnōrigi custōdes pōnīt ut quae āgat scīrē possit (*Caes. B. G. I. 20*), *he places men about the person of Dumnorix to watch him, that he may know what he is doing.*

Custos frūmentō publico est pōsītūs (*Cic. p. Flac. 19. 45*), *he was set as sentinel over the public corn.*

Finem orātiōni faciēre (*Cic. II. Verr. II. 48. 118*), *to set a limit to a speech.*

961 Adjectives, being in their very nature static, express the relation to an object by a dative : as,

Collis aduersūs huic et contrāriūs (*Caes. B. G. II. 18*), *a hill facing and opposite to this.*

Sita Anticyra est laeuā partē sinum Cōrinthiācum intrantībūs (*Liv. xxvi. 26*), *Anticyra lies on the left as you enter the bay of Corinth.*

Aptum est tempōri et persōnae (*Cic. Or. 22. 74*), *it is adapted to the time and to the person.*

Verbum Lātinum par Graecō (*Cic. de Fin. II. 4. 13*), *a Latin word equal in force to the Greek one.*

Filius patrī simīlis (*Cic. de Fin. v. 5. 12*), *a son like his father.*

Nihil tam dissimīlē quam Cottā Sulpiciō (*Cic. Brut. 56. 204*), *there is nothing so unlike as Cotta to Sulpicius.*

Liuiūs Ennio aequalis fuit (*Cic. Brut. 18. 73*), *Livius was of the same age with Ennius.*

* But some verbs so compounded, especially with *ad*, are occasionally regarded as transitive verbs, taking an accusative : as, *allabitur aures* (*Virg. A. IX. 474*), *cum Tiberi genua aduolucretur* (*Tac. Ann. I. 13*).

Quōd illi causae maxime est aliūnum* (Cic. p. Caec. 9. 24),
what is most unfavorable for that side.

Is dolor communis vobis mecum est (Cic. de Prov. Cons. 1. 2),
indignation at this is common to you with me.

Eius caput Iovis sacrum estō (Liv. III. 55), *that man's head shall be devoted to Jupiter.*

Id vero militibus fuit pergratum (Caes. B. C. I. 86), *this indeed was most acceptable to the soldiers.*

Hominēs omnibus iniqui (Cic. p. Planc. 16. 40), *men unfriendly to every one.*

Virtus fructuosa aliis, ipsi laboriosa aut periculosa aut certe gravior (Cic. de Or. II. 85. 346), *energy full of fruit for others, for himself full of suffering or danger, or at best without reward.*

Necque adeo tibi utilis vita esset mea (Liv. XI. 9), *nor would my life have been so cheap in your eyes.*

Necquam specie aestimantibus pares (Liv. VII. 10), *by no means equal in the eyes of those who judged of them from outward appearance.*

Homerus Sceptra potitus eadem aliis* sopitu quietest (Lucr. III. 1038), *'en Homer, who won our sceptre, was drugged by the same sleep (of death) with others.*

962 Similarly adverbs may have a dative of relation : as,

Convenienter naturae vivere (Cic. de Off. III. 3. 13), *to live agreeably to nature.*

Quam sibi constanter dicat, non laborat (Cic. Tusc. v. 9. 26),
how far he talks consistently with himself, he heeds not.

Improbo et stulto et inertī nemini bene esse potest (Cic. Parad. 2. 19), *with a villain or a fool or a sluggard things cannot be well.*

963 Static verbs express their relation to an object by a dative : as,

Hoc unum Caesarī defuit (Caes. B. G. IV. 26), *this one thing was wanting to Caesar.*

Qui diligebant hunc, illi favebant (Cic. p. Rosc. Com. 10. 29),
those who esteemed this man wished well to the other.

Aeduorum civitati praecipue indulserat (Caes. B. G. I. 10), *he had been particularly indulgent to the state of the Aedui.*

* This construction occurs only in poets.

Irasci amicis non temere sileo (*Cic. Phil. VIII. 5. 16*), *I am not wont with light cause to be angry with friends.*

Nulla fuit ciuitas quin Caesari pareret (*Caes. B. C. III. 81*), *there was not a single state but was obedient to Caesar, or ready to obey his orders.*

Hoc omnibus patet (*Cic. p. Mur. 13. 28*), *this is open to all.*

Non placet Antonio consulatus meus, at placuit P. Seruilio (*Cic. Phil. II. 5. 12*), *my consulship does not find favour with Antony, true, yet it found favour with Publius Seruilus.*

Qui nec sibi nec alteri prorsum (*Cic. de Off. II. 10. 36*), *men who are useful neither to themselves nor to their neighbour.*

Sic noster hic rector studuerit legibus cognoscendis (*Cic. R. P. v. 3*), *so let this ruler of ours first devote himself to the study of the laws.*

Adulescenti nihil est quod suscenseam (*Ter. Ph. II. 3. 14*), *with the young man I have no reason to be offended.*

Quod tibi lubet, id mihi lubet (*Plaut. Most. I. 3. 138*), *what pleases you, that pleases me.*

Catonem licuit Tuscum se delectare (*Cic. R. P. I. 1*), *it was permitted to Cato to amuse himself at Tusculum.*

- 964 In the older writers dæcet admitted a dative of the person, unless an infinitive followed the verb; but in other writers an accusative of the person is alone admissible.

Istuc facinus, quod tu insimulas, nostro generi non deest (*Plaut. Am. II. 2. 188*), *an act, such as that you complain of, would not be becoming in our family.*

- 965 Some verbs compounded with dis, which often require an English translation by *from*, and in Latin are usually accompanied by the prepositions ab or inter or cum, occasionally in the poets take a dative*: as,

Longe meâ discrepât istis Et uox et ratiô (*Hor. Sat. I. 6. 92*), *my words, my views are wholly out of harmony with them.*

Pædæ certo Differt sermone (*Hor. Sat. I. 4. 48*), *by the fixed rhythm alone from prose it differs.*

Quantum Hæpanis dissidet Eridano (*Prop. I. 12. 4*), *far as the Hypanis from the Eridanus is distant.*

* This construction is like that of the dative in connection with such adjectives as *dissimilis*-, *dispar*-.

Scurrae distāt amicus (Hor. Ep. i. 18. 4), from the buffoon far different the friend.

- 966 The verb *ēs-be* stands out from among other static verbs by its frequent use of a dative of the person to denote relationship, connection of office and ownership.

Natura tu illi pater es (Ter. Ad. i. 2. 46), by nature you are his father.

Mihi quaestor imperatori fuerat (Cic. post red. in S. 4. 35), he had been my quaestor when I was commander-in-chief.

Quibus opes nullae sunt (Sal. Cat. 37), those who have no property.

- 967 From this idea of 'having' comes the use of *ēs-* with a dative of the person in connection with a perfect participle and a gerundive; a use which was extended to phrases of apposition where the verb *ēs-* is no longer expressed.

Quicquid mihi susceptumst (Cic. p. leg. Man. 24. 71), whatever I have undertaken,—less accurately, whatever has been undertaken by me.

Legendus mihi saepius est Cato maior (Cic. ad Att. xiv. 21), I have to read again and again the 'de Senectute,'—less accurately, it must be read by me, or I must read it.

- 967.1 Participles often become virtually adjectives, and as such are entitled to a dative of relation: as,

Pinnas in littore pandunt Dilectae Thetidi alcyonēs (Virg. G. i. 399), their feathers on the beach spread out the kingfishers to Thetis dear.

Notus mihi nomine tantum (Hor. Sat. i. 9. 3), known to me by name alone.

- 968 It is rare, even in the poets, for a dative to be used of the agent with imperfect tenses of a passive. Some passages in prose writers, which seem to fall under this head, admit of a different explanation.

Carmina quae scribuntur aquae potribus (Hor. Ep. i. 19. 3), verses that are written in the realm of water-drinkers.

Scriberis Varii fortis (Hor. Od. i. 6. 1), thy bravery shall be told in Varius' page.

Hoī in laboribus uiuenti nō intelligitur (Cic. de Sen. 11. 38), this to one living immersed in labour is not perceptible.

Barbārūs hīc ēgō sum, quī nōn intellēgōr ulli (*Ov. Trist. v. 10. 35*), *a barbarian here am I, for to no one am I intelligible.*

- 969 Even substantives take a dative to denote the object referred to: as,

E bestiārum corpōribus multā rēmēdiā morbis et uolnērībūs ēlīgimūs (*Cic. N. D. II. 64. 161*), *from the bodies of beasts we select many remedies for diseases and wounds.*

Nēque mihi ex cūiusquam altitūdīne aut praesidiā pēriculīs aut adiūmenta hōnōribus quaerō (*Cic. p. leg. Man. 24. 70*), *nor do I seek in the exalted condition of any one whatever either protection against danger, or aid to political advancement.*

Tēgimentā gāleis milītēs ex uimīnibus faciēre iubet (*Caes. B. C. III. 62*), *he bids the soldiers make coverings for their helmets of the osiers.*

Equitātum auxiliō Caesārī misērant (*Caes. B. G. I. 18*), *they had sent a body of cavalry as an aid to Caesar.*

- 970 Where an habitual state of things is expressed, a dative of the person is sometimes used to define those with whom the habit prevails: as,

Barbāris ex fortūnā pendet fidēs (*Liv. xxviii. 17*), *with barbarians fidelity depends upon fortune.*

Hōnestā bōnis uiris, nōn occultā quaeruntūr (*Cic. de Off. III. 9. 38*), *with good men the honourable, not the mysterious, is the object sought.*

Etiam sāpientibus cūpido glōriae nōuissīma exuitūr (*Tac. Hist. iv. 6*), *even among the wise the love of glory is the last thing discarded.*

- 971 Verbs of habitual action may in one sense be regarded as static, and so have a dative of the person to whom the habitual action refers. Such verbs are often reflectives.

Appius mihi blanditūr (*Cic. ad Q. Fr. II. 12. 2*), *Appius performs the part of the 'blandus homo' to me,—is all smoothness to me.*

Nē quid pars altērā grātificārī pōpūlō Rōmānō* posset (*Liv. xxi. 9*), *for fear that the other party should do the obliging to*

* Instead of *populo Romano* the Mss. have *pro Romanis*, which, though nonsense, is retained in all the editions. *Populo Romano* was shortened as usual to *pro-*, and then mistaken for *pro*, which of course needed a noun, and to supply this need *Romanis* was added.

the Roman people; i. e. should sacrifice any matter to oblige Rome.

Caesāri supplicābo (Cic. ad Fam. vi. 14. 3), *I will play the part of suppliant to Caesar.*

Alii glōriæ serviunt, ālii pēcūniæ (Cic. Tusc. v. 3. 9), *some are slaves to glory, some to money.*

- 972 Where an action is done to part of the body, the party suffering is expressed by the dative (though the English language prefers a possessive pronoun or possessive case): *as,*

Oui ego iam linguām praecidam atque oculos ecfodiām domi (Plaut. Aul. ii. 2. 12), *I will at once cut off her tongue, and dig her eyes out here in the house.*

Tuō uīro oculi dōlent (Ter. Ph. v. 8. 64), *your husband's eyes ache.*

Quid uis tibi dari in manum? (Ter. Ph. iv. 3. 29) *how much do you wish paid down into your hand?*

Tibi sicā dē mānibūs extortast (Cic. Cat. i. 6. 16), *the dagger was wrested out of your hands.*

- 973 Thus verbs alike of giving and taking away have a dative of the person; but it must not be inferred from this that either motion to or motion from is really expressed by the dative.

Dēdi ad tē libertō tuō littērās (Cic. ad Att. vi. 3. 1), *I gave a letter to your freedman (to be delivered) to you.*

Reddīdit mihi littērās (Cic. ad Att. v. 21), *he delivered the letter to me.*

Ingēns* cūlū lūmēn ēdemptum (Virg. A. iii. 658), *from whom a monstrous eye had been taken away.*

Id tātum ēripērē uōbīs cōmātust (Cic. in Bull. ii. 7. 19), *all this he has endeavoured to tear from you.*

- 974 Verbs of *trusting*, for to trust is to put a thing into a person's hands†, have a dative of the person in whom the trust is placed: *as,*

* That *ingens* is the epithet of *lumen* is shown partly by the same epithet having been given to *lumen* in v. 636, *telo lumen terebramus acuto Ingens*; partly by Virgil's habit of making the relative in this part of his verse an enclitic attached to the preceding word. See § 1463 note. I had to thank a friend and then colleague for the suggestion.

† Indeed *cre-do*, *cre-didi*, *cre-ditum*, and the old subjunctive *cre-duim*, evidently belong to a compound of *da*.

⁊ Sē suāque omnia āliēnissūmis crēdīdērunt (*Caes. B. G. vi. 31*),
they trusted themselves and all their property to perfect stran-
gers.

Credōn tibi hoc? (*Ter. And. iii. 2. 17*) am I to believe this that
you tell me?

Mihi crēdē (*Cic. in Cat. i. 3. 6*), take my word for it.

Qui sibi fidīt* (*Hor. Ep. i. 19. 22*), who in himself confides.

Multitūdo hostium nulli rei praeterquam nūmērō frētā* (*Liv.*
vi. 13), the mob constituting the enemy's force, trusting to
nothing but their numbers.

- 975 Some verbs of giving are used with a dative of the person in the sense of doing something out of regard to that person, particularly in cases of forgiveness or concession: as,

Praetēritā frātri condōnat (*Caes. B. G. i. 20*), the past doings
(of *Dumnorix*) he forgives out of regard to his brother (*Diviti-
tius*).

Peccātā libērūm pārentū mīserīcordiae concessērunt (*Cic. p.*
Clu. 69. 195), they have passed over the offences of sons out of
pity to their parents.

Tu inimicitias reipublicae dōnastī (*Cic. ad Fam. v. 4*), you have
dropped your enmities out of regard to the public welfare.

Mēmōriam similtātūm pātriae rēmittit† (*Liv. ix. 38*), he for-
gets his private quarrels out of regard to his country.

Quantum consuetūdīnī fāmaequē dandum sit (*Cic. Tusc. i. 45.*
109), how far we ought to make allowance for custom and what
the world may say.

- 976 Many verbs which denote an act done in the presence of or in reference to another concerned therein, take a dative of the person, in addition to the accusative of the thing, especially verbs of showing and telling.

Altēri monstrant uiam (*Enn. ap. Cic. de Div. i. 58. 132*), they
show a fellow-creature the way.

* See also § 1002.

† Literally 'lets go back,' 'sends back.' The idea of punishment in the Latin language generally takes the form of a fine. The offender *dat*, *pendit*, *solvit poenam*, 'pays the fine;' the injured party *sumit*, *exigit poenam*, 'takes, exacts the fine;' or should any common friend succeed in assuaging his anger, then the offended party *remittit poenam intercessori*, 'returns the fine to the interceding party,' that the offender receiving it from him may know to whose kind offices he is indebted.

Haec hērō dicam (*Plaut. Am. i. 1. 304*), *all this I will tell (to) my master.*

Virgo nupsit Mētellō (*Cic. de Div. i. 46. 104*), *the maiden took the veil* to Metellus, i. e. married him.*

- 977 This dative of the person often denotes for his advantage or on his account, and is translated by *for* : as,

Sic uos non uōbis mellificātis āpes (*Virg. in uita*), *so ye too, bees, not for yourselves are honey-makers.*

Non solum nobis diuitēs esse uolūmus, sed libēris, prōpinquis, amīcis, maxīmēquē reipublicae (*Cic. de Off. iii. 15. 63*), *it is not merely for ourselves we wish to be rich, but for our children, our relations, our friends, and above all our country.*

Tū fors quid me fiat parui pēdis, dum illi cōsulas (*Ter. Haut. iv. 3. 37*), *you perhaps care little what becomes of me, so you provide for him.*

Tibi tīmui (*Ter. Haut. iii. 2. 20*), *I was alarmed for you, or on your account.*

Mēliūs ei cāuērē uōlo quam ipse āliis sōlet (*Cic. ad Fam. iii. 1. 3*), *I am determined to take better security for him than he himself is wont for others.*

Nec tē tūā fūnērē māter Prōdūxi pressuē oclōs aut uolnērē lāui (*Virg. A. ix. 486*), *nor for thee led thine own mother forth the funeral pomp, or closed thine eyes, or bathed thy wounds.*

- 978 The dative of the personal pronouns more particularly, is used to denote an interest of the party (*dativus ethicus*), and often ironically. In this case much latitude of translation is requisite to give the shade of meaning : as,

Tongilium mihi ēduxit (*Cic. in Cat. ii. 2. 4*), *Tongilius he has done me the favour to take out (of Rome) with him.*

At tibi rēpētē uēnīt ad mē Cāniniūs (*Cic. ad Fam. ix. 2. 1*), *but (what think you) all at once there comes to my house your friend Caninius.*

* The flame-coloured veil, *flammeolum*, used in the ceremony of marriage.

† *Te* a dative, and *tua* a nominative, the two pronouns being thrown together for the sake of emphasis. Another instance of *te* as a dative is seen in *Ter. Haut. v. 2. 34*, *te indulgebant*. See also p. 197, note †.

Haec uobis istorum militiis fuit (*Liv. xx. 60*), *this was the military service you have to thank your petitioners for.*

- 979 A dative and accusative seem to be rivals with each other in the construction of some verbs. The cases of this nature fall for the most part into two classes: *a.* those of older writers, who, adhering to the original meaning of a verb, employ a dative, which in later writers gives place to an accusative; or the two constructions may even coexist with a slight difference of meaning in the verb: *b.* those where, the verb being entitled originally to a dative of the person and accusative of the thing, the thing is in a manner personified, and so put in the dative.

Adulā-rī, 'to wag the tail at,' hence 'to wheedle*, fawn on.'

Pōtenti adulātūs est (*Nep. in Attico, 25*), *he fawned on the powerful man.*

Praesentibūs adulandō (*Liv. xxxvi. 7. 4*), *by fawning on those present.*†

Aemulā-rī, 'to play the rival,' hence 'to rival, envy.'

His aemulamur, qui ea habent, quae nos habere cupimus (*Cic. Tusc. i. 19. 44*), *we envy those who possess what we are eager to possess.*‡

Ignoscere, literally 'to forget', and hence 'to forgive,' strictly with acc. of offence forgiven, dat. of person.

Vt eis delicta ignoscas (*Plaut. Bacch. v. 2. 68*), *that you may forgive them their shortcomings.*

Hoc ignoscant di immortales uelim populo Romanō (*Cic. Phil. i. 6. 13*), *for this I would pray the immortal gods to forgive the Roman people.*

Inuidere, 'to regard with an evil eye,' hence 'to envy, grudge;' originally it would appear with an acc. of the thing envied and a dat. of the owner.

* Observe that the German verb *wedel-n* means 'to wag the tail.'

† So again *plebi a.*, *Liv. iii. 69*. In *Cic. in Pis. 41. 99*, *omnibus a.* is justly preferred by Lambinus. But in later writers the acc. is used: *as, canes furem a.*, *Col. vii. 12*; *principem*, *Tac. Hist. i. 32*, *aut quem alium*, *Ann. xvi. 19*; *dominum*, *Sen. de Ira, ii. 31*. Hence in *Quint. ix. 3*, *huic non hunc adulari iam dicitur*, the words *huic* and *hunc* should be transposed.

‡ But *Pindarum ae.*, *Hor. Od. iv. 2. 1*; *uirtutes*, *Tac. Agr. 15*; *uinum*, *Plin. xiv. 2. 4*.

§ 'To un-know,' if we had the word, would best suit.

Iampridem nobis caeli tē regiā, Caesar, Inuidēt (Virg. G. i. 503),
long, long has the palace of the sky envied us thy presence,
Caesar.

Africae sōlo oleum et uinum Nātūra inuidit (Plin. xv. 2. 3),
*nature grudged the soil of Africa oil and wine.**

Mēdicā-ri and *mēdē-ri*, literally 'to act the physician,' hence
 'to cure, heal, remedy,' with a dat. of the patient or acc. of the
 disease.

Ego possum in hāc re medicārī mihi (Ter. And. v. 4. 41), *in*
this matter I can play the part of physician to myself;—but
Ego istum lēpide medicabór† metum (Plaut. Most. ii. 1. 40),
I will cure that fear nicely.

Dies stultis quōquē mēdēri sōlet (Cic. ad Fam. vii. 28. 3), *time*
is wont to cure even fools;—but

Eiusmodi . . . cupiditātes, Quas quūm res aduersas sient, paulō
mederi pōssis (Ter. Ph. v. 4. 2), *desires of such a kind that*
when things go wrong, you can cure them at little cost.

Mōdērā-ri, 'to act as a limit or check (to)', hence 'to check,
 moderate,' and so generally 'to govern, control.'

Nōn uinum hominibūs moderari, sēd uino homines assolent
(Plaut. Truc. iv. 3. 57), it is not the bottle for the most part
that has control over the man, but the man that has control
over the bottle;—so at least the unfairly abused bottle would
say if it could speak.

Mōdērāri ēt ānimo ēt orātiōni quūm sis irātūs, est non mēdiō-
cris ingēni (Cic. ad Q. Fr. i. 1. 13. 38), *to check both one's*
feelings and one's words when one is angry, is indeed the act
of no ordinary character.‡

Parc-ērē, 'to save, to spare,' originally with acc. of the thing
 and dat. of the person for whom.

Argenti atque auri mēmōras quae multā tēlenta Gnātis parcē

* Thus *i. florem liberum* (= *liberorum*) in *Att. ap. Cic. Tusc. iii. 9. 20*;
i. nobis naturam (as an instructress), *Cic. Tusc. iii. 2. 3*, if the text be sound.
 As the evil eye might also be directed upon the owner himself, an acc.
 would not have been out of place; and so we have an explanation of the
 forms *inuideor* 'I am envied,' *Hor. Ep. ii. 3. 56*, and the participles *in-*
uiso 'envied,' *inuidendo* 'enviable.'

† Some good Mss. with Ritschl *medicabo*.

‡ In the general sense of 'governing' an acc. is common in Cicero; but
 even in the sense of 'checking' an acc. is found in later writers, as Tac. and
 Suet.

tuis (*Virg. A. x. 532*), *the silver, aye and gold of which thou speakest, all for thy children save.*

Suāde-rē, literally 'to sweeten*', hence 'to recommend, give advice,' with acc. of thing recommended, dat. of person to whom the advice is given.†

Quōd tibi suādeam, suādeam meō patri (*Plaut. Capt. II. 1. 40*), *any thing I would recommend to you, I would recommend to my own father.*

Tempērā-rē,‡ 'to act as a limit, to set bounds (to)', hence 'to check, spare,' and so 'to regulate, govern, mix in due proportion;' originally, it would seem, only with a dat.

Linguae tēpera (*Plaut. Rud. IV. 7. 28*), *set limits to your tongue.*

Nēque sibi hōmīnes fēros tempērātūrōs existimābat quīn &c. (*Caes. B. G. I. 33*), *nor did he think that, savages as they were, they would keep a check upon themselves so as not &c.*

Eum sibi crēdīs & mendāciō tempērātūrum (*Auct. ad Her. IV. 8. 25*), *this man you suppose will refrain from a lie.*

Si cuiquam ulla in re unquam tempērāuerit, ut uos quōque ei tempērārētis (*Cic. II. Verr. II. 6. 17*), *that if he ever spared any one in any thing, you also should spare him.* §

980 Of the extension of the dative from the person to the thing the following are examples :

Ignoscas uēlim huic festinātiōni (*Cic. ad Fam. v. 12. 1*), *pray forgive my present haste.*

* From *suavi-* 'sweet,' Greek *ἀδύ-*. Advice is often represented under the idea of medicine, wholesome, yet bitter and so needing some sweet to disguise it, as in *Lucret. I. 936*, *sed ueluti pueris &c.*

† In *quis te persuasit* (*Enn. ap. Serv. ad Aen. x. 10*) *te* is a dative. But an acc. of the person was eventually used, as *uxorem eius suasi*, *Apul. Met. IX. p. 288*. Hence in the passive, *animus persuasus uidetur esse*, *Auct. ad Her. I. 6*; *persuasus erit*, *Ov. A. A. III. 679*; *persuasa est*, *Phaedr. I. 8*.

‡ Perhaps originally, like *modera-ri*, a reflexive verb. In the sense of 'regulate, mix in due proportion,' an acc. was soon used: as, *republicam*, *Cic. de Div. I. 43. 96*; *acuta cum grauius*, *Cic. R. F. VI. 18*; *iras*, *Virg. A. I. 61*.

§ That *imita-ri* 'to make oneself like (to)', and *sequ-i* 'to attach oneself (to)', must in some olden times have had a dative, seems to follow from their reflexive form, as well as from the meaning. Thus the Greek *ἐκείνου* and Germ. *folg-en* always take a dat.

Hōnōri inuidērunt meō (*Cic. in Rull. II. 37. 103*), *they looked with envy on the office I held.*

Cum cāpti mōdōri dēbeō, rēdūiam cūrō (*Cic. p. Rosc. Am. 44. 128*), *when I ought to be doctoring the head, I am dressing an agnail.*

Rōgō sumptū nō parcās (*Cic. ad Fam. XVI. 4*), *I beg you not to spare expense.*

Tēque hīs sripē flammis (*Virg. A. II. 289*), *and thyself too rescue from these flames.*

- 981 When the active or simple verb requires a dative, care must be taken to use the passive as an impersonal.

Eius testīmōniō crēdi oportet (*Cic. II. Verr. III. 71. 166*), *his evidence ought to be believed.**

Omnes dēprēcātōres quibus nōn erat ignōtum, etiam quibus erat, in Africam dicuntur nāvigātūrī (*Cic. ad Att. XI. 14. 1*), *all the intercessors who have not been forgiven, even those who have been, are about to sail it is said for Africa.*

Inuidētūr enim commōdis hōmīnum ipsōrum (*Cic. de Or. II. 51. 207*), *for even the advantages they themselves enjoy are regarded with an evil eye.*

Mihī nihīl āb istis nōcērī pōtest (*Cic. in Cat. III. 12. 27*), *I cannot be injured by your friends in any way.*

Cui enim parci pōtuit? (*Liv. XXI. 14*) *for who could have been spared?*

Dictō pārētūr (*Liv. IX. 32*), *the order is obeyed.*

Hīs persuādērī ut diūtius mōrārentur nōn pōtērat (*Caes. B. G. II. 10*), *they could not be persuaded to stay any longer.†*

- 982 In Roman book-keeping, the account where an item was to be entered was expressed by a dative. Hence in phrases of this class two datives often present themselves, one pointing to the account, the other to the side of the account, whether Cr. or Dr.

* It is useful for beginners to translate verbs of this class by phrases which include a substantive and verb: as, *cred-* 'give credit,' *ignosc-* 'grant pardon,' *noce-* 'do damage.' By this contrivance an impersonal translation is obtained for the passive: *creditur* 'credit is given,' *ignoscitur* 'pardon is granted,' *nocetur* 'damage is done;' and thus a hint is given for putting the person 'to whom' in the dative.

† Still, exceptions occur: as, *credemur*, *Ov. Fast. III. 351*; *creditus*, *Ov. Met. VII. 98*. See also p. 196, note *, and p. 197, note †.

Mīnus Dōlabellā Verri acceptum rettūlit,* quam Verrēs illi expensum tūlērīt (Cic. II. Verr. I. 39. 100), *Dolabella placed to the credit of Verres a smaller sum than Verres placed to his (Dolabella's) debit.*

Quem fors diērum cumquē dābit, lūcro Appōnēs (Hor. Od. I. 9. 14), *every day that fate shall give, set down to profit.*

Pōstulare id grātiaē appōni sibi (Ter. And. II. 1. 32), *to expect that it should be set down to his credit as a favour received.*

Hoc ūltiō mihi dant (Cic. ad Fam. XI. 28. 2), *this they set down against me as a fault.*

Nostram culpam illi (sc. terrae) impūtāmūt† (Plin. XVIII. 1. 1. 2), *we debit her for our own misconduct.*

983 Hence a dative‡ is used to denote in what light a thing is regarded, what it serves as.

Nec eam rem hābuit religiōni (Cic. de Div. I. 35. 77), *nor did he regard this as a warning from heaven.*

Vt sint reliquis dōcūmentō (Caes. B. G. VII. 4), *that they may serve as a lesson to the rest.*

Vos eritis iūdicēs Laudīn an uitio dūci id factum opōrtuit (Ter. Ad. prol. 5), *you shall be judges whether this act a fault or credit should be deemed.*

Cui§ bōnō fuit? (Cic. p. Rosc. Am. 30. 84), *to whom was it an advantage? or who was the gainer by it?*

Mātrōnis persuāsīt nē sibi ūltiō uertērent quōd ābesset ā pātriā (Cic. ad Fam. VII. 6), *she persuaded the matrons not to interpret her absence from her fatherland as a fault in her.*

984 Hence again the dative is sometimes used to denote the purpose: as,

* The first entries being made into the day-book (*aduersaria*), are thence carried to the proper heads in the ledger (*tabulae*). Hence the compound *re-fer-* used of the second entry. *Acceptum* and *expensum* mean 'received' and 'spent' by the book-keeper.

† Literally 'score against.'

‡ For this dative may be substituted *pro* or *in loco*. Often a mere nominative or accusative may be used; but the dative softens the phrase. *Sunt reliquis documentum* (Q. Curt. VIII. 14. 26) is, 'they are a lesson to the rest.' Still, in the English translation of this dative the 'as' is often omitted for brevity.

§ The favourite test of the old lawyer Cassius for discovering the author of a secret crime. A ridiculous blunder commonly marks the modern use of this quotation.

Quinquē cohortis castris praesidiō relīquit (*Caes. B. G. VII. 60*),
he left five battalions as a garrison for the camp, or to guard the camp.

Hunc sibi dōmiciliō locum dēlēgerunt (*Caes. B. G. II. 29*), *this place they selected as (or for) a residence.*

Hic nūptiis dictūst dies (*Ter. And. I. 1. 75*), *this is the day fixed for the marriage.*

Triumuir rei publicae constitūendae* (*Nep. in Attico, 12*), *one of three commissioners for regulating the state.*

- 985 The dative of a name is often used by attraction† to the dative of the object named : as,

Nōmen Arcturōst‡ mihi (*Plaut. Rud. prol. 5*), *my name is Arcturo.*

Cui nunc cognōmēn Iūlo‡ Additūr (*Virg. A. I. 271*), *to whom the surname Iulo now is added.*

Lēges quibus tābūlis duōdēcim est nōmēn (*Liv. III. 57*), *the laws which have the name of the 'twelve tables.'*§

- 986 The phrase solvendō nōn erat, 'he was not able to pay, he was insolvent,' as in *Cic. ad Fam. III. 8. 2*, seems difficult of explanation.

- 987 The poets use the dative (especially in nouns of the *o* declension) after verbs of motion : as,

It clāmor caelō|| (*Virg. A. v. 451*), *raises the shout to heaven.*

ABLATIVE.

- 989 The ablative appears to unite in itself two cases of different origin, one similar in form and power to the dative, the other originally ending in a final *d*, signifying *from*. We commence with the former.

* Written briefly IIIIVIR· R· P· C·

† Other instances of similar attraction are to be seen in § 1060.

‡ Can this construction have grown out of the use of the crude form, which in reason should have been used in such phrases?

§ Sometimes the name is in the same case as *nomen*. But in Cicero II. Verr. IV. 53. 118, *fons cui nomen Arethusaest*, the letters *st* alone perhaps constitute the verb, leaving a dative *Arethusae*.

|| Can this be a corruption of an accusative *caelom*, as the so-called adverbs *quo*, *eo*, &c. have also probably lost a final *m*. See also *tenus*, § 1384 b. note.

- 990 *At a town or in a small island the poets express by an ablative when the metre requires it, which can be only in the third or consonant declension : as,*

Dardāniumquē dūcem Tŷriā Karthāginē* qui nunc Expectat
(*Virg. A. iv. 224*), and the Dardan chief at Tyrian Carthage
who Now loitereth.

- 991 The place *where* in some other phrases may also be expressed in the ablative, as *rūrē in the country*. Not unfrequently it is better to insert the preposition *in*. But this may be omitted at times, particularly if an adjective accompany the substantive. When that adjective is *tōto- whole*, it would be wrong to use the preposition.

- 992 Time *when* is commonly expressed in the ablative : as,

Bellum eōdem tempōrē mihi quōque indixit (*Cic. Phil. II. 1. 1*),
he declared war at the same time against me too.

- 993 The time *within* which any thing occurs is expressed by the ablative, whether the whole or any part be meant : as,

Saturni stellā trīgintā fere annis cursum suum conficit (*Cic. N. D. II. 20. 52*), the star of Saturn completes its course in
about thirty years.

Vrbēs Africæ annis† prōpē quinquāgintā nullum Rōmānum
exercitum uidērāt (*Liv. xxix. 28*), the cities of the Afri
during a space of nearly fifty years had seen no Roman
army.

- 994 Hence the interval *within* which one event follows another may be expressed by ablatives : as,

Mors Rosci quātriduō quo† is occisus Chrysōgōnō nuntiātūr
(*Cic. p. Rosc. Am. 36. 105*), the news of the death of Roscius
is brought to Chrysogonus within four days after he is killed.

* See Dative, § 951. That the ablative is only a license is stated by Servius on this passage: "*Carthagine pro Carthagini . . . Sic Horatius : Romæ Tybur amem, uentosus Tybure Romam, pro Tyburi.*" In Livy the best Mss., where reported, have *Karthagini* &c.

† Hence the ablative is occasionally used when the accusative might have been expected. See § 1018. 1.

‡ Literally 'the death of R. is reported to C. in the same four days in which he was killed,' the death occurring near the commencement of that period, the communication near the end of it.

995 Hence

Testāmentum fēcit, atque his diebus paucis est mortuū (*Cic. p. Clu. 7. 22*), *she made a will, and a few days after this died.*

996 From the notion of *where*, the ablative is used with the prepositions *in* and *sūb* if there be no motion implied, and also with *prae*, *prō*, &c. (See § 914, note.)

997 *In*, *in point of*, *in respect to*, is often the meaning of the ablative where it is used to define or limit the sense of any word or phrase : as,

Ennius fuit maior nātū* quam Plautus (*Cic. Tusc. i. 1. 3*),
Ennius was older than Plautus.

Scēlērē pār est illi, industria infēriōr (*Cic. Phil. iv. 6. 15*), *in wickedness he is equal to the other, in industry below him.*

Sunt enim quidam hōmīnes non rē sed nōmīnē (*Cic. de Off. i. 30. 105*), *for there are, it must be confessed, some who are human beings not in reality, but in name.*

Lēpōre omnibus praestitit (*Cic. de Or. ii. 87. 270*), *in wit he excelled all.*

Victōriā suā glōriantūr (*Caes. B. G. i. 14*), *they pride themselves on their victory.*

998 The ablatives of verbals in *tu*, called supines passive, are often so used with adjectives, though the more familiar translation is by an English infinitive : as,

Plērāquē dictū quam rē sunt faciōrē (*Liv. xxxi. 38*), *most things are easier in the saying than in the reality, i. e. easier to say than to do.*

Quid est tam iūcundum cognītu atque auditū ? (*Cic. de Or. i. 8. 31*) *what is so delightful to see and to hear ?*

999 The substantive *ōpēs* (n.) *work*, and occasionally *ūsu* (m.) *advantage*, have an ablative† to express the object which it is necessary to obtain : as,

Opus‡ fuit Hirtiō conuentō (*Cic. ad Att. x. 4. 11*), *it was necessary to have an interview with Hirtius.*

* Literally 'greater in point of birth.'

† The nominative is also found in this construction, more particularly if it be a neuter pronoun. (See § 909.)

‡ 'The work to be done consisted in seeing Hirtius,' which accomplished, other things might follow. This might have been expressed by

Primum erat nihil, cur pröperäto öpus esset (*Cic. p. Mil. 19. 49*),
in the first place there was nothing which made it necessary to hurry.

Vbi saeva ortast tempestas, tum gübernätöre* öpust (*Liv. xxiv. 8*),
when rough weather springs up, then there is need of a pilot.

- 1000 *By, with, or from, &c. is frequently the translation of the ablative when it denotes the instrument, means, or cause : as,*

Cornibus tauri, äpri dentibus sä tütantür (*Cic. N. D. II. 50. 127*),
with his horns the bull, the boar with his tusks defends himself.

Pätiae igni ferröquë minitätür (*Cic. Phil. XIII. 21. 47*),
he threatens his country with fire and sword.†

Etësiärum flätü nimit tempërantur cälörës (*Cic. N. D. II. 53. 131*),
by the blowing of the Etesian winds the excessive heat is moderated.

- 1001 The ablative of the means accompanies the five reflective verbs, *üt-†, nüt-, uesc-, fru-, pasc-* : as,

Pellibüs ütuntür (*Caes. B. G. VI. 21*), *they use skins.*

Pürä qui nütitür hasta (*Virg. A. VI. 760*), *who rests him on a simple shaft.*

Lactë uescëbantür (*Sal. Jug. 89*), *they lived upon milk.*

Lücë fruimür (*Cic. p. Rosc. Am. 45. 131*), *we enjoy the light of day.*

Frondebüs pascuntür (*Virg. G. III. 528*), *they feed themselves with branches.*

- 1002 The ablative of the means in the same way accompanies the verbs, *utu- live, fid- trust*, and the participle *frëto- relying* : as,

a somewhat similar phrase in Greek : as, *εργον ην συγγενεσθαι εις λογους* 'Ιριφ.

* Perhaps such a phrase as this had originally its participle also, as, for instance, *inuento*.

† 'Fire and iron' would be a more precise translation, the latter referring to the destructive axe quite as much as to the sword.

‡ The literal translation of these verbs would perhaps be, *utor* 'I assist myself with any thing,' i. e. 'I use it;' *nitor* 'I strain myself by acting upon something,' i. e. 'I lean upon it;' *uescor* 'I feed myself with,' or 'I eat' (used in speaking of human beings exclusive of slaves); *fruor* 'I feed myself with,' or 'I enjoy;' *pascor* 'I feed myself with,' or 'eat' (used in speaking of animals and slaves).

Lactē utunt (Caes. B. G. iv. 1), *they live upon milk.*

Prudentiā consiliōquē fidens (Cic. de Off. i. 23. 81), *trusting in foresight and mental power.*

Ingēniō frētr* (Cic. de Or. ii. 24. 103), *relying upon their talent.*

- 1003 The ablative† of the means is used with the verbs *fāc-* or *fāci-* make or do, *fi-* become, and *fu-* be, especially in the participle *futūro-*.

Nescit quid fāciat aurō (Plaut. Bac. ii. 3. 100), *he knows not what to do with the gold.*

Quid hōc hōmīnē fāciātis? (Cic. ii. Verr. i. 16. 42) *what are you to do with this fellow?*

Tuō quid factumst pallio? (Plaut. Cas. v. 4. 9) *what is become of your cloak?*

Quid Tulliōlā meā fiet? (Cic. ad Fam. xiv. 4. 3) *what will become of my little Tullia?*

Si quid eō fuērit (Plaut. Trin. i. 2. 120), *if any thing happen to him.*

- 1004 The ablative of the means often accompanies verbs or adjectives of filling, increasing, mixing, joining, &c. : as,

Nāvis cōlōnis pastōribusquē complet (Caes. B. C. i. 56), *he fills the ships with farm-labourers and shepherds.*

Mactē uirtūte estō (Liv. iv. 14), *heaven bless thy noble deeds.*†

Villa ābundat; lactē, cāsēō, mellē (Cic. de Sen. 16. 56), *the farmhouse abounds in milk and cheese and honey.*

Lāpīdibus|| plūuit (Liv. i. 31), *it rained stones.*

- 1005 The price is the means by which any thing is obtained‡ in purchase, and hence the ablative accompanies verbs and adjectives of buying, selling, bidding and valuing : ** as,

* Literally 'supported by,' *freto-* being in origin a participle of *fer-* 'bear.'

† In these phrases the preposition *de* is often used, as *quid de me fiet?*

‡ Literally 'be increased by thy manliness.'

§ This should perhaps have been referred to § 997.

|| The accusative also is found.

¶ *Em-*, commonly translated 'buy,' means properly 'take,' as is seen in the compounds *dem-*, *exim-*, *sum-*, &c. See § 544.

** Or it would perhaps be more correct to be guided by the English preposition *at*, defining the point at which the price stands at a given

Emēre āquae sextārium cōguntur mīnā (*Cic. de Off. II. 16. 56*),
they are compelled to buy a pint of water for a mina.

Multō sanguinē Poenis uictōriā stētit (*Liv. XXIII. 30*), the victory cost the Carthaginians much blood.*

Quod nōn ōpūs est, assē cārū est (*Cato ap. Sen. Ep. 94*), what you don't want is dear at a farthing.

1005. 1 To affix a *penalty* implies an estimation of a crime. Hence the amount of penalties, like prices, is in the ablative :† as,

Dēcem milibūs aeris dampnātūs (*Liv. VII. 16*), sentenced to pay a penalty of 10,000 pieces of money.

Multārē uitiā hōmīnum dampnis, ignōmīniis, uincūlis, uerbēribūs, exiliis, mortē (*Cic. de Or. I. 43. 194*), to punish the vices of men with fine, degradation, imprisonment, flogging, exile, death.

- 1006 Verbs of *sacrificing* often take an ablative of the victim, that is, the means employed : as,

Cum faciā uītūlā prō frūgībūs, ipsē uēnito (*Virg. Buc. III. 77*), when I offer a calf for my crops, thyself shall come.

Quinquāgintā cāpris sacrificāunt† (*Liv. XLV. 16*), they sacrificed fifty goats.

- 1007 Verbs signifying to *accustom*, take an ablative of the means, though in English the preposition *to* is prefixed : as,

Hōmīnes lābōre adsīduo et quōtidiano adsuētī§ (*Cic. de Or. III. 15. 58*), accustomed as they are to constant and daily labour.

Crēdērē rēgī gēnus pugnae quo assuērāt fōrē (*Liv. XXXI. 35*), the king's troops thought the battle would be of the kind they were accustomed to.

- 1008 The road by which any thing is moved is also a means, and therefore expressed by the ablative : as,

Frūmentum flūmīne Arārī nāuibz subuexerat (*Caes. B. G. I. 16*), he had conveyed corn in ships up the river Arar.

moment. We often talk of prices rising, falling, and being stationary. 'I bought consols at 63, and sold out at 94.'

* Literally 'stood them in much blood.'

† See also § 945.

‡ The accusative is also used.

§ The dative also occurs after this word, as well as *ad* with the accusative.

- 1009 The attending *circumstances, manner, feelings*, are expressed by the ablative : as,
Summā contentiōnē dixit (Cic. Brut. 20. 80), he spoke with the exertion of all his power.
Infestis armis concurrunt (Liv. i. 25), they run together with their arms aimed at each other.
Expedito exercitū iter feci (Cic. ad Fam. xv. 4. 8), I proceeded with my army in light marching order.*
Id aequo animō† non feret ciuitās (Cic. de Or. ii. 33. 144), this the citizens will not bear calmly.
Duārum cohortium dampno exercitum rēducēre (Caes. B. G. vi. 44), to lead the army back with the loss of two battalions.
- 1009.1 In this construction, if no adjective accompany the noun, the preposition *cum* is commonly added, as *summā cūrā with the greatest care*, or *cum cūrā with care*. Yet certain ablatives have become virtually adverbs, and so are used without either adjective or preposition : as, *ordinē in order*, *ratiōnē rationally*, *iūrē justly*, *iniuriā without reason*, *mōrē according to custom*, *fraudē fraudulently*, *ut forcibly*, *ultio unduly*, *silentio silently* (but also *cum silentio*), *sērēnō with a cloudless sky*, *austrō with a south wind*.
- 1010 The ablative‡ of *quality* is the name usually given to that use of the case which denotes a condition of mind or body, &c. But it is essential that an adjective accompany this ablative :
Tanta est eloquentiā (Cic. de Or. ii. 13. 55), he is so eloquent.
Quā faciē fuit ? Crassis sūris, magnō capite, admōdum magnis pedibūs (Plaut. Ps. iv. 7. 119), how was he made ? He had thick calves, a great head, and very great feet.
Spēlunca infinitā altitudinē (Cic. ii. Verr. iv. 48. 107), a cavern of boundless depth.
Hōminēs smēritis stipendiis (Sul. Jug. 84), veterans who have served out their time.
- 1011 This ablative is occasionally used when the state is not a permanent one : as,
Nullō frigōre adductūr, ut capite opertō sit (Cic. de Sen. 10. 34), no cold weather ever induces him to go with his head covered.

* Literally 'unencumbered.'

† 'With a level or calm mind.'

‡ See also genitive of quality, § 928.

Magnō tīmōrē sum (*Cic. ad Att. v. 14. 2*), *I am in great alarm.*

- 1012 Similar to this is the addition of the ablative of the name of the tribe or city to which a person belongs : as,

Ser. Sulpicius Q.F.* Lemoniā† Rūfūs (*Cic. Phil. ix. 7. 15*),
Servius Sulpicius Rufus, son of Quintus, of the Lemonian tribe.

Cn. Magius Crēmōnā† (*Caes. B. C. i. 24*), *Cneius Magius of Cremona.*

- 1013 *Ablative absolute* is the name commonly employed when an ablative of a noun is accompanied by a substantive, adjective, or participle, to denote the time when, the means by which, or any attending circumstances. It therefore belongs properly to the heads already given. There is however this peculiarity of translation, that the English often requires no preposition : as,

Abl. abs. of time when : Is, M.§ Messālā, M.§ Pisonē cōs.§ cōiūrātiōnem fēcit (*Caes. B. G. i. 2*), *this man in the consulship|| of Marcus Messala and Marcus Piso formed a conspiracy.*

Abl. abs. of means : Cātāpultis dispōsitīs mūros dēfensōribus nūdāuerat (*Liv. xxi. 11*), *by his catapults placed at different points he had cleared the wall of its defenders, or he had placed his catapults at different points and so had cleared &c.*

Abl. abs. of circumstances : Nātūrā dūce errārī nullō pactō pōtest (*Cic. de Leg. i. 6. 20*), *with nature for our guide, the path can no way be mistaken.*

Quid dicam hac iuuentūtē ? (*Cic. ad Att. x. 11. 3*) *what am I to say with such young men as we have now-a-days ?*

Vōluntas tācītis nobis¶ intellēgi non pōterat (*Cic. p. Caec. 18. 53*), *our wish could not have been understood, had we been silent.*

- 1014 That by which any thing is measured is a means of measurement, and therefore in the ablative : as,

* *Quinti filius.*

† *Tribu understood.*

‡ Or the same might have been expressed by an adjective, *Cremonensis.*

§ To be read, *Marco, Marco, consulibus.*

|| Literally 'M. Messala, M. Piso (being) consuls.'

¶ Literally 'we (being) silent.'

Vóluptáte omniâ dirigêrê* (*Cic. de Fin. II. 22. 71*), *to test every thing by pleasure.*

Non nûmêro hæc iudicantur, sed pondêrê (*Cic. de Off. II. 22. 79*), *it is not by number that these things are estimated, but by weight.*

Discriptus pópulus censû, ordínibûs, aetâtibûs (*Cic. de Leg. III. 19. 44*), *the people distributed into different classes according to income and rank and age.*

- 1015 The comparative takes an ablative of the object with which the comparison† is made : as,

Viliûs argentumst aurô, uirtútibûs aurum (*Hor. Ep. I. 1. 52*), *silver than gold is cheaper, gold than virtue.*

- 1016 Similarly the adjectives *digno*, *indigno*, and the verbs formed therefrom, take an ablative of the object with which the comparison is made : as,

Eum omnes cognitiône et hospitiô dignum existimârunt (*Cic. p. Arch. 3. 5*), *this (foreigner) all deemed worthy of their acquaintance and friendship.*

Haud æquidem tali mē dignôr hōnôre (*Virg. A. I. 339*), *not in truth of such an honour do I deem me worthy.*

- 1017 The amount of distance or difference in time, space, or quantity is commonly expressed in the ablative.

Id uiginti annis ante apud nos fecerat Cōriolānûs (*Cic. de Am. 12. 42*), *this Coriolanus had done among us twenty years before.*

Haec est aetas decem annis mīnor quam consularis (*Cic. Phil. v. 17. 48*), *this age is ten years less than that required for a consul.*

Tribus tantis illi‡ minus redit quam obsueris (*Plaut. Trin. II.*

* Literally 'to keep in a straight line as a carpenter does by applying his rule.'

† A comparison implies proximity of the things compared. Hence this use of the ablative flows easily from the original meaning of the dative. Observe too that all the verbs denoting comparison signify strictly the bringing together, as *com-para-*, *con-fer-*, *con-tend-*, *com-pos-*. So also the prepositions of proximity, *ad* (§ 1304 k.), *prope* (§ 1356 d.), *pro* (§ 1361 g.), are used in comparisons.

‡ The adverb.

4. 128), *for every bushel you sow on that land, you lose three bushels in the return.**

Milibus passuum sex à Caesàris castris consēdit (Caes. B. G. i. 48), *he took a position six miles from Caesar's camp.*

- 1018 The ablatives† of pronouns and adjectives of quantity are much used in this way with comparatives : as,

Viā quantō tūtior, tantō fērs longiōr (Liv. ix. 2), *a road longer in about the same proportion as it was safer.*

Quō māiōr est in ānīmis praestantia, eō māiōre indīgēt dillīgētiā (Cic. Tusc. iv. 27. 58), *the greater the excellence in the soul, the more attention it needs.*

- 1018.1 An ablative is occasionally used instead of an accusative (§ 915) to denote duration of time.

Quinque hōris proelium sustinuerant (Caes. B. C. i. 47), *they had kept up the battle for five hours.*

Octōginta annis uixit (Sen. Ep. 93), *he lived to the age of eighty.*

- 1019 The form of an ablative is sometimes found in inscriptions, old writers, and certain phrases, where a dative would be expected : as,

IOVE OPTIMO MAXIMO (Inscr. Grut. xvi. 8), *to Jupiter, the best, the greatest.*

Postquam mortē dātust Plautus, cōmoediā lūget (Plaut.†), *now that Plautus is given to Death, Comedy is in mourning.*

Triumfuri auro argento aerē flandō fēriundō (Inscr. Orell. 569), *the three commissioners for smelting and stamping gold, silver and bronze.*

- 1020 Hence the poets, to accommodate their metres, occasionally substitute the form of the ablative where a dative might have been expected : as,

At si uirgineum suffuderit ōrē rubōrem,

Ventūs ērit (Virg. G. i. 430),

But if a maiden's blush she's pour from beneath upon her cheek, ♀ Wind will there be.

* Literally 'less by three times as much.' Thus the extravagance of the phrase runs beyond possibility.

† But see § 789, note.

‡ First verse of the epitaph written by Plautus for himself. *Gell.* ii. 24.

§ 4. c. 'the moon.'

Mollē Cālēnum

Porrectūrā uirō miscet stientē—rūbētam (*Jun. i. 69*),*Mild Calene about to hand**To her thirsting lord, she mixes therein—a toad.*

- 1021 A true ablative ending in the letter *d** belonged to the old language, and the loss of this *d* led to a form very similar to the weakened dative commonly called the ablative. Hence, *from a town* is sometimes expressed by a mere ablative: as,

Cōrinthō† fūgit (*Cic. Tusc. v. 37.109*), *he fled from Corinth.*

- 1022 Similarly the ablatives rūrē and dōmō are used: as,
Cibāriā sibi quemquē dōmo efferrē iūbent (*Caes. B. G. i. 5*),
they bid them bring food from home, every man for himself.
Pāter rūrē rēdit (*Ter. E. iii. 5. 63*), *my father is returned from the country.*

- 1023 Verbs and adjectives of *removal* and *separation* are followed by an ablative: as,

Signum non pōtērat mōuērē lōcō (*Cic. de Div. i. 35.77*), *he could not move the standard from where it was.*Tuos culpā libēro (*Cic. ad Att. xiii. 22.3*), *I free your people from blame.*Praetūrā se abdīcat† (*Cic. in Cat. iv. 3. 5*), *he lays down the office of Praetor.*Dēfuncti‡ rēgis impēriō (*Liv. i. 4*), *having discharged the king's order.*His āqua atque igni interdixērat (*Caes. B. G. vi. 44*), *these he had forbidden fire and water.*Inuīdet ignē rōgī mīseris (*Lucr. vii. 798*), *he grudges the poor wretches the fire of a funeral pile.*

* As, for example, on one of the epitaphs of the Scipios (Orelli 550), *Gnaiuod patre prognatus for Onaso &c.*

† More commonly *a Corintho*, as *a Gergouia discessit* (*Caes. B. G. vii. 59*). When a word denoting town is added, a preposition is necessary, as *Expellitur ex oppido Gergouia* (*Caes. B. G. vii. 4*); *Generis antiquitatem Tusculo ex clarissimo municipio profectam* (*Cic. p. Font. 14. 41*). See also §§ 884 note, and 951 note ‡.

‡ Literally 'he unbinds himself from,' the office being a sort of charge or burden which for security he had fastened to his person.

§ The reflective verbs *fung-*, *defung-*, probably meant originally to relieve oneself; and the burden, as with *abdicō me*, will for the same reason be in the ablative. Hence the word 'discharge,' i. e. 'unload,' will be literally correct.

Rōmā cārēmūs (*Cic. ad Att. ix. 19. 1*), *we are deprived of Rome.*

- 1024 The verbs or participles which denote *birth* or *origin* take an ablative : as,

Mercūrius, Iōuē nātūs et Maiā (*Cic. N. D. iii. 22. 56*), *Mercury born of Jupiter and Maia.*

- 1025 The prepositions which signify *removal* or *separation* have an ablative : as, ēc, dē, āb, sīnē, absquē, clam. See § 914, note.

NUMBER OF SUBSTANTIVES.

- 1026 Some substantives are used in the plural where the English translation has a singular* : as,

Cassi ādīpēst (*Cic. in Cat. iii. 7. 16*), *the fat of Cassius.*

Inimicitiae cum Rosciis (*Cic. p. Rosc. Am. 6. 17*), *a quarrel with the Roscii.*

Ceruīces† sēcūri subiicit (*Cic. Phil. ii. 21. 51*), *he presented his neck to the hatchet.*

- 1027 The terms of *weather* are sometimes used in the plural where the English language would almost require the singular : as, cālōrēs, frigōrā, grandīnēs, imbrēs, nīuēs, plūuiæ, pruīnæ. Thus, Terrēre ānimos fulmīnibus, nīuibus, grandīnibus (*Cic. N. D. ii. 5. 14*), *to frighten the minds of men with thunder, and snow, and hail.*

Transcendēre Apennīnum intōlērādis frigōribūs (*Liv. xxii. 1*), *to cross the Apennines when the frost was unbearable.*

- 1028 The plural is preferred in *general truths*, where the English has commonly a singular : as,

Viri in uxōres uitæ nēcisque hābent pōtestātem (*Caes. B. G. vi. 19*), *the husband (in that country) has the power of life and death over the wife.*

- 1029 The singular of some words is found where the English translation requires a plural : as,

Vita§ illustrium (*Nepos*), *the lives of illustrious men.*

* See also § 152.

† Editions commonly have erroneously and contrary to the Mss. the singular. See Steinmetz.

‡ *Ceruic-* probably meant a single vertebra.

§ See Servius Aen. i. 372. See also Fischer's *Pseudo-Nepos*, Preface, near the end.

- 1030 The singular is preferred with animals and vegetables where there is an allusion to the table, because they are considered in the mass, not counted : as,
Villa abundat porco, haedo, agnō, gallinā (Cic. de Sen. 16. 56), the farm-house abounds with pork and kid and lamb and fowl.*
Lēpōrem et gallinam et ansērem gustārē fas non pūtant (Caes. B. G. v. 12), hare and fowl and goose they think it an act of impiety to taste.
Pythāgōricis interdictum ērat nē fābā uescērentūr (Cic. de Div. i. 30. 62), the Pythagoreans were forbidden to eat beans.
- 1031 So also with other words where the mass does not admit of numeration : as,
Pulvinus rōsā fartūs (Cic. II. Verr. v. 11. 27), a pillow stuffed with rose-leaves.
In uiōla aut in rōsā (Cic. Tusc. v. 26. 73), on violets or roses (meaning the gathered flowers).
- 1032 In military language the singular is used at times for a plural : as,
Quoād insēqui pēdest pōtuit (Liv. II. 25), as far as the infantry could pursue.
Equēs eōs ad castra ēgit (Liv. II. 25), the cavalry drove them to their camp.
Hic miles māgis plācuit (Liv. xxii. 57), a soldiery of this kind was preferred.
Rōmānūs ira ōdiōquē pugnābat (Liv. III. 2), the Romans fought under a feeling of indignation and hatred.

DEFECTIVE SUBSTANTIVES.

- 1032.1 Undeclined substantives (§ 187) can only be used as nominatives or accusatives. But the names of the letters, and generally words spoken of as words, may be used as genitives, datives or ablatives, if an adjective or substantive in apposition fix the case.

* Observe that the omission of the indefinite article in English makes the distinction between the animal for table and the living animal.

† The singular however has its force, drawing attention to the individual. Thus, in the last phrase, 'each individual soldier has his own feelings of anger;' so again in the first sentence, 'a foot-soldier' would have been an equally good translation, signifying 'inasmuch as he was a foot-soldier.'

OMISSION OR ELLIPSIS OF SUBSTANTIVES.

1033 The masculine adjective is often used in speaking of men, the neuter in speaking of things; especially where the gender is distinguished in the termination. See § 1044.

1034 Some adjectives used as substantives may be seen in § 210; and to these may be added,

Stătiuă, hibernă, &c. (*castră understood*).
 Terțiăna-, quartăna-, &c. (*fēbri- understood*).
 Circensēs, Saeculārēs, &c. (*lūdi understood*).
 Trirēmi-, actuăria-, &c. (*năui- understood*).
 Sūburbăno-, Tuscūlăno-, &c. (*praedio- [n.] understood*).
 Rēpētundărūm (*rērum understood*).
 Centensūmae, &c. (*ūsūrae understood*).
 Agōnăliă, Libērăliă, &c. (*săcră understood*).
 Primae, sēcundae (*partēs understood*).
 Tertia-, quarta-, &c. (*parti- understood*).
 In postērūm (*diem understood*).

1035 The genitive of a deity is often used with prepositions, the proper case of aedi- a temple being understood.

Hăbităbat rex ad Iōuis* Stătōris (*aedem understood*) (*Liv. i. 41*), *the king resided near the temple of Jupiter Stator.*

A Vestae (*aedē understood*) ductast (*Cic. ad Fam. xiv. 2. 2*), *she was taken away from the temple of Vesta.*

1036 But the Latin language does not copy the English in the use of the genitive of a person's name, meaning his house; but either inserts the word for house, or uses a preposition with the name of the person:† as,

Vēnistī in dōmum Laecae (*Cic. in Cat. i. 4. 8*), *you came to Laeca's.*

Dōmī Caesăris dēprensust (*Cic. ad Att. i. 12. 3*), *he was caught at Caesar's.*

1036.1 When a sentence contains two corresponding genitives governed

* This is like our own phrase, 'St. Paul's' for 'St. Paul's Church.'

† The use of the prepositions is as follows:—to Cicero's house, *ad Ciceronem* or *domum ad Ciceronem*; at Cicero's house, *apud Ciceronem*; from Cicero's house, *a Cicerone* or *a Cicerone domo*; and this even though Cicero be known to be absent. See these prepositions, §§ 1305. o; 1311. o; 1303. 4.

by the same substantive, this substantive need for the most part only be expressed with the first genitive : as,

Flēbat pāter dē fili mortē, dē patris filiūs (*Cic. II. Verr. I. 30. 76*), *the father was weeping for the death of his son, the son for that of his father.*

Quis est qui possit conferre uitam Trēbōni cum Dōlabellae? (*Cic. Phil. XI. 4. 9*) *who is there who can compare the life of Trebonius with that of Dolabella?*

Meō iudiciō stāre mālō quam omnium reliquōrum (*Cic. ad Att. XII. 21. 5*), *I choose to abide by my own judgment, rather than by that of all the rest.*

1036. 2 As a wife, son, daughter or slave may be said to belong to a man, the genitive of the possessor is occasionally used without the substantives denoting those relations : as,

Hasdrūbal Giscōnis (*Liv. XXV. 37*), *Hasdrubal, the son of Gisco.*

Verāniā Pisonis (*Plin. Ep. II. 20*), *Verania, the wife of Piso,*
more literally *Piso's Verania.*

Flaccus Claudi (*Ter. And. tit.*), *Flaccus, Claudius's slave.*

ADJECTIVES, &c.

- 1037 Adjectives and participles are attracted into the same case, gender and number as the substantive to which they refer.

Thus, from *docto-* or *docta-* *learned*, and *hōmōn-* *man* ; *bōno-* or *bōna-* *good*, *mūliēr-* *woman* ; *grāui-* *heavy*, *ōnēs-* *load*, we have :

SINGULAR.

<i>N.</i> doctūs hōmo.	<i>bōnā mūliēr.</i>	<i>grāue ōnūs.</i>
<i>V.</i> docte hōmo.	<i>bōnā mūliēr.</i>	<i>grāue ōnūs.</i>
<i>Ac.</i> doctum hōmīnem.	<i>bōnam mūliērem.</i>	<i>grāue ōnūs.</i>
<i>G.</i> docti hōmīnis.	<i>bōnae mūliēris.</i>	<i>grāuis ōnēris.</i>
<i>D.</i> docto hōmīni.	<i>bōnae mūliēri.</i>	<i>grāui ōnēri.</i>
<i>Ab.</i> docto hōmīnē.	<i>bōnā mūliērē.</i>	<i>grāui ōnērē.</i>

PLURAL.

<i>N.</i> docti hōmīnēs.	<i>bōnae mūliērēs.</i>	<i>grāuia ōnērā.</i>
<i>V.</i> docti hōmīnēs.	<i>bōnae mūliērēs.</i>	<i>grāuia ōnērā.</i>
<i>Ac.</i> doctōs hōmīnēs.	<i>bōnas mūliērēs.</i>	<i>grāuia ōnērā.</i>
<i>G.</i> doctōrum hōmīnum.	<i>bōnārum mūliērū.</i>	<i>grāuium ōnērū.</i>
<i>D.A.</i> doctis hōmīnībūs.	<i>bōnis mūliērībūs.</i>	<i>grāuībūs ōnērībūs.</i>

- 1038 Sometimes the gender and number of the adjective or participle are determined by the noun which it governs, and the form of the substantive is determined by the gender and number of the adjective or participle.

omnes aetates (Liv. i. 41), all ages i. e. persons

seculi percussi sunt (Liv. i. 41), were flogged and beheaded.

Concursus populi (Liv. i. 41), a running together of the people, who wondered what was the matter.

Eo numero qui semper lecti sunt habiti (Cic. p. Arch. 12. 31), he is one of a class who have ever been accounted sacred.

Cetera multitudo decimus quisque ad supplicium lecti (Liv. ii. 59), of the great mass remaining, every tenth man was selected for punishment.

- 1039 If a relative or other pronoun be the subject of a sentence which itself contains a predicative substantive, the gender and number of the pronoun are commonly determined by the latter :
as,

Thebae, quod Boeotiae caput est (Liv. xlii. 44), Thebes, which is the capital of Boeotia.

Iusta gloria, qui est fructus verae virtutis (Cic. in Pis. 24. 57), the genuine glory, which is the fruit of true merit.

Est quaternae milia erant (Liv. xxi. 17), these (legions) were each 4000 strong.

Hoc opus, hic labor est (Virg. A. vi. 129), this is the task, this the labour.

- 1040 If an adjective or participle refer to several nouns of different gender or number, the gender and number are commonly determined by one of the three rules following :

- a. Most commonly the adjective agrees in number and gender with the noun to which it is nearest ;
- b. Or, if the nouns be living beings, the masculine plural may be used ;
- c. Or, if they be things without life, the neuter plural may be used : as,

* This is called the *constructio ad synesim*.

† Nay, we find in Livy, xxi. 55, *Duodeviginti milia Romana erant*, 'the Romans amounted to 18,000 ;' for so all the best Mss.

- a. Mens et animus et consilium et sententia ciuitatis pœstant in legibus (*Cic. p. Clu. 53. 146*), *the intellect, and soul, and forethought, and feelings of a state reside in the laws.*

Cingetorigi principatus atque imperium est traditum (*Caes. B. G. vi. 8*), *the chief post and the supreme command were handed over to Cingetorig.*

Numidas magis pedes quam arma tuti sunt (*Sal. Jug. 74*), *the Numidians owed their safety rather to their feet than their arms.*

- b. Pater mi et mater mortui sunt (*Ter. E. iii. 3. 12*), *my father and mother are dead.*

c. Labor uoluptasque, dissimilima natura, societate quadam inter se naturaliter sunt iuncta (*Liv. v. 3*), *toil and pleasure, utterly unlike as they are in nature, are still joined together in a sort of natural partnership.*

- 1041 As a plural adjective may be distributed between two substantives, so may a plural substantive between two adjectives. Thus, Quarta et Martia legionis (*Cic. ad Fam. xi. 19*), *the fourth and the Martian legions.**

- 1042 Many words which were originally adjectives or participles are at times used as substantives, and as such may have adjectives or genitives attached to them : as,

Natalis meus (*Cic. ad Att. vii. 5. 3*), *my birthday.*

Vetus uicinus (*Cic. p. Mur. 27. 56*), *an old neighbour.*

Iniquissimi mei (*Cic. ii. Verr. v. 69. 177*), *my greatest enemies.*

Paternus inimicus (*Cic. p. Scauro, 2. 45. h.*), *an hereditary enemy.*

Publicum malum (*Sal. Cat. 57*), *public misfortune.*

Praeclarum responsum (*Cic. de Sen. 5. 13*), *a glorious answer.*

Summa pectoris (*Cic. ad Fam. i. 9. 15*), *the highest parts of the breast.*

Occulta templi (*Caes. B. C. iii. 105*), *the hidden recesses of the temple.*

Summum montis (*Sal. Jug. 93*), *the summit of the mountain.*

Medium diei (*Liv. xxvi. 45*), *the middle of the day.*

- 1043 The neuter adjective often found in the predicate of a sentence,

* Not unlike this is the use of two praenomina with the gens in the plural : as, *C. et L. Caepasii*, i. e. *Caius et Lucius Caepasii* (*Cic. Brut. 69. 242*), 'the two Caepasii, Caius and Lucius.'

when the subject is not of that gender, is to be considered as a substantive. Thus,

Tristis lūpus stābūlis (*Virg. Buc. III. 80*), *a sad thing is the wolf unto the stall.*

Vāriū et mutābilis semper Fēminā (*Virg. A. IV. 569*), *a thing of molley hue and ever changeable is woman.*

- 1043.1 A neuter of an adjective is often used with prepositions, especially to form adverbial phrases: as,

Stāre in occultō (*Cic. p. Clu. 28. 78*), *to stand in some dark corner.*

In postērū prōvidērunt (*Cic. in Rull. II. 33. 91*), *they provided for the future.*

So also *de imprōvisō* *unexpectedly*, *de intēgrō* *afresh*, *sine dūbiō* *without doubt.*

- 1044 There is greater freedom in using as substantives those parts of an adjective which show their gender; as, for instance, the nominative and accusative of neuters. Thus the genitives of neuters of the third declension should be avoided in this construction, unless some other genitive less ambiguous accompany them. For example, we may say,

Nil hūmāni (*Ter. Haut. I. 1. 25*), *nothing like the conduct of a man*, where *hūmāni* is virtually a substantive; or,

Nil hūmānum, where *hūmānum* is an adjective.

But if the adjective be of the *i* declension, as *ciullī-*, then we have no choice but *nil ciullē*, *nothing like the conduct of a citizen*; unless indeed two adjectives are united, as;

Si quidquam in vōbis, non dicō ciullis sēd hūmāni esset (*Liv. V. 3*), *if there had been aught in you of the feelings, I do not say of a citizen, but of a man.*

Pōtiōr utilis quam hōnesti cūrā (*Liv. XLII. 47*), *it is better to concern oneself about the useful than the honourable.*

- 1045 When the gender is not at once determined by the termination of the adjective, it is commonly better to use a substantive with the adjective: as,

Multis hōmīnibus or *multis rēbūs*, rather than *multis* alone.

- 1046 The Roman gentile names, that is, the second names in *io*, are really adjectives, and hence are at times found with substantives of various genders attached to them: as,

Sulpicia horreā (Hor. Od. iv. 12. 18), *the Sulpician granaries.*

Octāviā porticus (Velle. i. 11), *the Octavian portico.*

Iuliā lex (Cic. p. Balbo, 8. 21), *the Julian law.*

Corneliā castrā (Caes. B. C. ii. 37), *the Cornelian camp.*

- 1047 The Romans use possessive adjectives formed from proper names instead of the genitive : as,

Extendit̃r ūna

Horridā per lātōs ācēs Volcāniā campos (Virg. A. x. 407),

Spreads unbroken

O'er the wide plain the bristling host of Vulcan.

Hērili filius (Ter. Ph. i. 1. 5), *master's son.*

Pompēianūs exercitūs (Caes. B. C. iii. 99), *Pompey's army.*

- 1048 Possessive adjectives include the notion of a genitive, and hence an adjective or participle, with or without a substantive, in the genitive case, is often attached to them ; or it may be a relative sentence, referring to the noun implied in the adjective : as,

Quoi nōmen meum absentis hōnōri fuisset, ei meas praesentis p̃ces non p̃tas p̃fuisse ? (Cic. p. Planc. 10. 26) *do you think the prayers which I addressed in person were of no service to one to whom my mere name in my absence had been an honour ?*

Vt meā defunctae mollit̃r ossā cūbent (Ov. Am. i. 8. 108), *that my bones when I am dead may softly lie.*

Meam lēgem contemnīt, hōmīnis inīmicī (Cic. p. Sest. 64. 135), *he treats my law with contempt, but then I am his enemy.*

Vestrā consilia accūsantur, qui mihi summum hōnōrem imp̃suistis (Sal. Jug. 85), *it is your wisdom which is impeached, for it was you who imposed upon me the highest office.*

Vestrā, qui cum summa int̃gritatē vixistis, hoc maxūme int̃rest (Cic. p. Sull. 28. 79), *you who have lived with the greatest integrity are most concerned in this.*

Veiens* bellum ortumst, quibus Sābini armā coniunxerant (Liv. ii. 53), *a war with Veii arose, with which city the Sabines had united their arms.*

- 1049 An adjective in agreement with the nominative often accompanies a verb where the English has commonly an adverb : as,

* 'Of or belonging to Veii.'

Et tibi Lubéns bene faxim (*Ter. Ad. v. 5. 5*), and *I would gladly serve you.*

In phýsícis tótust áliénús (*Cic. de Fin. i. 6. 17*), *in natural philosophy he is altogether out of his element.*

Lúpús grégibus nocturnús óbambúlat (*Virg. G. iii. 538*), *the wolf in presence of the flocks by night walks to and fro.*

Philótímus nullus uénit (*Cic. ad Att. xi. 24. 4*), *Philotimus has not made his appearance at all.*

- 1050 The adjectives *príor*-, *prímo*-, *postréma*-, *príncíp*-, *sólo*- &c. are used in immediate connection with verbs in such a manner that the English translation often requires the insertion of the verb *be* and the relative, or some other periphrasis : as,

Prímá Siciliá prouinciast adpellatá (*Cic. ii. Verr. ii. 1. 2*), *Sicily was the first that was called a province.*

Hispaniá postréma omnium prouinciárum perdómítast (*Liv. xxviii. 12*), *Spain was the last of all the provinces to be thoroughly subdued.*

Stoici sóli ex omníbutis élóquentiam uirtútem essé dixérunt (*Cic. de Or. iii. 18. 65*), *the Stoics are the only sect of the whole number who have declared eloquence to be a virtue.*

- 1051 A neuter adjective is often used as an adverb. Thus, *Hódie aut summum crás* (*Cic. ad Att. xiii. 21. 2*), *to-day or at farthest to-morrow.*

Dulcē ridentem* (*Hor. Od. i. 22. 23*), *sweetly laughing.*

- 1052 When substantives signifying agents have one form for the masculine, another for the feminine, they so far take the character of adjectives, that they must agree in number, gender and case with the word to which they refer : as,

Légis aeternae uis, quae quási dux uitae et mágistra officiórū est (*Cic. N. D. i. 15. 40*), *the force of an eternal law, which is as it were the guide of life and the instructress in duty.*

Tímor, non diúturnus mágistér officí (*Cic. Phil. ii. 36. 90*), *fear, no permanent instructor in duty.*

- 1053 Other words commonly treated as substantives take a similar liberty between neuters and masculines : as,

* This is carried to a great extent by the poets, who use even the plural neuter in this way. The comparative neuter is the only form for a comparative adverb.

Māre Oceānum (*Caes. B. G. III. 7*), *the sea called Oceanus.*
 Flūmen Rhēnum (*Hor. ad Pis. 18*), *the river Rhemus or Rhine.*
 Eridānum ostium (*Plin. III. 16*), *the mouth of the Eridanus.*
 Volturnūs amnis (*Liv. XXIII. 19*), *the river Volturnus.*
 Volturnum oppidum (*Plin. H. N. III. 5. 9*), *the town Volturnum.*

- 1054 Although a substantive in Latin has commonly but one adjective attached to it, except where conjunctions are employed, this restriction does not apply, *a.* to pronominal adjectives, *b.* to numerals, *c.* to adjectives of quantity, *d.* to those which accompany verbs as part of the predicate, *e.* to the possessive adjectives, such as Plūtōniā (see § 1047), *f.* to three or more adjectives, with pauses to supply the place of conjunctions (see § 1435 *b.*): as,

- a.* Eādem illa indiuidua et solida corpora (*Cic. de Fin. I. 6. 18*),
those same indivisible and solid bodies.
b. Duodēcim milia Atticā talentā dātō (*Liv. XXXVIII. 38*), *he shall pay 12,000 Attic talents.*
c. Omnes rectae res atque laudabiles eo referuntur (*Cic. de Fin. I. 12. 42*), *all right and praiseworthy things are referred to this standard.*
d. Princepsque decimā legio ei grātiās agit (*Caes. B. G. I. 41*),
and the tenth legion was the first to thank him.
e. Et domūs exilis Plūtōniā (*Hor. Od. I. 4. 17*), *and Pluto's shadowy house.*
f. Ea uoluptariā, delicatā, mollis habetur disciplinā (*Cic. de Fin. I. 11. 37*), *this is accounted a voluptuous, tender, effeminate school of philosophy.*

COMPARATIVES.

- 1055 The second of the objects compared is expressed by the ablative in short and simple phrases (§ 1015), but quam is employed for this purpose in longer or more complicated phrases, or when greater emphasis is desired. Thus,

a. When the comparative adjective (or adverb) does not belong immediately to the two objects compared, quam is required: as,

Filium frequentiorem cum illis quam secum cernēbat (*Liv. XXXIX. 53*), *he saw that his son was more frequently in their company than in his own.*

b. But suppose that the adjective does belong to both, still if

the first object be governed by a word which does not govern the second, the second should be in a distinct proposition of its own preceded by *quam* : as,

Meliorem quam ego sum suppono tibi (Plaut. Curc. II. 2. 6), I give you as a substitute a better than myself.

Hominem non gratiosior quam Calidius est, Curidio argentum reddidisti (Cic. II. Verr. IV. 20. 44), you paid the money to Curidius, a man not more influential than Calidius.

*Pompeius dixit se munitiorem fore quam Africanus fuisset (Cic. ad Q. Fr. II. 3. 3), Pompey said that he should be better guarded than Africanus was.**

Obs. Yet even in this case, if the first object be an accusative, the second is often, though illogically, put in the accusative by attraction : as,

Patrem tam placidum reddo quam ovem† (Ter. Ad. IV. 1. 18), I make your father as quiet as a lamb.‡

c. But even when the two objects are under the same construction, *quam* should still be used with other cases than the nominative or accusative.

G. Albanus non plus animi erat quam fides (Liv. I. 27), the Alban had no more courage than honour.

D. His igitur quam physicis potius credendum existimas? (Cic. de Div. II. 16. 37) do you think then that we ought to trust these rather than the natural philosophers?

Ab. Absoluerunt admirationem magis virtutis quam iure causae (Liv. I. 26), they acquitted (him) rather from admiration of his valour than for the goodness of his cause.

d. But N. Elephantus beluarum nullus prudentior (Cic. N. D. I. 35. 97), not one of all the great beasts has more intelligence than the elephant.

Ex eius lingua mellis dulcior fluabat oratio (Cic. de Sen. 10. 31), from his tongue flowed words sweeter than honey.

* Here the difference of time, the one being future and the other past, made *quam* desirable.

† For *quam ovem est*.

‡ Examples of both these constructions occur in *Tibi, multo maiori quam Africanus fui, me non multo minorem quam Laetium, et in republica et in amicitia adiunctum esse patere (Cic. ad Fam. V. 7. 3)*, where *Laetium* stands for *quam Laetius fui*.

Maior est certa pax quam sperata victoria (Liv. xxx. 30), *a certain peace is better than a hoped-for victory.*

Pluris est oculatus testis unus quam auriti decem (Plaut. Truc. II. 6. 8), *one eye-witness is worth more than ten ear-witnesses.*

Acc. Sapiens humana omnia inferiora uirtute ducit (Cic. Tusc. IV. 26. 57), *a wise man looks upon all human things as inferior to virtue.*

Quo grauiorem inimicum non habui (Q. Curt. VI. 43), *a greater enemy than whom I never had.**

Ita sentio, Latinam linguam locupletiorem esse quam Graecam (Cic. de Fin. I. 3. 10), *my feeling is this, that the Latin language is richer than the Greek.*

- 1055.1 The adjectives of dimension, such as maior-, minor-, longior-, latior-, altior-†, and the adverbs plus, minus, amplius, are often used without quam, yet so as not to affect the construction of the numerical phrase attached to them : as,

Plus septingenti capti (Liv. XII. 12), *more than 700 were taken prisoners.*

Quinctius tecum plus annum uixit (Cic. p. Quinct. 12. 41), *Quinctius lived with you more than a year.*

Constabat non minus ducentos fuisse (Liv. XXIX. 34), *it was clear that there had been not less than 200.*

Naeque longius milia passuum octo aberant (Caes. B. G. V. 53), *nor were they more than eight miles off.*

Spatium non amplius pedum sescentorum (Caes. B. G. I. 38), *an interval of not more than 600 feet.*

Obsides uiginti dato, ne minores octonum dorum neu maiores quinum quadragenum (Liv. XXXVIII. 38), *hostages he shall give twenty in number, not younger than eighteen years of age, nor older than forty-five.*

Plus tertia parte interfecta (Caes. B. G. III. 6), *more than a third part having been slain.*

A Caecilio propinqui minores centensimis nummum mense non possunt (Cic. ad Att. I. 12. 1), *from Caecilius his own immediate connections cannot get a disbursement at less than*

* With the relative the use of the ablative is alone admissible.

† Altior (Luor. IV. 415).

twelve per cent per annum (literally, *one in a hundred per month*).*

- 1055.2 A comparison of two qualities in the same object is expressed either by two comparatives, or by *māgis* and two positives: as,

Paulli contio fuit uerior quam gravior populo (*Liv. xxii. 38*),
the harangue of Paullus was more true than agreeable to the citizens.

Bellā fortius quam felicius gerere (*Liv. v. 43*), *to conduct wars with more courage than good fortune.*

Artem iuris habebitis magis magnam quam difficilem (*Cic. de Or. i. 42. 190*), *you will then have a treatise on law rather bulky than difficult.*

- 1055.3 For the sake of brevity an ablative is sometimes used where the correct expression of the idea would require many words, especially with *spē*, *opiniōnē*, *iustō*, *aequō*.

Caesar opinione celerius ueniet (*Cic. ad Fam. xiv. 23*), *Caesar will come more quickly than was expected.*

Amnis solito citatior (*Liv. xxiii. 19*), *the river running with greater rapidity than usual.*

- 1056 'Too great in proportion to something' is expressed by a comparative and *quam prō* — : as,

Pulverem maiorem quam prō numero excitabant (*Liv. x. 41*),
they raised a cloud of dust greater than might have been expected from their number.

Proelium atrocius quam prō numero pugnantium (*Liv. xxi. 29*), *a battle more furious than was to have been expected from the number of combatants.*

- 1056.1 'Too great for something' is expressed by a comparative and *quam qui* — or *quam ut* — : as,

Maius gaudium erat quam quod homines caperent (*Liv. xxxiii. 32*), *the joy was too great for human beings to contain.*

Campani maiora deliquerant quam quibus ignosci posset (*Liv. xxvi. 12*), *the people of Capua had been guilty of misconduct too grave to be pardoned.*

- 1056.2 'Too great' generally, without formal reference to a purpose

* Observe that all these constructions would remain correct in Latin, even if the comparatives were struck out.

or standard, may be expressed by *nīmīs* and the positive, or by a comparative with the ablative *aequō* or *iustō*, or thirdly by a simple comparative : as,

Vōluptas quum māiōr atquē longiōr est, omne ānīmī lūmēn
extinguūt (*Cic. de Sen. 12. 41*), *when pleasure is too intense*
and continued too long, it puts out the whole light of the soul.

Libēriūs sī Dixērō quīd (*Hor. Sat. i. 4. 103*), *too freely if I*
ought express.

1056. 3 The simple comparative sometimes denotes only an excess beyond the average, and may then be translated by 'somewhat' or 'rather,' or by one of our diminutival adjectives in *ish*. In this sense the Latin comparative with a diminutival suffix in *cūlo* is also used, although it may also take an ablative : as,

Sēnectūs est nātūrā lōquāciōr (*Cic. de Sen. 16. 55*), *old age is*
naturally rather talkative.

Virgo grandiuscūlā (*Ter. And. iv. 5. 19*), *a girl pretty well*
grown up ; a biggish girl.

Thāis quam ēgo sum māiuscūlast (*Ter. E. iii. 3. 21*), *Thais is*
a little older than I am.

1056. 4 *Atquē* and *ac* in old writers and in poets are at times used in place of *quam* after comparatives : as,

Nōn Apollinīs magis uerum atque hōc responsumst (*Ter. And.*
iv. 2. 14), *not Apollo gives a truer answer from his oracle*
than this.

Haud mīnūs ac iussī faciunt (*Virg. A. iii. 561*), *not less than*
ordered do they.

1056. 5 The degree of excess is expressed by the ablative of substantives (see § 1017), and by the ablatives *eō* or *hōc* and *quō*, *tantō* and *quantō*, *multō* and *paulō*, *āliquantō* and *nihilō* ; also by the numerical ablatives *altērō-tantō* or *dūplō*, *as much again* ; *sesqui*,* *half as much again*, &c. (see § 1018). But the accusatival forms

* This word is probably an ablative, whose full form may have been *semi-sēqui*, the latter part being the ablative of the obsolete positive *sēqui*, whence the comparative *sēquior*- (but observe the different quantity), in the sense of 'following, second, inferior.' Thus *semis-sequit* contracted into *sesqui* would be like the German *anderthalb* or $1\frac{1}{2}$, just as *semis-tertius* contracted into *sestertius* is equal to the German *drittehalb* or $2\frac{1}{2}$. See § 272. It may be added that the assumed meaning of *sequi*- would account both for its being superseded by the comparative and also for its having no superlative.

in *um* are not uncommon : as, *multum improbiôr* (*Plaut. Most. III. 2.139*), *aliquantum ampliôr* (*Liv. I. 7*), *quantum mágis* (*Liv. III. 15*).

SUPERLATIVES.

1057 The use of the superlative is chiefly in such constructions as the following :

- a. *Consiliâ sua optîmô quoiqûs prôbant** (*Cic. p. Sest. 45.96*), *they satisfy all the best men of the excellence of their measures.*

Rênuntiârunt lûdos Iôui primô† quôqûs diis faciundôs (*Liv. XLII. 20*), *they reported that games should be celebrated in honour of Jupiter on the earliest possible day.*

Multi mortâles conuênêrê, maxîmê proximî quiquê‡, Caenî-nenses, Crustûmîni, Antemnâtês (*Liv. I. 9*), *a large number of people came to the meeting, chiefly the inhabitants of the several nearest states, Caenina and Crustumerium and Antenna.*

- b. *Optîmus quisqûs maxîmê postêritâtî seruit* (*Cic. Tusc. I. 15.35*), *the best men always do the most to serve posterity.*

- c. *Vt quisque optîmô dicit, itâ maxîmê dicendî difficultâtem pertîmescit* (*Cic. de Or. I. 26.120*), *the nearer a man approaches perfection in speaking, the more is he alarmed at the difficulty of speaking.*

Itâ, quam quisqûs pessîmô fecit, tam maxîmê tûtust (*Sal. Jug. 31*), *thus, the worse a man acts, the safer is he.*

- d. *Tam sum mitis quam qui lenissîmûs* (*Cic. p. Sul. 31.87*), *I am as mild as the gentlest man on earth.*

Tam sum âmicus reipublicae quam qui maxîmô (*Cic. ad Fam. v. 2.6*), *I am as attached to the country as any one living.*

Huc commendâtiônî tantum tribuêrê quantum quoi tribuisti plûrîmum (*Cic. ad Fam. XIII. 22*), *to attach as much weight to this recommendation as you ever did to any one.*

* Literally 'make them to appear good.'

† This phrase should be contrasted with *altero quôque die, tertio quôque die*, &c. which imply the passing over one, two, &c. days every time. *Primo quôque die* therefore signifies 'the first day of all'; if that be impossible, then the next, and so on, allowing not a day to pass without an attempt.

‡ Plural, because each single state furnished a number.

Tē sic tuſbōr ut quem diligentiſſimūſ (Cic. ad Fam. XIII. 62), *I shall watch your interests with as much care as I ever did those of any friend.*

Dōmus cēlēbrātūr ita ut cum maxūmē (Cic. ad Q. F. II. 6. 6), *my house is thronged as much as ever it was.*

Māter nunc cum* maxūmē filium interfectum cūpīt (Cic. p. Clu. 5. 12), *she desires the death of her son now as much as ever.*

e. Quam pōtui maxūmīs itinēribūs ād Amānum exercitum duxī (Cic. ad Fam. xv. 4. 7), *I led the army to the Amanus by the greatest possible marches.*

Stātue āliquem confectum tantis dōlōribūs quanti in hōmīnem maxūmī cādērē possunt (Cic. de Fin. I. 12. 41), *picture to yourself any one exhausted by the greatest sufferings man's nature is capable of.*

Quantam maxīmā pōtest uastitātem consūli ostendīt (Liv. XXXI. 3), *he exhibits before the consul's eyes the greatest possible devastation.*

Vt pōtui accūrātissimē tē tūtātus sum (Cic. ad Fam. v. 17. 2), *I have protected your interests with the greatest care in my power.*

f. Quam maxūmās, quam prīmum, quam ſæpiſſimē grātiās āget (Cic. ad Fam. XIII b. 6), *he will express his gratitude in the strongest possible terms, at the first possible opportunity, as often as possible.*

g. Quem ūnum nostrae cīuitātis praeſtantissimūm audeō dicērē (Cic. de Am. I. 1), *whom I venture to pronounce of all men in our country the most excellent.*

h. Ex Britānnīs omnībūs longē sunt hūmānissimī (Caes. B. G. v. 14), *of all the Britons they are by far the most civilised.*

Multō maxūmā pars (Cic. p. leg. Man. 18. 54), *by far the greatest part.*

In fidībūs aures uel mīnīmā sentiunt (Cic. de Off. I. 41. 146), *in the strings of musical instruments the ear perceives the very slightest differences of note.*

i. The superlatives which denote place or time, together with mēdio-, which in power is a superlative, are used in agreement

* One might have expected *nunc ut cum marumē*.

with a substantive to specify the *part* of it to which the superlative applies : as,

Summus mons (*Caes. B. G. I. 22*), *the top of the mountain.*

In extrēmō librō tertiō (*Cic. de Off. III. 2. 9*), *at the end of the third book.*

Primā lūcē (*Caes. B. G. I. 22*), *at daybreak.*

k. A superlative which in English would stand in the antecedent clause, in Latin is attached to the relative clause : as,

P. Scipioni ex multis diebus quōs in uitā laetissimos uidit, illē dies clāriissimus fuit (*Cic. de Am. 3. 12*), *of the many joyous days which Publius Scipio saw in the course of his life, that day was the brightest.*

APPOSITION AND ATTRACTION.

- 1058 When one substantive is attached by way of explanation to another, it must agree with it always in case, and generally in number, and when practicable in gender : as,

P. Vārius, uir fortissimū atque optimū ciuīs (*Cic. p. Mil. 27. 74*), *Publius Varius, a most gallant gentleman and excellent citizen.*

Duae urbes pōtentissimae, Karthāgo atquē Nūmantiā (*Cic. p. leg. Man. 20. 60*), *two most powerful cities, Carthage and Numantia.*

Dēliciae meae Dīcaearchūs (*Cic. Tuscul. I. 31. 77*), *my darling Dicaearchus.*

Pōpulus Rōmānus uictor dōminusque omnium gentium (*Cic. Phil. vi. 5. 12*), *the Roman people, the conqueror and lord of all nations.*

Omitto illās omnium doctrinārum inuentricis Athēnās (*Cic. de Or. I. 4. 13*), *I omit that great inventress of every science, Athens.*

Antē mē consūlem (*Cic. Brut. 15. 60*), *before I was consul.*

- 1059 When the logical connection is lost sight of, and the construction is affected by the proximity of some connected word or idea, it is called attraction.*

* Observe that the German is logically correct in giving no termination to the adjective in the predicate. Still more logical would it have been to have given the adjective one fixed form under all circumstances. Cases and number and gender strictly belong to the substantive alone.

1060 It is thus that the adjective or substantive in the predicate is made to agree with the substantive in the subject : as,

N. Volo et esse et haberi gratūs (Cic. de Fin. II. 22. 72), *I wish both to be and to be thought grateful.*

Acc. Crēditur Pythāgorae auditōrem fuissē Nūmam (Liv. XI. 29), *it is believed that Numa was a pupil of Pythagoras.*

G. Captivōrum nūmerus fuit septem milium ac dūcentōrum (Liv. X. 36), *the number of prisoners was 7200.*

Messī clārūm gēntis Osci* (Hor. Sat. I. 5. 54), *Messio's glorious race was Oscan.*

D. Vobis necessest fortibus viris esse (Liv. XXI. 44), *you have no choice but to be brave.*

Fons aquae dulcis quoi nōmēn Arēthūsae'st† (Cic. II. Verr. IV. 53. 118), *a spring of fresh water the name of which is Arethusa.*

Vt militibus exaequatus cum imperatōre labores volentibus esset (Sal. Jug. 4), *in order that the general's taking an equal share in the labour might be gratifying to the soldiers.‡*

Abl. Filiō suō māgistro equitum creatō (Liv. IV. 46), *his son having been appointed master of the horse.*

Consulibus certioribus factis (Liv. IV. 46), *the consuls having been apprised.*

V. Rufē mihi frustra crēdite amicō (Catul. 77. 1), *Rufus in vain believed to be my friend.*

1061 An attraction of case and gender is seen at times with the relative : as,

Baptim quibus quisquē pōtērat elātis, agmēn implēuerat viās (Liv. I. 29), *hastily carrying off what each could, a line of people in motion had filled the roads.*

Animāl hoc quem vocāmus hōmīnem (Cic. de Leg. I. 7. 22), *this animal which we call man.*

But the different examples of attraction are also given in their several places.

* Some editors would make *Osci* here a nom. pl.

† For so we should read, and not *Arethusa est*.

‡ So again c. 84, *Neque plebi militia volenti putabatur*; Tac. Agr. 18, *Vt quibus bellum volentibus erat*; Macr. Sat. I. 7, *Si vobis volentibus erit*. The idiom is possibly borrowed from the Greek : as, *τῶ πλεθει οὐ βουλομεν ἢ τῶν Ἀθηναίων ἀφίστασθαι*, Thuc. II. 3. This from Curtius.

NUMERALS.*

- 1062 Vno- one is used in the plural when a plural substantive constitutes a new unit.†

Vni ex transrhēnānis lēgātos misērant (*Caes. B. G. iv. 16*),
they were the only people of those beyond the Rhine who had
sent ambassadors.

Ex ūnis geminas mīhi conficies nūptias (*Ter. And. iv. 1. 50*),
out of one marriage you will make me a brace of marriages.

Vnae atque altērae scālae comminūtae (*Sal. Jug. 60*), first one
and then another ladder was broken to pieces.

- 1063 Sescento- six hundred is often used vaguely for a very large number.

In quō multā mōlestā, discessus noster, bellī pēricūlum, mili-
tum imprōbitas, sescentā praeterea (*Cic. ad Att. vi. 4.1*),
in which there are many vexatious matters, our leaving the
country, the danger of war, the violence of the soldiery, and
a thousand things besides.

- 1064 Mili- a thousand in the singular is commonly an adjective; in the plural perhaps always a substantive.

Mille ēquites Gallia eōdem uersa in Pūnicum bellum hābuit
(*Liv. xxi. 17*), Gallia lying in the same direction had a
thousand horse as a protection against an attack from the
Carthaginians.

Quo in fundō fācile mille hōmīnum uersābātūr (*Cic. p. Mil.*
20. 53), on which land full a thousand men were engaged.

Dēcem miliā tālentū Gābiniō sunt prōmissā (*Cic. p. Rab. Post.*
8. 21), ten thousand talents were promised to Gabinius.

- 1065 If a smaller numeral be added to the thousands, then the construction of an adjective is preferred: as,

Philippēi nummī duōdēcim miliā quādringenti uīginti duō
(*Liv. xxxix. 5*), 12422 golden Philips.

* Some remarks upon the construction of numerals have been made in the first part (§§ 263-272).

† Thus, many human beings make up one people; many letters of the alphabet go to a single letter or epistle. Sometimes the singular of a word happens not to be in use, and it may then be difficult to decide what was its meaning. Thus it is a question what was that meaning of *castro-* in the singular which caused its plural to signify 'a camp.'

But the genitive is still found at times : as,

Phylippeōrum nummōrum sēdecim miliā trēcenti uiginti (*Liv. xxxix. 7*), of golden Philips 16320.

1065.1 An ordinal number is sometimes used elliptically, so as to imply an addition to the cardinal number immediately preceding : as,

a. Where a nominative of an ordinal forms part of a predicate :

as,

Tū quōtūs essē uēlis rescribēs (*Hor. Ep. i. 5. 30*), be it yours to say how many you wish to be.

Dic quōtūs et quantī cūpiās cēnārē (*Mart. xiv. 217*), say what you wish to be the number to dine together, what the charge per head.*

b. Where the ordinal is attached to one of the fractional divisions of the ās (§§ 270, 272) : as, sēmis tertiūs, contracted to ses-tertiūs, half of the third unit†, meaning altogether 2½. Thus,

Trientem tertium pondō cōrōnam auream dedit Iūi dōnum (*T. Quintius ap. Fest. v. trientem*), he gave as a gift to Jupiter a gold crown weighing 2½ lbs.

Lignum bēs altērū (*Fest. ibid.*), a log 20‡ inches in diameter, or more idiomatically, a 20-inch log.

Quartus quādrans (*Fest. ibid.*), ¾.

c. With tantum as much, expressed, or more commonly understood : as,

Immo etiamsi altērū Tantūm§ perdundumst, pērdam potius quā sinam (*Plaut. Ep. iii. 4. 81*), nay though I must lose as much again, lose it I will rather than permit this.

Ex eodē sēmīne āliūbi cum dēcīmō|| rēdit, āliūbi cum quintōdēcīmō ūt īn Hētrūrīā. In Sŷbēritānō dicunt etiam cum centensīmō rēdirē sōlītum (*Varr. R. R. i. 14. 1*), from the

* Compare the corresponding Greek phrase : στρατηγος τὴν Ήεροκλείδους πεμπτος αὐτος, *Thuc. i. 46*; or ἡγεθῆ πρεσβευτῆς δεκατος αὐτος, *Xen. Hist. Gr. ii. 2. 17*.

† See note to § 1056.

‡ More literally '1½ feet broad.' The fuller phrase would be *bessetm alterum latum*, or *bess' alterum l.*

§ Literally 'a second as much.'

|| For *cum decimo tanto*, i. e. literally 'with a tenth as much.' The use of *tantum* 'as much' in the measure of crops is seen in *Plaut. Trin. ii. 4. 129*, *Tribus tantis illi minus redit quam obseruatis*.

same seed there is in some lands a tenfold return, in others fifteenfold, as in *Hetruria*. In the district of *Sybaris* they say that the usual return is even a hundred for one.

Ager (*Leontinus*) *ecficit cum octāuō, bene ut agatur, uerum ut omnes di adiuent, cum decimō* (*Cic. II. Verr. III. 47. 112*), a return of eightfold from the land of *Lentini* is satisfactory; but it needs the united blessing of all the gods to bring about a return of ten for one.

Frumentā maiōrē quidem parti Itāliae quando cum quartō respondērint uix meminisse possuntis (*Col. III. 3. 4*), we can scarcely remember a time when corn, so far at least as the greater part of *Italy* is concerned, gave a return of four for one.

- 1066 The distributive numerals are often used in pairs: as,
Singulos singulī populi lictores dederunt (*Liv. I. 8*), each of the (twelve) states provided one lictor.

Quinā denā iugera agri data in singulos pedites sunt (*Liv. XXXV. 40*), fifteen jugers of land were given to every foot-soldier.

- 1067 The particular distributive *binō-*, like *geminō-**, is often used of but two things when they match one another: as,
Binōs habebat scyphos (*Cic. II. Verr. IV. 14. 32*), he had a pair of cups.

- 1068 The distributives *binō-*, *trinō-*† &c. are used, like the plural of *ūno-*, with plural substantives that have a singular sense: as,
Quinis castris oppidum circumdedit (*Caes. B. C. III. 9*), he surrounded the town with five camps.
Litteras reddidit trinās (*Cic. ad Att. XI. 17. 1*), she delivered three letters.

Trinis catēnis uinctus trahēbātūr (*Caes. B. G. I. 53*), he was being dragged along bound with three sets of chains.‡

* *Duplici-* in its original sense is used where the two things lie flat against each other, as *duplices palmas*, the joined hands in the act of prayer, and *duplices tabellae* 'folded tablets.'

† Not *terno-* nor *singulo-*.

‡ Even in speaking of one person the phrases are *inicere catenas alicui*, *conicere in catenas*, *esse cum catenis*, as indeed the English phrase is also plural. Hence in *Hor. Od. III. 4. 80* we should probably read *Trecenae Pirithoum cohibent catenae*.

- 1069 The poets occasionally use a distributive in place of the simple number, and that both in the plural and singular : as,

Dispar septēnis fistulā cannis (*Ov. Met.* II. 682), *an unequal pipe of seven reeds.*

Gurgitēs septēnō rāpidus mārē submōuēt amnis (*Lucan.* VIII. 445), *with sevenfold flood the rapid river bids the sea withdraw.*

- 1070 The word sestertio-, which is strictly only a numeral, $2\frac{1}{2}$, is commonly used in reference to money, and in that sense signified originally $2\frac{1}{2}$ asses or lbs. of bronze ; but as the weight of Roman money decreased to a great extent, and silver coin came into use, sestertio- (or sestertio- nummo-, or nummo- alone) was eventually* the name of a small silver coin worth about $2\frac{1}{2}d.$ † of our money, and was the ordinary unit of money. It is also used as an insignificant sum of money.

Prētium constitūtumst in mōdiō singulōs HS‡ III (*Cic.* II. Verr. III. 70. 163), *the price fixed was three sesterces the bushel.*

Sestertium sescentā quādrāgintā milīā dēferri ad sē dōmum iussit (*Cic.* p. Clu. 25. 69), *he ordered 640,000 sesterces to be carried down to his house.*

Equis est qui bonā Postūmī nummō sestertiō sibi addicī uelit ? (*Cic.* p. Rab. Post. 17. 45) *is there any one who would be willing to have the whole property of Postumus knocked down to him for a single groat ?*

- 1071 A million sesterces fall short of 10,000ℓ. Hence the numbers required, when the sesterce is the unit, soon became inconveniently large, and the only mode the Romans had of expressing numbers above 100,000 was by means of the numeral adverbs : thus,

Accēpi ulciens dūcentā trīgintā quinquē milīā, quādringentos septendēcim nummōs (*Cic.* II. Verr. I. 14. 36), *I received 2,235,417 sesterces.*

Sestertium dēcienē centēnā milīā (*Cic.* II. Verr. I. 10. 28), *one million sesterces.*

* Towards the close of the republic.

† This would make the denarius about 9d., which is slightly above the usual estimate. But our antiquarians commit the strange error of taking the *average* of existing denarii instead of the very largest for the standard, as though coins could have *gained* weight by time.

‡ To be read perhaps *sestertii terni* ; but the Mss. have nearly all the mere symbols. See § 272.

- 1072 By way of brevity *centēnā mīliā* was dropped with the adverbs, causing no ambiguity, because the adverbs could only be used with *sestertium* in this sense : thus,

Sestertium quādringentiens abstūlit (Cic. II. Verr. I. 10. 27), *he carried off forty million sesterces.*

Et eum tu accusās ūārtiāe, quem dicis sestertium ūciens ūluisse perdēre? (Cic. p. Flac. 33. 83) *and do you accuse of avarice one who you say wished to throw away two million sesterces?*

- 1073 Although *sestertium* as used with *mīliā* was in fact a genitive, it was found convenient to treat it as a neuter-substantive ; so that *sestertiā** was used as a nom. or acc. pl., and signified so many thousand sesterces.

Cāpit ille ex suis praediis sescēnā sestertia, ēgo centēna ex meis (Cic. Parad. VI. 3. 49), *yonder man draws, let us suppose, 600,000 sesterces per annum from his estates, I 100,000 from mine.*

- 1074 Similarly with the adverbs it was found convenient to give to *sestertium* a genitive and ablative singular.

Dēcem pondo auri et argenti ad summam sestertiū dēcien in aerārium rettūlit (Liv. XLV. 4), *he paid into the treasury ten pound weight of gold, and of silver to the amount of a million sesterces.*

Nēque in sestertiō ūciens pārū sē splendīdē gessit, nēque in sestertiō centien affluentiū uixit quā instituērat (Nepos in Attico 14), *as his establishment was sufficiently handsome when his income was two million sesterces, so he lived with no greater luxury than at first when his income was ten millions.*

- 1075 The construction of *pondō†* *by weight* or *pound*, and *libra-m pound*, in denoting weight, is very anomalous, the first having

* The word *sestertium* (nom.) is sometimes said to have been a coin. There in fact was no such coin and no such word. There is perhaps something parallel to the anomaly mentioned in the text in the practice of declining the genitive *cuius* of the relative as though it had been an adjective.

† *Pondo* would appear to have been originally an ablative 'by weight,' *libram, libras*, seem inexplicable. But in Liv. IV. 20 all the best Mss. have *libra*, which would admit a simple explanation 'by the scales,' and so, like *pondo*, come in a secondary sense to signify 'a lb.'

always the same form, the second being always an acc. singular or plural.

Pāterae aureae fuērunt dūcentae septuāgintā sex libras ferme omnes pondo, argenti dēcem ēt octō milia et trēcentā pondō (Liv. xxvi. 47), there were 276 golden bowls all about a pound in weight, and of silver bullion 18,300 lbs.

PERSONAL PRONOUNS.

- 1076 The nominatives of the personal pronouns are not commonly used, because the terminations of the verb already express the notion ; but if there be any emphasis, then they are required.

Quis tu hōmo ēs ? (Ter. And. iv. 1.11) who are you ?

Ego istum iuuenem dōmī tēnendum censeō (Liv. xxi. 3), I for my part think that this stripling of yours should be kept at home.

Nātūrā tu illi pāter es, consiliis ego (Ter. Ad. i. 2.46), by nature you are his father, as guardian I.

- 1077 Similarly *he, she, it, they*, if emphatic, must be expressed by the proper pronoun, *i-, ho-, isto-, or illo-* (see below).

- 1078 These nominatives appear however at times to be required when there does not seem to be any emphasis upon them. Thus, in repeating a person's words in surprise, it is usual to insert the omitted nominative :

M. Quid fecit ? D. Quid illē fecerit ? (Ter. Ad. i. 2.4) M. What has he done ? D. What has he done, ask you ?

Where the words *what* and *done* seem to require the special emphasis.

- 1079 So in confirming an assertion or answering a question, the nominative of the pronoun is required.

Ego uero istic prōrogātiōnē diēi (Cic. ad Att. xiii. 43), yes, my friend, you are right, I shall avail myself of the postponement.

Where the word *shall* is emphatic, not the pronoun.

- 1080 So again where *quidem it is true* introduces a word preparatory to a *sed but* : as,

Deindē tui mūnicipes, sunt illi quidem splendīdissūmi hōmīnes, set tāmen pauci (Cic. p. Planc. 8.21), then as to your fellow-townsmen, they are, I grant, men of the highest station, but still only few in number.

Oratōriās exercitātiōnes, non tū quidem reliquisti, sed philōsophiam illis antēpōsuisti (*Cic. de Fato*, 2. 3), *your exercises in oratory you have not abandoned, it is true, but you have given philosophy the preference over them.*

Nos scitō dē uētēre illā nostrā sententiā prōpē iam esse dēpulsos, non nos quidem ut nostrae dignitātis sīmūs obliti, sed ut hābeamus ratiōnem aliquando etiam sālūtis (*Cic. ad Fam.* 1. 7. 7), *we, you must understand, have been almost weaned at last from those old opinions of ours, not indeed so far as to forget our dignity, but so as sometimes to take account of our safety also.*

- 1081 The singular tū and plural uōs* being commonly translated by the same word *you*, it is often useful to insert some plural vocative or other phrase with the latter, so as to prevent ambiguity.

Si quid est quod mea opēra opus sit uōbis, ut tū plus uides, Mānsbo (*Ter. And.* 1v. 3. 23), *if there be any thing in which you (and your young master) have occasion for my assistance, as you (Davius) understand matters better than I do, I will stay.*

- 1082 The use of a first person plural for the singular—nōs for ego, nostr̄ for meū—is occasionally met with in Latin, but more from a feeling of modesty than pride. See dicāmūs (*Cic. p. leg. Man.* 16. 47), and cohortāti sūmūs—pōtuimūs—arbitrārēmūr—ostendimūs (*Cic. de Div.* 11. 1. 1).

Sē, suo-, &c.

- 1083 The reflective pronouns of the third person, both substantive and adjective, are variously translated according to the word they refer to. This word is commonly the nominative of the sentence: as,

Eā praeda aliis cōluit, non sibi (*Cic. p. Rosc. Am.* 17. 49), *these farms he cultivated for others, not for himself.*

Tum illā reiecit se in eum (*Ter. And.* 1. 1. 108), *then the other threw herself back into his arms.*

Iustitiā propter se est colendā (*Cic. de Off.* 11. 12. 42), *justice is to be cultivated for itself.*

Non sui conseruandī causā prōfugerunt (*Cic. in Cat.* 1. 3. 7), *it was not to save themselves that they ran off.*

* The same ambiguity exists between the possessive adjectives *tuos* and *uostros*-, and may be removed in the same way.

Suâ quae narrat scîcinora ? (*Ter. Haut. II. 1. 8*) *what doings of his own does he recount ?*

Vtne haec ignoraret suôm patrem ? (*Ter. Ph. v. 6. 34*) *the idea of this woman not knowing her own father !*

Alienâ mëlîus diiudicant, quam suâ (*Ter. Haut. III. 1. 95*), *they judge better of other people's affairs than their own.*

- 1084 Sē &c. and suo-, in a secondary sentence, may of course refer to the nominative or subject of that secondary sentence. They sometimes however refer to the agent of the main sentence, particularly if the secondary sentence express something in the mind of that agent : as,

Vir bonus nihil quoquam quôd in sē transfērat dētrahet (*Cic. de Off. III. 19. 75*), *a good man will not force any thing from any one to transfer it to himself.*

Sentit animus sē uī suâ, nōn aliēnâ mōuērī (*Cic. Tusc. I. 23. 55*), *the mind feels that it is acted upon by a force of its own, not one from without.**

- 1085 Sē &c. and suo- sometimes refer to a noun not in the nominative, if that noun be substantially the subject : as,

A Caesāre inuitor†, sibi ut sim lēgātūs (*Cic. ad Att. II. 18. 3*), *I am invited by Caesar to be legate to him.*

Faustulō spes fuērāt‡, rēgiam stirpem apud se ēdūcārī (*Liv. I. 5*), *Faustulus had entertained the hope that the children at nurse in his cottage were of royal stock.*

- 1086 Sē &c. and suo- sometimes refer to nouns not in the nominative, if placed near them : as,

Furnium per sē uīdī lūbentissimē (*Cic. ad Fam. x. 3. 1*), *Furnius, so far as he himself is concerned, I saw with the greatest pleasure.*

Rātiō ēt ōrātiō conciliat inter se hōmīnēs (*Cic. de Off. I. 16. 50*), *reason and speech unite men to one another.*

* In *Caes. B. G. I. 36*, *ad haec Ariouistus respondit* &c., which chapter is all one sentence, there is much freedom in the use of these pronouns. Thus, in the last clause, *quod sibi Caesar denuntiaret se Aeduarum iniurias non neglecturum, neminem secum sine sua perniciē contendisse*,—*sibi* and *secum* refer to Ariouistus, *se* to Caesar, *sua* to *neminem*.

† Equivalent to *Caesar me inuitat*.

‡ Equivalent to *Faustulus spem habuerat*.

Suas res Syracusānis restituit (Liv. XXIX. 1), he restored to the Syracusans what belonged to them.

Placet Stoicis suā quamquē rem nōmine adpellārē (Cic. ad Fam. IX. 22. 1), it is a law with the Stoics to call every thing by its own name.

Māgonem cum classē suā in Hispāniam mittunt (Liv. XXIII. 32), they send Mago with his fleet to Spain.

Rēdīmendi sē captivis cōpiam faciērē (Liv. XXII. 58), to give the prisoners an opportunity of ransoming themselves.

- 1087 *Intēr sē is used with active verbs for se intēr sē : as,*
Inter se adspiciēbant (Cic. in Cat. III. 5. 13), they kept looking at one another.

- 1088 *The possessive pronouns often denote what is favourable to the party, especially in connexion with nouns signifying time or place : as,*

Rōgo ut nēque occāsiōnī tuāe dēs, nēquē suam occāsiōnem hosti dēs (Liv. XXII. 39), I ask you neither to be wanting to an opportunity favourable to yourself, nor to give to the enemy one favourable to him.

- 1089 *The possessive pronouns are often omitted in Latin where they are expressed in English : as,*

Non dubiumst quin uxōrem nolit filius (Ter. And. I. 2. 1), there is no doubt that my son is unwilling to marry.

Et eri semper lēnitas, uerēbar quorsum euāderet (Ter. And. I. 2. 4), and my master's constant gentleness, I was afraid what it would end in.*

Ipsō-

- 1090 *Ipsō- is used with the personal pronouns and other nouns to denote emphasis :*

Calpurnius custōdiā militāri cinctus extinguitur ; Priscus se ipse† interfecit (Tac. Hist. IV. 11), Calpurnius is surrounded by a guard of soldiers and put to death ; Priscus slew himself.

Frātre suum, dein se ipsum† interfecit (Tac. Hist. III. 51), he killed his brother, and then himself.

* So in English we say 'master, father,' &c. for 'my master, my father.'

† Observe the difference between these two phrases.

Triennio ipso minor quam Antoniŭs (*Cic. Brut. 43. 161*), *exactly three years younger than Antonius.*

Ipsae defluebant coronae (*Cic. Tusc. v. 21. 62*), *the wreaths kept slipping down of themselves.*

Is, et ipse Alpīnŭs amnis, difficillīmus transitu est (*Liv. xxi. 31*), *this, itself too an Alpine river, is most difficult to cross.**

DEMONSTRATIVE PRONOUNS.

- 1091 Ho-, isto-, illo-, are called demonstratives, because the speaker in using them points to the things he speaks of.

Ho- is the demonstrative of the first person, and points to what is *near me*.

Isto- is the demonstrative of the second person, and points to what is *near you*.

Illo- is the demonstrative of the third person, and points to what is *distant* from both of us.

- 1092 Ho- *this* has the following uses: First, it points to something near the speaker: as,

Set quid hoc? Puēr hercle'st. Mŭlier, tu appōsuisti hunc? (*Ter. And. iv. 4. 2*) *but what is this (at my feet)? Faith, it's a baby. Woman, was it you placed this baby here?*

Hic uersus Plauti nōn est, hic est (*Serv. ap. Cic. ad Fam. ix. 16. 4*), *this verse is not Plautus's, this is.*

- 1093 Hence hic hōmo may mean ego, the speaker: as,

Vah, sōlus hic homost, quī sciat diuinitus (*Plaut. Curc. ii. 1. 33*), *bah, your humble servant has not his match as a prophet.*

- 1094 Secondly, ho- refers to present time: as,

Ab illis hōmīnibŭs ad hanc hōmīnum lŭbīdīnem ac līcentiam me abdŭcīs? (*Cic. ii. Verr. iii. 90. 210*) *do you propose to draw me away from the men of those days to the self-indulgence and intemperance of the present race?*

Quid hoc pōpŭlo obtīnārī pōtest? (*Cic. de Leg. iii. 16. 37*), *what measure can be carried with such citizens as we have now-a-days?*

* Whenever *ipso-* is used, the student should ask himself to what it is opposed.

- 1095 Ho- may also be used logically : First, at the beginning of a sentence referring to something immediately preceding : as,
 Est genus hominum, quí esse primos se ómnium rerúm uolunt,
 Néc sunt—Hos conséctor (*Ter. E. II. 2. 17*), *there is, you must know, a class of people who will have it that they are first in every thing, but are not so—These are the game I hunt down.*
- 1096 Secondly, as a so-called antecedent to a relative, when placed after that relative : thus,
 Quam quisque norit ártē, in hac se exérceat (ap. *Cic. Tusc. i. 18. 41*), *whatever art each knows, in that let him exercise himself.*
- 1097 Thirdly, when referring to what is coming : as,
 Quórum óperum hæc erat rätio (*Caes. B. C. i. 25*), *of these works the following was the plan.*
 Hóc ánimó scito omnis sános ut mortem seruítuti antépōnant (*Cic. ad Fam. x. 27*), *you must know that all men in their senses have determined upon this, to prefer death to slavery.*
- 1098 Isto- *that* (connected with *you*) has the following uses : First, it points to something near the person spoken to : as,
 Istam quam hábēs unde hábēs uestem ? (*Ter. E. iv. 4. 28*), *that dress which you have got on, where did you get it from ?*
 Tū tibi istas posthac comprímītq̃ mánūs (*Ter. Haut. III. 3. 29*), *you, sir, must keep those hands for the future to yourself.*
- 1099 Secondly, isto- refers to the second person, though there is no pointing : as,
 S. Hócne ágīs annōn ? D. Ego uēro istuc (*Ter. And. i. 2. 15*),
 S. *Do you attend to what I am saying or not ?* D. *Yes, sir, I do attend to what you say.*
- 1100 Isto- signifies in itself neither praise nor blame, neither love nor hatred. The context may imply one or the other :
 Bōno ánimó fac sis Sostrátā ; ēt istam quod pōtes fac consólērē (*Ter. Ad. III. 5. 1*), *keep up your spirits, Sostrata ; and do your best to comfort your poor daughter there.*
 Istuc est sáperē (*Ter. Ad. III. 3. 32*), *there you show true wisdom, sir.*
 Video de istis quí sē pópulāris hábēri uolunt, ábessē non nēmī-
 nem (*Cic. in Cat. iv. 5. 10*), *I perceive that of your would-be-thought friends of the people, a certain gentleman is absent.*

- 1101 Illo- *yonder, distant, former, other*, points to something comparatively distant : as,
 Tolle hanc pātinam. Aufēr illam offam porcīnam (*Plaut. Mil. Gl. III. 1. 164*), *take away this dish. Remove yonder rissole de porc.*
 Set quis illic est procūl quem uideo ? (*Ter. Ad. III. 3. 84*) *but who is yonder man there, whom I see in the distance ?*
- 1102 Referring to something distant, though not visible : as,
 Ille suam semper ēgit uitam in ōtio, in conūuiis (*Ter. Ad. v. 4. 9*), *my brother there has always passed his time in idleness, in society.*
- 1103 Illo-, like ho-, may be used logically ; that is, refer to the *words* of a sentence. When they are used together, ho- refers to the nearer word, illo- to the farther : as,
 Mēlius dē quībusdam hōerbi inimici mōrentur quam hi āmici qui dulces uidentūr. Illi uerum, saepē dicunt ; hi, nunquam (*Cic. de Am. 24. 90*), *bitter enemies deserve better of some persons than those friends who seem to be all sweetness. The former often speak the truth, the latter never.*
- 1104 Sometimes not the nearer word but the nearer* thing is marked by ho-, the more distant thing by illo- : as,
 Mēlior est certā pax quam spērātā uictōriā. Haec in tua, illa in Deōrum mānu est (*Liv. xxx. 30*), *certain peace is better than hoped-for victory. The one (peace) is in your own hands, the other (victory) in those of the gods.*
- 1105 A change of person is often marked by illo-, in which case the word *other* is often the best translation : as,
 Vercingetōrix obuīam Caesāri prōficiscitūr. Ille oppidum Nō-uidūdū obpugnāre instituerat (*Caes. B. G. VII. 12*), *Vercingetorix sets out to meet Caesar. The other (viz. Caesar) had begun to besiege Noviodunum.*
 Aeolus luctantis uentōs impēriō prēmīt. Illi circum claustrā frēmunt (*Virg. A. I. 56*), *Aeolus the struggling winds with sovereign sway restrains. They thus restrained around the barriers roar.*

* In this way are to be explained all those passages where *illo-* is said to be referred to the nearer word, and *ho-* to the farther word : as, for example, in *Liv. xxv. 29*, where *ille* and *illius* refer to Hiero as long dead, *hic* and *huius* to Hieronymus as still among the living.

- 1106 Illo- also introduces something about to be mentioned, in opposition to what has been just mentioned : as,

Hōrum ēgō sermōnē non mōuēbār. Illud, uērsē dicam, mē mōuet, ābessē trīs cohortis (*Cic. ad Fam. III. 6. 5*), *by what these men said to one another I was not annoyed. One thing however (I will be candid with you) does annoy me, and that is, that three battalions are absent.*

Illud tibi prōmittō, quicquid ērit & tē factum, id sēnātum cōprōbātūrum (*Cic. ad Fam. x. 16. 2*), *one thing I promise you, whatever you do, that the senate will fully approve.*

- 1107 Illo- expresses distance in time, past or future : first past time :

as,

Quid ille, ūbi est Mīlēsīus? (*Ter. Ad. IV. 5. 68*) *well, and that gentleman from Miletus you were speaking of, where is he?*

Hei mihi quālis erat? quantum mutātūs āb illo Hectōrē qui rēdit exūiās indūtūs Achilli (*Virg. A. II. 274*), *alas, what was he like? How changed from that Hector of other days returning clad in Achilles' spoils!*

Ille ēgō libēr, illē fērox, tēcui (*Ov. Met. I. 757*), *I once so free, so proud, was silent.*

- 1108 Hence illo- is applied to well-known personages of past times :

as,

C. Sēquār, ūt instītuī, dīuinum illum uīrum.

A. Plātōnem uīdelicet dicīs. C. Istum ipsum, Atticōs (*Cic. de Leg. III. 1. 1*),

C. *I will follow, as I have begun, that heaven-inspired man.*

A. *You mean Plato, no doubt. C. The very same, Atticus.*

- 1109 Also to proverbs : as,

Verum illud uerbumst, uōlgo quod dicī solet,
Omnīs sibi 'ase mēlius malle quam ālteri (*Ter. And. II. 5. 15*),
Too true 's the old saying in every body's mouth,
All men wish better to themselves than to their neighbour.

- 1110 Ho- and illo- are used together to mark the connection of something present with something past : as,

Atāt hoc illud est ;

Hinc illae lacrumae, haec illast misericordia (*Ter. And. I. 1. 98*),
Ah, ah! then, this explains that matter ;
Hence all that weeping, hence that sympathy.

- 1111 Illo- is also applied to future time : as,

Hic dñmñs Aenēae cunctis dñmñābñtñr òris,
Et nātī nātōrum, et quī nascentñr āb illis (*Virg. A. III. 97*),
Here shall Aeneas' house o'er every border rule,
His children's children and their children too.

- 1112 LOGICAL PRONOUNS.

a. i-, eo-, &c.

I-, eo-, &c., *this, that, the, he, she, it, a, one, such*, is never a demonstrative, and consequently it never takes the enclitic *ce* ;* it always refers to some word or words in the context.

- 1113 Commonly i- refers to a word preceding : as,

Eunt mihi Antium, uēnit obuīam tuos puēr. Is mihi littērās
abs tē reddidit (*Cic. ad Att. II. 1. 1*), *as I was going to An-*
tium, there came across me your servant. This servant (or
he) gave me a letter from you.

Vnam rem explicābo eamquē maxīmā (*Cic. de Fin. I. 8. 28*),
one thing I will explain, and that the most important.

- 1114 I- also refers to what follows : as,

Id tibi affirmō te in istis mōlestiis non diūtius futūrum (*Cic.*
ad Fam. IV. 13. 4), *this I assure you of, that you will not be*
long in your present painful situation there.

- 1115 I- is often used as an antecedent to a relative, and then may
often be translated by the words *a, one, a man, &c.*, especially if
a reason be implied :

Si in eos quos spērāmus nobis prōfūtūros, non dubitāmus con-
ferre officiā, quāles in eos esse debemus qui iam prōfuerunt ?
(*Cic. de Off. I. 15. 48*) *if we do not hesitate to bestow our good*
offices on those by whom we hope to be benefitted, how ought we
to behave towards those by whom we have already been bene-
fitted ?

Hostis apud maiōres nostrōs dicēbatur quem nunc pèrègrinum
dicimūs (*Cic. de Off. I. 12. 37*), *he whom we now call pere-*
grinus (foreigner) was called among our ancestors hostis.

* The passage in Plautus (*Merc. Prol. 91*) is corrupt. See Bothe's edition.

Minimū ē conueniēti ex eo agrō qui Caesaris iussū diuidatūr, eum mōuēri qui Caesaris bēnificiō sēnātor sit (Cic. ad Fam. XIII. 5. 2), *it is altogether inconsistent that a man who is a senator by Caesar's favour should be ejected from land which is in course of distribution under Caesar's order.*

Nam quō redibo ore ad eam quam contēmpserim ? (Ter. Ph. v. 7. 24) *for with what face shall I go back to a woman whom I have thoroughly insulted ?*

- 1117 The relative clause often precedes, in which case this second pronoun is emphatic :

Hoc qui admiratūr, is se quid sit uir bonus nescirē fāteatūr (Cic. de Off. III. 19. 75), *if any one wonder at this, let that man confess that he knows not what a good man is.*

Nōn est consentāneum, qui mētū non frangātūr, eum frangī cūpiditatē (Cic. de Off. I. 20. 68), *it is an inconsistency for a man to be proof against fear, and then not to be proof against temptation.*

- 1118 I- is used before a relative in such a manner as to denote the belonging to a class, and is to be translated by *such, the sort of person, one of those, the man to —, so — as to* : thus,

Nēquē tu is es qui quid sis nesciās (Cic. ad Fam. v. 12. 6), *nor are you the person not to know what you are.*

- 1119 In this sense i- is often followed by *ūt* : thus,

In eum res rediit iam lōcum, ut sit nēcessum (Ter. Haut. II. 3. 118), *matters are at last come to such a state that it is necessary.*

b. *qui-, quo-, &c.*

- 1120 The relative *quo-* or *qua-* and *qui-* agrees like other adjectives with its noun if expressed : as,

Intellexit diem instārē quō diē frūmentum mētiri oportēret (Caes. B. G. I. 16), *he saw that the day was close at hand, on which day it was required that he should measure out the corn.*

Caussam dicīt eā lēgē quā lēgē sēnātōres sōli tēnentūr (Cic. p. Clu. 57. 156), *he is making his defence under a law by which law senators alone are bound.*

- 1121 In the sentences just given the noun is expressed twice over. This repetition is unnecessary ; and commonly the noun which should accompany the relative is omitted, so that the relative agrees with the antecedent noun in number and gender, but has its case determined by its own clause : as,

Ab reliquis principibus qui hanc temptandam fortunam non existimabant (*Caes. B. G. vii. 4*), *by the other chiefs who thought that this risk ought not to be run.*

Intrōmissis equitibus, quōs arcessendos cūrāuerat (*Caes. B. G. v. 56*), *horsemen having been let into the place, whom he had sent for.*

Adeunt p̄r Aeduos quōrum antiquit̄s erat in fidē ciuit̄as (*Caes. B. G. vi. 4*), *they make their approach by means of the Aedui under whose protection the state had been from of old.*

Quid uōs hanc mis̄ram sectāmini praedam, quibus licet iam esse fortunātissimis ? (*Caes. B. G. vi. 35*) *why do you pursue this wretched booty, you who have it in your power now to be the most fortunate of men ?*

Auersarios suos ā quibus paulo ante erat eiect̄s (*Caes. B. G. vii. 4*), *his opponents by whom he had been a little before expelled.*

- 1122 The relative may have a different noun from the sentence to which it is attached : as,

Erat lūnā plēnā, quī dies mārītīmōs aestus maxīmōs efficiēre consuēuit (*Caes. B. G. iv. 29*), *it was full moon, which day usually makes the sea-tides the greatest.*

Cūmae, quam Graeci tum urbem tēnebant (*Liv. iv. 44*), *Cumae, which city Greeks then occupied.*

- 1123 A very common construction consists of the relative and its so-called antecedent divided by the other words of the relative clause : as,

Hābētis quam pētistis facultatem* (*Caes. B. G. vi. 8*), *you have now the opportunity you sought.*

* In sentences such as these it is a common habit in modern printing to place the relative clause between commas, whereas the connection is as close as between an ordinary adjective and its noun. Indeed it is useful to translate such sentences in the exact order of the words : thus, 'In the-which-followed winter;' 'The-which-you-sought opportunity.'

Eā quae secūta est hiēmē (Caes. B. G. iv. 1), *in the winter which followed.*

Ad eas quas diximus mūnitiōnēs (Caes. B. G. iii. 26), *to the fortifications which we have mentioned.*

- 1124 In the first and last of the phrases just quoted the noun belongs equally to both clauses. In the following it belongs to the relative clause :

Quōs in praesentiā tribūnos militū circum se hābēbat, sēsequi iubet (Caes. B. G. v. 37), *such tribunes of the soldiers as he had about him at the moment, he orders to follow him.*

- 1125 Thus, sometimes the noun of the main clause, more commonly that of the relative clause, is omitted. But if the noun be separated from the main verb by the relative clause, it sometimes takes its case from the relative clause, to which it is nearer : as,

Pōpulo ut placerent quās fecisset fābulas (Ter. And. prol. 3), *that the plays he might write should please the people.*

Vrbem quam stātūo uestrast (Virg. A. l. 577), *the city which I am setting up is yours.*

- 1126 An antecedent is not always necessary : as,

Nēc erat quod scribērem (Cic. ad Att. xii. 9), *nor was there any thing to write.*

Assēquēre quod uis (Cic. ad Att. xi. 7. 3), *you will obtain what you wish.*

Hābēbis quoi des littērās (Cic. ad Att. xi. 13. 5), *you will have some one to send a letter by.*

Interuenit enim quoi mētuisti crēdō nē saluō cāpitē negārē non possēs (Cic. Phil. ii. 38. 99), *for there suddenly stepped forward one to whom you were afraid, I suppose, you could not say no without getting your head broken.*

Partō* quōd sūsbās (Hor. Sat. i. l. 94), *having acquired what you longed for.*

Bēne est cui Deū obtūlit parcā quod sātīs est mānu (Hor. Od. iii. 16. 43), *'tis well with him to whom the Deity has offered with frugal hand what is enough.*

Dies deindē praestitūtā cāpitālisquē poenā qui non rēmigrasset Rōmam singūlos mētū suō quemque obediētis fecit (Liv.

* Here *quod auebas* may be considered as a noun in the ablative.

VI. 4), *a day was then named, and capital punishment held out to any one who should not by that day have returned to Rome there to live, and this decisive measure made them all obedient, each individual being influenced by fear for himself.*

*Praemia atque hōnōres qui militārē sēcum uōluissent prōpōsuit (Liv. XXIII. 15), he held out rewards and honours to such as should be willing to serve under him.**

- 1127 Such omissions fall for the most part under the four following heads : *a.* where the antecedent, if expressed, would be in the same case as the relative ; *b.* where the verb immediately precedes or follows, and thus shows the connection ; *c.* short relative phrases, where the antecedent would be a nominative or accusative ; *d.* an antecedent dative before *qui*.†

- 1128 The relative in short phrases sometimes adapts its case to the main sentence : as,

Quem uidebūtur praeficiēs (Cic. ad Att. VI. 3. 2), you will place at the head of the business whom you think proper.

Quō consuērat intervallo hostis sēquūtūr (Caes. B. G. I. 22), he follows the enemy at the interval he was accustomed to.‡

Raptim quībus quisquē pōtērat elātis (Liv. I. 29), each hastily carrying out what he could.

- 1129 When a relative referring to the preceding sentence is separated from its verb (or other governing word) by a conjunction or relative, it is convenient in the translation to substitute for the relative some proper form of the pronoun 'he' or 'this,' with an English conjunction if need be : as,

Quod postquam barbāri fieri cōspiciuētūr (Caes. B. G. III. 15), but when the barbarians saw that this was being done.

Quōd tibi auditum est (Caes. B. G. III. 18), and when this was heard.

- 1130 When a relative is connected in meaning with two clauses, it generally adapts its case to the secondary clause, if that precedes the main clause : as,

* See also examples under § 1226, and *Liv. III. 19. 6.*

† This was probably at first owing to the similarity in sound between *qui* and *cui* or *quod*, so that the case *d* would be virtually included in *a* ; and then extended to the plural.

‡ The English often omit the relative, which however must always be supplied in translating into Latin.

Is enim fuëram, quoi* cum liceret magnôs ex ôtiô fructus cäpërë, non dübitäuerim më gräuissimis tempestätibûs obuium ferrë (Cic. R. P. I. 4. 7), *for I had been one, who having it in my power to derive great advantages from repose, still did not hesitate to face the most fearful storms.*

Nam quid dë më dicam, quoi üt omniâ contingent quæ uôlo, lëvârî nôn possum? (Cic. ad Att. XII. 23. 4) *for what should I say of myself, when, though every thing should befall me that I wish, still I could not be relieved?*

Is quit albûs äternë fuërit ignöräs (Cic. Phil. II. 16. 41), *one of whom you cannot say whether he was white or black.*

Quem nisi Säguntinum scëlus ägtätëret, respicëret pröfectô &c. (Liv. XXI. 41), *and if Heaven's curse for his crimes at Saguntum had not been pursuing him, assuredly he would have looked back at &c.*

1130. 1 When two relative clauses are combined (as by *ët*, *quë*, &c.), and the cases of the two relatives should strictly speaking be different, the second may sometimes be omitted, when it would be a nominative or accusative: as,

Bocchus cum pëditibûs quos Völux adduxërat, nëque in priörë pugna affuërant, postrëmam Römänörum äciem inuädunt (Sal. Jug. 101), *Bocchus, with the infantry which Volux had brought up, and who had not been present in the preceding battle, attack the rear of the Roman army.* †

1130. 2 The adjectives *täli-*, *tanto-*, and *töt*, as also the adverbs *tam* and *tum*, are used as antecedents to the respective relatives *quäli-*, *quanto-*, *quöt*, *quam* and *quum*.

- 1131 The relative *§* is often used in parentheses with the sense of the logical pronoun *i-* or *eo-*: as,

* Rather than *qui cum mihi liceret*, &c. Hence probably we should read in Phil. II. 7. 17, *hoo uero ne P. quidem Clodius dixit unquam, quoi quia iure fui inimicus, doleo a te omnibus uitiis iam esse superatum.*

† Had the *ignoras* preceded *albus*, the phrase would have been *quem ignoras*, &c.

‡ Sometimes the proper case of *i-* is supplied in the second clause, as *eos* in Cic. de Clar. Or. 74. 258.

§ So also the relative adverb *ut* is used for *sic* or *ita* in Ter. Ph. v. 2. 9, *Haud scio herole (ut homost) an mutet animum*, 'I am only too much afraid faith (knowing the fellow's character) he may change his mind.' Compare Hec. III. 5. 10, *Sic sum*, 'it is my way.'

Quod si mihi permississes, qui meus amor in te est, conficissem (Cic. ad Fam. VII. 2. 1), *whereas if you had left this matter altogether to me, such is my affection for you, I should have settled it.*

Quod si facit, quā impudentiast (Cic. p. Rosc. Com. 15. 45), *if he does this (and he has impudence enough to do it), &c.*

1131. 1 Logical pronouns,—and we here include, besides *i-* or *eo-*, all the pronouns so used, as *ho-* (§ 1095), *illo-* (§ 1103), and *quo-* (§ 1131),—are at times used in immediate agreement with a substantive, where a genitive of the pronoun with *rei* might have been expected: as,

Hoc metu lātius uāgari prohibēbat (Caes. B. G. v. 19), *by the alarm which thence arose he prevented (the troops) from wandering about to any great distance.*

Haec quidem est perfacilis defensio (Cic. de Fin. III. 11. 36), *the defence of this at any rate is a very easy matter.*

1132

I-dem.

I-dem *same* is employed in many constructions, the chief of which are the following:

Impēri nostri terrarumque illarum *idem* est extrēmum (Cic. de Prov. Con. 13. 33), *our empire and that country have now the same boundary.*

Quaeritur *idemne* sit pertinācia et persēuerantiā (Cic. Top. 23. 87), *the question is, whether obstinacy and perseverance be the same thing.*

Academicis et *idem* rhētōr (Cic. N. D. II. 1. 1), *an academician and at the same time a professed speaker.*

Animus te erga est *idem* ac fuit (Ter. Haut. II. 3. 24), *my feeling towards you is the same as it was.*

Idem abeunt qui uenērunt (Cic. de Fin. IV. 3. 7), *they go away the same that they came.**

Eodem loco res est quāsi eā pecūniā legatā nōn esset (Cic. de Leg. II. 21. 53), *the matter stands in the same position as if the said money had never been left.*

Idem negas quidquam certi posse reperiri, *idem* te compērisse dixisti (Cic. Acad. Pr. II. 19. 63), *on the one hand you say*

* With their opinions unaltered.

that nothing certain can be found by man, and yet on the other hand you also said that you had discovered so and so.

Nēque ego ālit̄er accēpi; intellexi tāmēn idē (Cic. ad Fam. ix. 15. 3), *nor did I take it otherwise; I saw however at the same time &c.*

- 1133 The construction with a dative or with cum belongs to the poets and the later writers: as,

Eōdē mēcum pāt̄rē gēnītūs (Tac. Ann. xv. 2), *sprung from the same father as myself.*

Inuitūm qui seruāt, idēm faciit occidenti (Hor. ad Pis. 467), *who saves a man against his will does the same as one who kills him.*

INTERROGATIVE PRONOUNS.

- 1134 The use of the interrogative pronouns qui-, ūt̄ro- &c. falls under the two heads of direct* and indirect questions; the former having commonly the indicative,† the latter nearly always the subjunctive: as,

Direct questions:

Quis tu es? (Ter. And. iv. 1. 11) *who are you?*

Quid igitur sibi uult pāt̄r? (Ter. And. ii. 3. 1) *what does my father mean then?*

Indirect questions:

Quid rētinēat per tē mēmīnit, non quid āmīsērit (Cic. p. Deiot. 13. 35), *he remembers what he retains through you, not what he has lost.*

Quālis sit ānīmūs, ipse ānīmus nescit (Cic. Tusc. i. 22. 53), *what sort of thing the soul is, the soul itself knows not.*

* In the direct question the English language puts the nominative after the verb or its auxiliary, except indeed when the question is about the nominative itself and begins with 'who,' 'which,' or 'what.' Secondly, an interrogative pronoun or particle commences the sentence, unless indeed the question be about the act itself, in which case the verb or its auxiliary comes first. Thirdly, the mark of interrogation (?) is placed at the end of the sentence. On the other hand, the indirect interrogative is always attached to some word or phrase, generally to a verb. Secondly, the nominative, as in ordinary sentences, always precedes its verb. Thirdly, it is not entitled to the mark of interrogation.

† See below.

Both :

Quid factūri fuistis ? Quamquam quid factūri fuēritis dubitem, cum uldeam quid feceritis ? (*Cic. p. Lig. 8. 24*) *what would you have done ? And yet am I to doubt what you would have done, when I see what you actually have done ?*

Both :

Quid nunc fiet ? Quid fiat rogās ? (*Ter. Ad. III. 1. 1*) *what will become of us now ? What will become of us, ask you ?*

- 1135 A question is sometimes asked with a participle dependent upon the main verb, in which case it is commonly necessary for the English translator to substitute a verb for that participle, and at the same time to insert a relative before the original verb : as,

Vndē pētītum hōc in mē iācis ? (*Hor. Sat. I. 4. 79*) *whence didst thou get this stone (which) thou throwest at me ?*

Quibus mōs undē deductūs Amāzōniā sēcūri dextrās obarmet, quærērē distūlī (*Hor. Od. IV. 4. 18*), *but whence derived the custom which with Amazonian axe equips their arm, I ask not now.*

Cōgītātē quantis lābōribus fundātum impērium, quantā uirtūtē stābilitatē libertatē unā nox paenē dēlerit (*Cic. in Cat. IV. 9. 19*), *consider what labour was employed to found that empire, what valour to establish that liberty which a single night has almost annihilated.*

- 1136 Occasionally two questions are included in one sentence, and require to be separated in the translation : as,

Nihil iam aliud quærērē debētis, nisi utrū utri insidias fecerit (*Cic. p. Mil. 9. 23*), *you have now nothing else to inquire into but this, which of the two plotted against the other's life, which had his life so endangered.*

Ceterōrum misērabiliōr orātiō fuit commēmōrantium ex quantis opibus quō recedissent Karthāgīniensium rēs (*Liv. xxx. 42*), *the language of the rest was still more affecting, as they dwell upon the powerful station from which, and the low depth to which the state of Carthage was fallen.*

- 1137 It may be observed, that the Latin language employs the indirect interrogation much more frequently than the English, which often prefers a mere relative with an antecedent substantive, or a substantive alone : as,

Nunc quid agendum sit considerātis (Cic. p. leg. Man. 2. 6),
consider now the business which you have to transact.

Non sum praedicāturus quantās illē res dōmi militiaeque gesserit (Cic. p. leg. Man. 16. 48), *I am not going to proclaim the greatness of his achievements at home and abroad.*

INDEFINITE PRONOUNS, &c.

- 1138 The simple *qui- any* is an enclitic,* and cannot occupy the first place in a sentence.

Omniē semper quae magistrātū illē dicet, secundis auribus, quae ab nostrū quō dicentūr aduersis accipiētis ? (Liv. vi. 40) *will you always receive with a favourable ear what those magistrates say, and with an unfavourable ear what is said by any of us ?*

- 1139 The use of this word is frequent in sentences beginning with the relative or relative adverbs, and after *si, nisi, nē, num : as,*

Iam illis prōmissis standū nōn est, quae coactūs quis mētū prōmisit (Cic. de Off. i. 10. 32), *lastly, there is another class of promises which are not binding, viz. those which one makes under the compulsion of fear.*

Quō quis uersūtior est, hōc inuisior (Cic. de Off. ii. 9. 34), *the more crafty a man is, the more is he disliked.*

Vbi semel quis pēiurauerit, ei credi postea nōn oportet (Cic. p. Rab. Post. 13. 36), *when a man has once sworn himself, he should not afterwards be believed.*

Nām quōd eloquentiae uestigium apparet ? (Cic. de Or. i. 9. 37) *is there any trace of eloquence to be seen ?*

Habent legibus sanctum, si quis quid de re publicā famā acceperit, illi ad magistrātum deferat, nē cum quo aliō communicet (Caes. B. G. vi. 19), *they have it provided for by law, that if any one hear any thing by report on matters of state, he shall lay it before the authorities, and not communicate it to any other person.*

Si qui grauiorē uolnere accepto equō decidērat, circumstībant (Caes. B. G. i. 48), *whenever any one at all severely wounded fell from his horse, they formed around him.*

* This of course does not prevent the compounds *quisque, quisqueque, &c.* from being emphatic.

- 1140 In the phrases with *si-qui-*, the main sentence has no connecting pronoun, the *si-qui-* clause itself performing the office of a noun : as,

Si quid est pabuli obruunt nives (Liv. xxi. 37), what fodder there is, is buried under the snow.*

- 1141 *Aliqui-* some, any, is always emphatic, and is opposed to such words as *all, much, none* : as,

Vnum aliquem nominatē (Cic. p. Clu. 66. 185), name some one or other.

Si nos ad aliquam alitius commodi aliquando recuperandi spem fortunā reservavit, minus est erratum a nobis (Cic. ad Fam. xiv. 4. 1), if fortune has reserved us for any chance (however small) of recovering at any time (however distant) any thing desirable (in the slightest degree), then our error has been less.

Est istuc quidem aliquid, sed nequaquam In isto sunt omnia (Cic. de Sen. 3. 8), what you say is, I grant, something, but it by no means includes the whole.

Si vis esse aliquid† (Juv. i. 74), if thou wishest to be somebody in the world.

- 1142 The substantive‡ *qui-quam* and adjective *ullo-* signify *any* (if only one, and no matter what that one may be), and are used in negative, interrogative, conditional and comparative sentences : as,

Sine sociis nemo quidquam talē conātūr (Cic. de Am. 12. 42), without companions no one attempts any such thing.

Idcirco capite et superciliis est rasis, ne ullum pilum viri boni habere dicatur (Cic. p. Rosc. Com. 7. 20), he goes with his head and his eyebrows shaved, that he may not be said to have a single hair of respectability about him.

Et quisquam Iunonis numen adoret Praeterea? (Virg. A. i. 52) and is any one after this to worship the divinity of Juno?

* Thus, *si quid est pabuli* may be considered to be the accusative case after the verb *obruunt*.

† So Juvenal, if we may trust the best and the majority of the Mss. (Madvig).—Cicero uses both *sum aliquis* and *sum aliquid*.

‡ *Qui-quam* however is at times an adjective, and *ullo-* at times a substantive, in speaking of persons : as, *qui-quam*, Ter. Haut. i. 1. 39, Plaut. Ps. iii. 2. 62 ; *ullo-*, Caes. B. G. i. 8. 3, Liv. v. 40, Cic. ad Fam. xiii. 26. 1.

Num censēs ullum ānīmal, quod sanguīnem hābeat, sīnē corde
essē possē? (*Cic. de Div. i. 52. 119*) *now do you think that*
any animal that has blood can exist without a heart?

Si ullā mea spūd tē commendātiō uāluit, haec ut uāleat rōgō
(*Cic. ad Fam. xiii. 40*), *if any recommendation of mine ever*
had weight with you, I beg that this may.

Quamdiū quisquam ērit, qui tē defendere audeat, uiuēs (*Cic.*
in Cat. i. 2. 6), *as long as there is a single living being who*
dares to defend you, you shall live.

Cuius potest accidere, quod cuiquā potest (*Syr. ap. Sen. de*
Tranq. An. 11), *that may happen to every one, which may*
happen to any one.

Nihil est exitiōsius ciuitātibus quam quidquam āgt per uim
(*Cic. de Leg. iii. 18. 42*), *nothing is more pernicious to a state*
than that violence should be resorted to in any thing.

1143 Qui-piam is used like ālīqui- :*

Quaeret quispiam (*Cic. in Rull. ii. 8. 20*), *some one will ask.*

Forsitān ālīquis āliquando siusmōdi quidpiam fecerit (*Cic. ii.*
Verr. ii. 32. 78), *perhaps some one will some time or other*
have done something of this kind.

Pecūniam si quōpiam fortuna ādēmīt, aut si ālīcuius arripuit
iniuriā, tāmen consolatūr hōnestās ēgestātem (*Cic. p.*
Quinct. 15. 49), *if money be taken from any one by misfor-*
tune, or wrested from him by the violence of some one, still
integrity is a consolation to poverty.

1144 Qui-uis and qui-lūbet *any you please* are universal affirmatives,
and may often be translated by *every one* :† as,

Abs quīuis hōmīnē bēnīficiū accipere gaudeās (*Ter. Ad. ii.*
3. 1), *one would be glad to receive a favour from any one.*

Mihi quīuis sāt est (*Plaut. Mil. Gl. iii. 1. 155*), *for me any*
thing is enough.

Non cuiuis hōmīni contingīt ādire Cōrīnthus (*Hor. Ep. i. 17.*
36), *it is not every man's lot to visit Corinth.*

* Except that it has never the meaning of 'something important,'
which *aliquot* often has.

† A superlative may often be substituted for them; as for example
in the following sentences: 'the greatest stranger,' 'the least quantity,'
'only the most fortunate.'

Quem sēquar? Quemlibet, mōdo aliquem (*Cic. Acad. Pr. II. 43. 132*), *whom am I to take for my guide? Any body you please, provided it be somebody.*

- 1144.1 Qui-quē (N. quisquē) *every, all taken each by itself*, is opposed to ūniuerso- *all united as a whole*. See examples under § 1057, a, b, c.*

- 1145 Qui-dam *some* is used both generally, and in reference to particular objects which we either cannot or do not choose accurately to define. Hence it is often employed to soften some strong metaphor or epithet:

Sed sunt quidam† itā uōce absōni ut in orātōrum nūmērū uēnīrē non possint (*Cic. de Or. I. 25. 115*), *but there are in fact some of so unmusical a voice that they can never be admitted into the number of orators.*

Accurrit quidam, nōtūs mīhī nōmīnē tantum (*Hor. Sat. I. 9. 3*), *there runs up a certain person known to me by name alone.*

Nēquē pugnas narrat, quod quidam‡ faciūt (*Ter. E. III. 2. 29*), *nor does he talk of his battles, as a certain person does.*

Hābet enim quendam ācūleum contūmēliā quem pātī uīrī bonī difficillimē possunt (*Cic. II. Verr. III. 41. 95*), *for insult has in fact a sort of sting in it, which a gentleman can with the greatest difficulty endure.*

Fuit enim mirificus quidam in Crassō pudōr (*Cic. de Or. I. 26. 122*), *for there was in fact in Crassus a bashfulness I had almost called astounding.*

- 1146 Qui-cunquē is commonly an adjective, and is used in three ways (of which however the first is by far the most common): a. as *every one who*, in the same way as the ordinary relative is used; b. without any antecedent, but so as to admit the insertion of such words as *no matter* before the *who*; c. in the sense of *some one or other, the best I can*.

a. Quōd ērit cumquē uisum, āgēs (*Cic. de Fin. IV. 25. 69*), *whatever you think proper, you will do.*

b. Quōcunque in locō quīs est, idem est ei sensus (*Cic. ad Fam. VI. 1. 1*), *wherever a person is, his feelings are the same.*

* See also § 349.

† Here Cicero has no particular persons in view.

‡ Here there is a particular person in view, viz. the braggart Thraso.

- c. Quae sanari poterunt, quocunque* ratione sanabo (Cic. in Cat. II. 5. 11), *what parts admit of being healed, I will heal in the best way I can.*

- 1147 Qui-qui-† is commonly a substantive, and is used chiefly in the sense of *no matter who*, &c. ; but at times as a relative in grammatical connection with the main clause :

Ago gratias, quocuo animo facis (Cic. Phil. II. 13. 33), *I thank you, no matter with what feeling you do it.*

Quicquid auctoritatis possum, id omne tibi polliceor (Cic. p. leg. Man. 24. 69), *whatever power I possess in my name, I promise you the whole of it.*

- 1148 The chief constructions of alio-‡ one, some, other, are the following :

Aliud est maledicere, aliud accusare (Cic. p. Cael. 3. 6), *it is one thing to abuse, one to accuse.*

Quae minus tuta erant, alia fossis, alia uallis, alia turribus muniēbat (Liv. XXXII. 5), *the parts which were less protected, he was fortifying, some with ditches, some with palisades, some with towers.*

Ipsi inter se alius alii prorsunt (Cic. de Off. I. 7. 22), *they themselves mutually assist one another.*

Me quotidie aliud ex alio impedit (Cic. ad Fam. IX. 19), *for myself, one thing after another hinders me every day.*

Equites alii alia discesserunt (Liv. XLIV. 43), *the cavalry slipped off, some by one route, some by another.*

Iussit alios alibi fodere (Liv. XLIV. 33), *he ordered them to dig, some in one place, some in another.*

Quotannis alium atque alium dominum sortiuntur (Liv. XXXI. 29), *they take the chance of the lot every year, first for one master, then for another.*

Timeo ne aliud credam atque aliud § nunties (Ter. Heo. V. 4. 4),

* Potero might have been inserted.

† The use of qui-qui- in the sense of *qui-que* is very rare, at any rate in the best writers.

‡ That alio- did not originally mean difference is shown by the fact that aliqui- is connected with it, and that its other derivative altero- in itself never signifies difference.

§ This shows the way in which atque alone came to be used after alio-.

I am afraid that I am giving credit to one thing, and you asserting another.

Longe alii nobis ac tū scripsēras nuntiantūr (Cic. ad Att. xi. 10. 2), *the accounts brought to us differ widely from what you write.*

Nōn alius essem atquē nunc sum (Cic. ad Fam. i. 9. 21), *I should not have been a different person from what I now am.*

Lux longe alia est, solis et* lychnōrum (Cic. p. Cael. 28. 67), *there is a wide difference in the light of the sun and of a lamp.*

Lutatio quae alia res quam celeritas uictoriam dedit? (Liv. xxii. 14) *what else but rapidity gave Lutatius the victory?*

Quid enim aliud quam admōnendi essetis ut mōrem traditum a patribus seruaretis? (Liv. xxii. 80) *for what else would there have been to do but to remind you of the duty of maintaining a custom handed down by your fathers?*

Quid est dicere aliud, Quia indignos uestra uoluntate creaturi nōn estis, necessitatem uobis creandi quos non uultis imponam? (Liv. vi. 40) *what is this but to say: Since you will not willingly elect unworthy persons, I will impose on you the necessity of electing those whom you do not like?*

Rogauit, numquid aliud ferret praeter arcam (Cic. de Or. ii. 69. 279), *he asked whether he was carrying any thing else besides a chest.*

1149 **Altēro-** is used in the following constructions, being always limited to one of two, or the second of many:

Quorum alter exercitum perdidit, alter uendidit (Cic. p. Planc. 35. 86), *of whom one has lost, the other has sold an army.*

Alteri dimicant; alteri uictorem timent (Cic. ad Fam. vi. 3. 4), *the one party stake all upon war, the other look with terror to the conqueror.*

Miluo est quoddam bellum quasi naturalē cum coruo; ergo alter alterius ouā frangit (Cic. N. D. ii. 49. 125), *between the kite and the crow there is, as it were, a sort of natural war; consequently each breaks the other's eggs.*

Alteri† alteros aliquantum attriuerant (Sal. Jug. 79), *each nation had considerably reduced the power of the other.*

* When *et* or *que* are used in these phrases, the things compared are brought together. A pause too should precede. *Atque* is not so limited.

† See the note to § 324.

Vterque nūmerus plēnus, altēr altērā dē causā hābetūr (*Cic. Somn. Sc. 2*), *both numbers are accounted full, the one for one reason, the other for another.*

Omnes quōrum in altērius mēnū ultā pōsitast (*Cic. p. Quinct. 2. 6*), *all those whose lives are in the hands of another.*

Tū nunc ēris altēr āb illo (*Virg. Buc. v. 49*), *thou shalt now be next after him.*

Ad Brūtum nostrum hos librōs altēros quinquē mittāmūs (*Cic. Tusc. v. 41. 121*), *we shall send to our friend Brutus this second set of five books.*

Altērū tantum ēquītibus diuisit (*Liv. x. 46*), *he gave to each horse-soldier as much again.*

- 1149.1 Nēmōn- *no man, no one*, though properly a substantive, is found with appellations of persons, as nēmō ciuīs *no citizen*, nēmō Rōmānūs *no Roman*, nēmō quisquam *no one whatever*, where however ciuīs, Rōmānūs, quisquam, may be regarded themselves as adjectives. In place of the genitive and dative nullūs and nulli are preferred.

PRONOMINAL ADVERBS.

- 1150 The pronominal adverbs,* especially by the old writers, were often used as adjectives in connection with nouns : as,

Tēque ibidem peruoluam in lūtō (*Ter. And. iv. 4. 38*), *and I will give you a good rolling in the same mud.*

Quid egō nunc āgam nīsi in angūlum āliquo ābeam ? (*Ter. Ad. v. 2. 9*) *what am I to do now, but take myself off into some quiet corner ?*

Venit meditātus ālicunde ex solō loco (*Ter. And. ii. 4. 3*), *he is just come, after conning his lesson, from some solitary place.*

Modo quādam uidi uirginem hīc uiciniae† (*Ter. Ph. i. 2. 45*), *I just now saw a maiden in this neighbourhood.*

Quō tendītis inquit ; Qui gēnūs ; undē dēmō ? (*Virg. A. viii. 113*) *whither haste ye, says he ; who by race ; from what home ?*

Indidem ex Achaia ōriundi (*Liv. xxv. 15*), *sprung from the same Achaia.*

Indidemne ex Ameriā ? (*Cic. p. Rosc. Am. 27. 74*) *what from the same America ?*

* Those forms of course being selected which accord with the relation of place expressed in the accompanying phrase.

† Hīc uiciniae, both datives. See § 982.

- 1151 The relative adverbs, like the relative itself, are often used without an expressed antecedent : as,

Pergam quō coepi hoc itēr (*Ter. Hec. i. 2. 119*), *I will continue this journey of mine to the place I started for.*

Si rēm seruassem, fuit ubi negotiosus ēsem (*Plaut. Truc. i. 2. 38*), *if I had saved my money, I should have had something to employ myself upon.*

Est, dis gratia, unde haec fiant (*Ter. Ad. i. 2. 41*), *there is, thanks to the gods, the wherewithal to do this.*

Vāgari quā uelit (*Cic. de Or. i. 16. 70*), *to wander along whatever road he pleases.*

- 1151.1 The adverbs of all pronouns used logically, especially those connected with the relative, may refer to antecedents of any gender or number, so that unde, for example, stands for ab or ex quō, quā or quibūs, quō for in or ad quem &c., ubi for in quō &c. : as,

Omniū unde pōtūtur, hoc consilii dēderim (*Cic. ad Fam. vii. 11. 1*), *to all defendants in a suit I would give this advice.*

Pōtest fieri, ut is unde te audissē dicās, irātus dixerit (*Cic. de Or. ii. 70. 285*), *it may be that the person from whom you say you heard it said so in anger.*

Nēquē praeter tē quisquam fuit, ubi nostrum ius contra illōs obtinērēmūs (*Cic. p. Quinct. 9. 34*), *nor was there besides you any one before whom we could maintain our right against them.*

Hōmo apud eos quō sē contulit grātiosūs (*Cic. ii. Verr. iv. 18. 38*), *a man of influence among those to whom he betook himself.*

Omniā quā uisus erat constrāta armīs (*Sal. Jug. 101*), *all the ground along which the eye could see was beset with arms.*

VERB.

PERSONS, NUMBER, &c.

- 1152 The verb agrees in number and person with the agent (or nominative), and where it contains a participle, in gender also.

- 1152.1 Where there are two nominatives to a verb, the verb either, *a.* adapts itself to both, taking the plural form ; or, *b.* to the nearer nominative.

a. Haec nēque ego nēquē tū fecimūs* (*Ter. Ad. i. 2. 23*), *true, neither I nor you ever acted thus.*

Castōr et Pollux ex ēquis pugnārē uisī sunt (*Cic. N. D. ii. 2. 6*), *Castor and Pollux appeared fighting on horseback.*

b. Et tu ēt omnēs hōmīnes sciunt (*Cic. ad Fam. xiii. 8. 1*), *you and all men know.*

Sēnātus pōpūlusquē Rōmānūs intellēgit (*Cic. ad Fam. v. 8. 2*), *the senate and people of Rome perceive.*

Emissae eō cohortes quattuōr et C. Annius praefectūs (*Sal. Jug. 77*), *there were sent out to that place four battalions and C. Annius as governor.*

1152. 2 But of course when the compound sentence does not admit of being broken up into separate parts, a plural verb is required: as, Iūs ēt iniuriā nātūrā diiudicantūr (*Cic. de Leg. i. 16. 44*), *right and wrong are naturally distinguished from each other.*

1152. 3 The second person, as in English, is often used indefinitely, where we might also say 'a man.' (See § 1224.)

1152. 4 The third person plural, as in English, is often used indefinitely, especially with the adverb uolgō *promiscuously*: as, aiunt *they say*, fērunt *they carry the news about*, *they report.*

1152. 5 The compound tenses formed with fu- are rarely used. When found beside those with ēs- they denote more forcibly precedence in point of time: as,

Lēges, quum quae lātae sunt, tum uērō quae prēmulgātae fuērunt (*Cic. p. Sest. 25. 55*), *both those laws which were passed, and above all those which (though never passed) were duly advertised.*

Armā quae fixa in pāriētibus fuērāt, ea hūmī sunt inuentā (*Cic. de Div. i. 34. 74*), *arms, which had previously been fixed up on the walls, were found on the ground.*

Nēque ālīter Carnūtēs interficiendī Tasgetī consilium fuissē captūros, nēque Eburōnēs ad castrā uentūrōs essē (*Caes. B. G. v. 29*), *but for this (he said) neither would the Carnutes have conspired (as they had done) to put Tasgetius to death,*

* It need scarcely be noticed that 'we' has a twofold meaning, including with the first person sometimes the second person—*ego et tu, ego et uos*; sometimes the third, *ego et hic*. So also 'you' may include several persons addressed together, *tu et tu*; or may denote 'you' and 'he,' 'you' and 'they,' &c.

nor would the Eburones have been marching (as they then were) to the camp.

1152. 6 *Fōrem* &c. is used in compound tenses by many writers* precisely as *essem* is.

1152. 7 The compound tenses made up of *fu-* with the participles in *tūro* and *endo* are used only in hypothetical phrases: see §§ 709 to 721, and 1214.

INDICATIVE MOOD.

1152. 8 The indicative is employed in affirming, denying, and asking questions. The chief uses of this mood and its several tenses have been already stated.† Moreover, it is evidently sufficient to point out the cases where the other moods are required. Hence all further remark upon the indicative is nearly superfluous. However, it may still be useful to draw special attention to those cases where error is not uncommon.

1153 Conditional sentences may be divided into two general heads: 1. those which put an imaginary case, the non-existence of which is implied in the very terms, and which are here called hypothetical, such as, 'If he were here, he would tell us,' or 'If I had been ill, I should have consulted the physician;' in which cases it is clearly implied that 'the person spoken of is *not* present,' that 'I was *not* ill.' 2. Those suppositions which may be the fact or not, so far as the speaker professes to know, as, 'If I receive the letter, I will forward it.' This distinction being understood, it may be stated that conditional sentences of this second class have nearly always the indicative‡ in Latin in both clauses, although the English language may have the subjunctive: thus,

Erras si id crēdis (*Ter. Haut. i. 1. 53*), *you are mistaken if you believe that.*

Perficiētur bellum, si urgēmūs obsessōs (*Liv. v. 4*), *the war will be finished, if we at once press the besieged.*

Si quōd erat grandē uas, laeti adfērebant; si minūs eiusmodi quippiam uēnārī pōtuerant, illā quidem certē prō lēpusculis cāpiēbantur, pātellae pātērae tūrībūlā (*Cic. ii. Verr. iv.*

* As Sallust, Livy, and the poets, but not Cicero.

† See §§ 451-478 and 575-591.

‡ But see below.

21. 47), if any great vessel fell in their way, they brought it to him with joy; but if they were unable to run down any thing of that sort, then at any rate they would catch him as a sort of leveret, a plate, a chalice, a censer.

Apud mē siquid ērit eiusmodi, me imprudente ērit (Cic. ad Att. i. 19. 10), in my writings, if any thing of the kind exist, it will exist without my knowledge.

Si qui aut priuātūs aut pōpulus eōrum dēcretō non stētit, sacrificiis interdicunt (Caes. B. G. vi. 13), if any party, whether an individual or a state, abide not by their decision, they forbid them the sacrifices.

Sēt si tu negāris ducere, ibi culpam in te trānsferet (Ter. And. ii. 3. 5), but if you refuse to marry, then he'll throw the blame on you.

Grātissimum mihi fēcēris, si ad eum ultrō uēnēris (Cic. ad Fam. vii. 21), you will greatly oblige me if you will make the first move and call upon him.*

- 1154 Often the indicative mood is in the clause of condition, followed by an imperative, or a subjunctive used as an imperative :
as,

Si mē dilīgis, postridiē kālendarum coena x̄pud mē (Cic. ad Att. iv. 12), as you love me, dine with me on the second.

Si quicquam inuenies mē mentitum, occidito (Ter. And. v. 2. 22), if you find that I have told any falsehood, kill me.

Si itāst, facturū ut sit officiū suum, Fāciat; sin aliter de hāc rē est eius sentētia, Rēpondeāt mi (Ter. Ad. iii. 5. 4), if the fact be that he will do his duty, why let him do it; but if his purpose in this matter be otherwise, then let him give me an answer.

- 1155 The indicative mood may be used without si as a condition or supposition : thus,

Nēgat quis,† nēgo; aīt, aio (Ter. E. ii. 2. 21), a man says no, I say no; he says yes, I say yes,

* It will be here seen that the conjunction may be used with every tense of the indicative; yet it is a common assertion in Latin grammars that the subjunctive denotes doubt or contingency, and that si takes the subjunctive.

† A mark of interrogation is often inserted, but is unnecessary.

- 1156 So also an indicative mood at the beginning of a sentence often expresses a concession, as introductory to something opposed : as,
Triumphāuit Sullā de Mithridatē, sed itā triumphāuit, ut illē pulsus regnāret (Cic. p. leg. Man. 3. 8), *true, Sulla did triumph over Mithridates, but his triumph was of such a nature, that the other, though defeated, still held royal power.*
- 1157 So also the double *siuē siuē* has the indicative mood : as,
Hōmīnes nobīles, siuē rectē seu perpēram faciēs coepērunt, in utrōque excellunt (Cic. p. Quinct. 8. 31), *men of family, whether they commence a course of good or bad conduct, in either career become distinguished.*
- 1158 The doubled forms of the relative,* and those which have *cumquē* attached to them, take the indicative : as,
Quidquid ērit, scribēs (Cic. ad Att. xiv. 1), *whatever it be, you will write.*
Tu quāntus-quantu'st, nīl nisi sapiētia's (Ter. Ad. iii. 3. 40), *you, every inch of you, are nothing but philosophy.*
Quamquāmt scelestus, nōn committet hōdie unquam iterum ut uāpulet (Ter. Ad. ii. 1. 5), *be he ever so great a scoundrel, he will not run the risk of a second thrashing today.*
Vtut erat, mansūm tamen opōrtuit (Ter. Haut. 1. 2. 26), *no matter how it was, he ought still to have staid.*
Hoc quōquo ibō mēcum ērit (Plaut. Aul. iii. 3. 1), *I will have this with me wherever I go.*
Quicumque is est, ei inē prōfiteōr inimicum (Cic. ad Fam. x. 31. 3), *whoever that man may be, I declare myself his enemy.*
Dēiōtārī cōpiās, quantaecunquē sunt, nostrās esse dūcō (Cic. ad Fam. xv. 1. 6), *the forces of Deiotarus, in their full extent, I look upon as ours.*
Qui ubique sunt terrarum sunt, ibi est omnē reipublicae praesidium (Cic. Phil. ii. 44. 113), *and wherever in the world they are, there is every thing that is to guard the country.*
- 1158.1 In relative propositions which limit something which is stated in general terms, the old writers, and even Cicero at times, used the indicative.

* See § 353-356.

† Printed in the editions so that the verb wholly disappears ; a common error in the text of Terence.

Cātōnem uērō quis nostrōrum ōrātōrum, qui quīdem nunc sunt, lēgit ? (*Cic. Brut.* 17. 65), *but Cato—who of our orators, at least those now living, ever reads ?*

Ex ōrātōribūs Atticīs antiquissimī sunt, quōrum quīdem scriptā constant*, Pēriclēs ēt Alcibiādēs (*Cic. de Or.* II. 22. 93), *of Athenian orators the oldest, at least among those whose writings are authenticated, are Pericles and Alcibiades.*

Quae tibi mandāui, uelim cūres, quod sinē tuā mōlestiā faciēre pōtēris (*Cic. ad Att.* I. 5. 8), *these commissions I would thank you to attend to, as far as you shall be able without inconvenience to yourself.*

Tū tāmen uelim ne intermittas, quōd sius faciēre pōtēris, scribere ad mē (*Cic. ad Att.* XI. 12. 4), *you however will I beg of you not cease, so far as you have it in your power, to write to me.*

Erus, quantum audio, uxōre excīdit (*Ter. And.* II. 5. 12), *master, from what I hear, has lost the chance of a wife.*

Nīl locist socōrdiae, Quantum intellexi mōdo senis sententiā (*Ter. And.* I. 3. 1), *there is no room for stupidity, to judge from what I saw just now of the old man's feelings.*†

1159 Sentences which express repeated action have the indicative in the secondary clause in the best authors : as,

Quum uēr essē coepērat, dābat sē lābōri (*Cic. II. Verr.* v. 10. 27), *at the beginning of every spring he gave himself up to business.*

Hostēs tibi āliquos singulāris ex nāui ēgrēdientis conspexērāt, impēditōs ādōriēbantūr (*Caes. B. G.* IV. 26), *the enemy, whenever they saw any coming out of a ship by themselves, fell upon them before they could get clear.*

Si ā persēquendo hostis dētērrēre nēquiuērāt, disiectōs ā tergō circumuēniēbant (*Sal. Jug.* 50), *if they could not deter the enemy from pursuit, as soon as they were scattered, they kept enclosing them on the rear.*

* So the Mss., not *constant*.

† In such phrases as : *non ego te, quod sciam, unquam ante hunc diem uidī* (*Plaut. Men.* III. 2. 35), *sciam* is probably an old indicative corresponding to *inquam*; as it must be in *haud sciam an ne opus sit quidem* (*Cic. de Am.* 14. 51), and in *haud sciam an iustissimo triumpho* (*Liv.* IX. 15). It seems not unlikely that an erroneous interpretation of this *sciam* led to the use of the subjunctive in the parenthetic phrases, *quod meminērim*, &c. (See § 1195.)

Vt cuiusque sors exciderat, illic armam capiebat (*Liv.* XXI. 42*), every time the lot of any one fell out of the urn, delighted he took his arms.

EPISTOLARY TENSES.

- 1160 The use of the tenses in epistolary writing is occasionally very peculiar. The letters in ancient Italy being sent nearly always by private hand, and the roads with the facilities for travelling being very defective, a long time often elapsed between the writing and the receiving a letter. Hence it was not uncommon for the writer to make allowance for this interval, and to use those tenses which were suited to the time when the letter should be read: as,

Etsi nil sane habebam† nūi, quod post accidisset quam dedissem ad te Philōgēni littēras, tamen quum Philōtimus Rōmam remitterem, scribendum aliquid ad te fuit, &c. (*Cic. ad Att. vi. 3. 1*), although I have indeed nothing new that has occurred, at least since I put my last in the hands of Philogenes for you, yet as I am sending Philotimus back to Rome, I am bound to write something to you.

Habebam acta urbana usque ad Nōnas Martiās, & quibus intellegebam omnia potius actum iri quam de provinciis (*Cic. ad Att. vi. 2. 6*), I have the proceedings in the city down to the 7th of March, from which I am disposed to infer that the question of the provinces will be postponed sine die.

Littērarum exemplum quās ad Pompēium scripsi, misi tibi (*Cic. ad Att. iii. 8. 4*), I enclose you a copy of a letter I have just written to Pompey.

- 1161 Such terms as 'yesterday,' 'today,' 'tomorrow,' 'here,' are avoided for the same reason. Besides, it was far from the ordinary practice to affix a date of time and place, so that the words might have been unintelligible.

Puteolis magnus est‡ rumor Ptolēmaeum esse in regnō. . . .

* Livy is not consistent in this construction. Examples of a subjunctive in him are: *ubi disisset* (i. 32), *quum uidissent* (ii. 27), *quemcumqueprehendisset* (iii. 11), *sicubi conserta navis esset* (xxi. 50), *ubi semel procubuissest* (xxii. 2), *ubi convenissem* (xxii. 38).

† Otherwise the tenses should have been, *habeo, acciderit, dederim, remittam, est*.

‡ The epistolary tense would have been *erat*.

Pompēiūs in Cūmānum Pārīlībūs uēnit. Mīsīt ad mē stātim qui sālūtē nuntiāret. Ad eum postridiē mānē uādēbam quum haec scripsē (Cic. ad Att. iv. 10), *we have a strong report down here that Ptolemy has been restored to his throne. . . . Pompey arrived at his villa yesterday. He forthwith sent one of his people with his compliments to me. I am going to pay him a visit this morning.*

Puteoli, April 22.*

Trigintā diēs ērant ipsi, quum has dābam littēras, per quos nūllās ā uōbīs accēpēram (Cic. ad Att. iii. 21), *it is now exactly thirty days since I heard from you.*

- 1162 Such change of tenses occurs chiefly at the beginning and end of letters, where the writer has it more forcibly impressed upon him that he is not in conversation. It is also confined for the most part to those matters which are likely to be affected by the interval of time that must elapse before the letter is read.

IMPERATIVE.

- 1163 The chief distinction between the two tenses is seen in §§ 592, 593. The future is chiefly used in laws.

Diūs omnībūs pontificēs, singulīs flāmīnēs suntō (apud Cic. de Leg. ii. 8. 20), *for the gods in general there shall be a college of pontifices, each separate god shall have his flamen.*

- 1164 It is also used in the language of wills: as,
Titius filius meus mihi hērēs estō (Gaius, ii. 179), *my son Titius shall be my heir.*

- 1165 It is also used generally in reference to future time, more particularly if that time be fixed by any condition or otherwise: as,

Vbi nōs lauērimus, si uoles lauāto (Ter. E. iii. 5. 48), *when we have bathed, bathe if you will.*

Quoquo hīc spectabit, eō tu spectatō semul;

Si quo hīc gradietur, pārīter progredimino† (Plaut. Ps. iii. 2. 69),

* The Festival of Pales was on the 21st.

† So the Mss., not *progredimino*; and indeed the passage requires the singular. Moreover Madvig has proved, what Kvarup already maintained, that the form in *minor* does not exist. That in *mino* does exist, and belongs to the singular. See Madvig, Opusc. ii. 239.

*Where'er he looks, thither must you look with him ;
Where'er he marches, march you too forward by his side.*

Cum uñletudinē tuae consuleris, tum consiliorū nūlgaōnē
(*Cic. ad Fam. xvi. 4.3*), *when you have taken measures for*
your health, then and not till then take measures for your
voyage.

- 1166 The present is used in a less authoritative manner, and is applied both to the immediate occasion and to general directions.

Iunō Lucina fēr opem (*Ter. And. iii. 1.15*), *Juno Lucina, aid*
me, I implore thee.

Mihi crēdē (*Cic. ad Fam. ix. 16.8*), *take my word for it.*

Iustitiam cōle et piētatem (*Cic. Somn. Sc. 3*), *cultivate justice*
and affection.

Vidē quam rem āgas (*Ter. Ad. iii. 2.45*), *have a care what you*
are after.

Cāuē sis (*Ter. E. iv. 7.29*), *be on your guard, if you please.*

- 1167 The present of the subjunctive mood is often used as an immediate imperative : as,

*Ecfērant** quae sēcum hūc attūlērunt (*Ter. Haut. iv. 4.23*),
let them bring out what they brought here with them.

Quod bōnī dātur, fruārē† dum licet (*Ter. Haut. ii. 3.102*), *all*
the good that offers, enjoy while you may.

- 1168 The presents *cūrā* and *fāc* and the subjunctive *uñlim* are often prefixed to a subjunctive of a verb, with or without *ūt*, and so express more forcibly what might have been expressed by a simple imperative of the latter verb : as,

Quārē sī quod constitūtum cum pōdāgra hābes, fāc ūt in ālium
diem diffērās (*Cic. ad Fam. vii. 4*), *if then you have any*
engagement with the gout, mind you put it off to another day.

Fāc āput te ut siēs (*Ter. And. ii. 4*), *mind you have your wits*
about you.

* This subjunctive is due to an ellipsis of a verb which is occasionally supplied : as, *Treuiros uites censeo* (*Cic. ad Fam. vii. 13.2*), 'I recommend you to fight shy of the Treviri.'

† Madvig would limit this use of the second person to the cases of a general nature, where 'you' means 'any one.' But he admits that there are some examples where 'you' is used in its definite sense, and himself quotes from Terence, *Si certum est facere, facias ; uerum ne post culpam conferas in me*, 'If you are resolved to do it, why do it ; but do not afterwards throw the blame on me.'

Cūra ut quam primum uēniās (*Cic. ad Fam. iv. 10*), *take care and come as soon as you can.*

Tū uēlim ānīmō sēpienti fortiquē sis (*Cic. ad Fam. ix. 12*), *do you meanwhile, I beg you, act with philosophy and firmness.*

1169. An affirmative in the future often expresses a direction with a confidence that it will be followed : as,

Tu intēreā non cessābīs ēt eā quae hābēs instītūtā perpōliēs (*Cic. ad Fam. v. 12. 10*), *you meanwhile will lose no time in giving the last polish to what you have in hand.*

Siquid accidērit nōui, faciēs ut sciam (*Cic. ad Fam. xiv. 8*), *if any thing new occurs, you will let me know.*

- 1170 The present imperative is used at times to express a condition :

as,
Tolle hanc ōpiniōnem, luctum sustulērīs (*Cic. Tusc. i. 13. 30*), *once put an end to this opinion, and you will have put an end to all mourning for the dead.*

- 1171 A question may be so asked as to amount to an order : as.

Etiam tēcēs ?* Egō cāuēbo (*Ter. Ad. iv. 2. 11*), *hold your tongue ; Syrus will be on his guard.*

Quin conscendimūst† ēquōs ? (*Liv. i. 57*) *come, come, let us mount our horses.*

Abin† hinc in malām rem cum suspiciōne istāc, scelus ? (*Ter. And. ii. 1. 17*) *go and be hanged with your suspicions, you rascal.*

Non tu hinc ōbis ? (*Ter. E. iv. 7. 29*) *be off, sir.*

- 1172 Hence in some phrases, such as those just quoted, the present imperative takes the place of the indicative : as,

Etiam§ tu hoc respōde, quid istic tibi negotist. Mihin ? Ita (*Ter. And. v. 2. 8*), *answer me this at once, what business have you in that cottage (which you have just left) ? What business have I ? Yes, you.*

* Literally 'Are you yet silent ?' with a hint that he will soon be made so.

† Literally 'Why do we not mount our horses ?'

‡ Literally 'Are you going ? &c. ; if not, I'll help you.' Pronounce *ābīn, ain.*

§ Pronounce *ētyam, qu'istic, ti and min.*

Quin* dīc, quid est (*Ter. And. II. 6. 18*), *come, come, sir, tell me what it is.*

Quin tu hoc audī (*Ter. And. II. 2. 9*), *come, come, listen to this.*

- 1173 Sentences of forbidding, &c. are variously formed. Nē with the future imperative is used in laws, and occasionally elsewhere :
as,

Nocturnā mūliērum sacrificiā nē suntō, praetēr ollā quae prō pōpūlō ritō fient ; nēue Inītiantō, nisi ūt assōlet, Cērēri, Graecō sacro (apud Cic. de Leg. II. 9. 21), *sacrifices by women at night there shall be none, save those which are duly made for the state ; nor shall they celebrate mysteries, except as is wont, to Ceres, according to the Greek rite.*

Bōreā flantē, ne ārātō, sēmen nē iācītō (apud Plin. XVIII. 77), *when the north wind blows, plough not, sow not.*

- 1174 Nē with the present imperative is found for the most part only in the old writers and the poets, and even there but rarely : as,

Ah nē saeui tantōpērē (*Ter. And. v. 2. 27*), *oh, be not in such a passion.*

Quaesō ānimum nē despondēs (*Plaut. Merc. III. 4. 29*), *I pray thee despond not.*

Nīmium nē crēdēs cōlōrī (*Virg. Buc. II. 17*), *trust not too much to the outside.*

- 1175 The subjunctive mood is used in forbidding, &c., but generally in the perfect tense. The use of the second person of the present subjunctive is rare, except when that person is used indefinitely.†

Nihil ignōuēris, nihil grātiaē causā fēcēris, mīserīcordiā commōtus nē sis (*Cic. p. Mur. 31. 65*), *forgive nothing (they say), do nothing to oblige a friend, be proof against pity.*

Nē transiēris Ibērum, nē quid rei tibi sit cum Sāguntīnīs (*Liv. XXI. 44*), *cross not the Ebro (he says), have nought to do with the people of Saguntum.*

Ne me istoc posthac nōmine appellāsis (*Ter. Ph. v. 1. 15*), *do not call me by that name for the future.*

* In this way these two particles, *etiam* and *quin*, practically acquire a new meaning, just as *quidē*, 'why not,' comes to signify 'of course.' Compare too the secondary meaning of *оужов* arising from its use in questions.

† These qualifications are from Madvig.

Nē quaerās (*Ter. Haut. iv. 4.23*), *ask no questions.*

Istō bōno ūtārē dum adsit, quum absit nē rēquirās (*Cic. de Sen. 10.33*), *enjoy that blessing while you have it; when gone, grieve not for it.*

- 1176 The verbs cāuē, nōli, nōlim, are frequently used in negative requests : as,

Caueās, i. e. cāuē ne eās (ap. *Cic. de Div. II. 40.84*), *do not go.*

Cāuē te essē tristem sentiat (*Ter. And. II. 3.29*), *take care he does not perceive you are out of spirits.*

Cāuē dixēris (*Ter. Ad. III. 4.12*), *say it not.*

Nōlite id uellē quod fieri non pōtest (*Cic. Phil. VII. 8.25*), *do not wish for what is impossible.*

Hoc nōlim mē iocārī pūtēs (*Cic. ad Fam. IX. 15.4*), *do not, I pray you, suppose that I am joking in this.*

- 1177 The poets have many other imperatives used in negative requests, as fugē, mittē, parcē, &c.

Quid sit fūtūrum cras, fugē quaerēre (*Hor. Od. I. 9.13*), *what shall be tomorrow, shun to ask.*

Mittē sectārī (*Hor. Od. I. 38.3*), *cease to search.*

SUBJUNCTIVE.*

- 1178 A secondary clause or subordinate proposition is attached to the main clause or proposition in four ways : *a.* by a relative, *b.* by an interrogative, *c.* by an accessory conjunction, or *d.* by the construction called accusative and infinitive.

- 1178.1 With this subordinate relation must not be confounded the relation between two coördinate clauses, united by such words as *et* and, *quē* or, or else placed beside each other without any conjunction. Coördinate propositions are either both main propositions, or both subordinate clauses attached to the same main proposition.

- 1178.2 When a secondary clause beginning with a conjunction precedes the main clause, the secondary clause is called the *prōtēstis* (putting forward), and the following main clause the *apōdōstis* (payment of a debt).

* The chief uses of the subjunctive have already been briefly pointed out in §§ 487-505 and 594-624.

1178.3 The subjunctive is used where a proposition is put forward, not as a fact, but as a conception to be spoken of. Hence it is used in secondary clauses attached to the main clause of a sentence by a conjunction, or relative, or interrogative: 1st, where an object is expressed; 2d, where the assertions or thoughts of another than the speaker are stated; 3d, where that which does not exist is imagined, &c. But it will be practically more useful to deal with the separate cases.

1179 The *object** or purpose of an action may be expressed by an imperfect of the subjunctive and the conjunctions *ut*, *quod*, *qui*, and the relative; or if the object be prevention, by *ut* *nō*, *nō*, *quōmīnūs*, and *quīn*: as,

Aliis nocent, ut in alios liberales sint (Cic. de Off. i. 14. 42),
they injure some, that they may be generous to others.

Māgis mihi ut incommōdet quam ut obsēquātur gnātō (Ter. And. i. 1. 135), more to annoy me than to oblige my son.

Sibi quisquē tendēbat ut periculō primū† euādēret (Liv. xxi. 33), every one for himself was striving to be the first to get out of the danger.

Obducuntur corticē trunci quod sint a frigōribus tūtiorēs (Cic. N. D. ii. 47. 120), the trunk of a tree is sheathed with bark, that it may be safer from the cold.

Verbā rēpertā sunt quae indicārent uoluntātem (Cic. p. Caec. 18. 53), words were invented to indicate the will.

Gallinae pullos pennis fouent nō frigōrē laedantūr (Cic. N. D. ii. 52. 129), hens warm their chickens with their wings, that they may not be hurt by the cold.

Vix mē contineo quīn inuolēm in Cāpillum (Ter. E. v. 2. 20), I with difficulty restrain myself from flying at his hair.

Elēfantōs in primam āciem inducī iussit, et quem inlcēre eā res tūmultum posset (Liv. xxvii. 14), he ordered the elephants to be led into the first line, in hopes that this manœuvre might cause some confusion.

1180 Hence also verbs of commanding, advising, begging, wishing, compelling, preventing, permitting, are followed by an imperfect of the subjunctive, and *ut*, or the negatives, *ut* *nō*, *nō*, *quōmīnūs*, *quīn*:

* See §§ 599, 607.

† *Prius* in the Mss., altered by some to *prior*.

Allōbrōgībūs impērauit ūt his frūmentī cōpiam fācerent (*Caes.*

B. G. I. 28), *he commanded the Allobroges to supply them with corn.*

Mōnet ūt in rēlicūm tempūs omnis suspiciōnēs uitet (*Caes.*

B. G. I. 20), *he advises him for the future to avoid all suspicion.*

Per te ēgo deōs ōro ut me adiūnēs (*Ter. And. III. 3. 6*), *by the gods I beg you to assist me.*

Sinite ōratōr ut sim* (*Ter. Heo. prol. II. 2*), *allow me to be an intercessor.*

- 1181 Not unfrequently the ūt is omitted before the subjunctive in short phrases: as,

Sinē me expurgem (*Ter. And. v. 3. 29*), *allow me to clear myself.*

Quō diē Rōmā te exītūrū pūtes uēlim ad mē scribās (*Cic. ad Att. II. 5. 3*), *I would wish you to write me word what day you think you shall leave Rome.*

- 1181.1 But verbs of wishing, and also prohibē-, impēra-, sīn-, iūbe-, pāti-(r.), and uēta-, are also found with the accusative and infinitive, especially the passive infinitive; and indeed the last three of these six verbs are but rarely found with ūt.

- 1182 The *result*† is expressed by the subjunctive. This construction is common after verbs, &c. of accomplishing and happening: as,

Tempērantia efficit ūt appētitiōnes rectae rātiōni pāreant (*Cic. Tusc. iv. 9. 22*), *self-restraint effects this, that the passions wait upon right reason.*

Accidit ut primus nuntiāret (*Cic. p. Rosc. Am. 34. 96*), *it hap-
pened that he was the first to bring word.*

Nunquam accēdo quīn abs te ābeam doctior (*Ter. E. iv. 7. 21*),
I never go near you without leaving you the wiser.

Non possunt multi rem āmittēre ut non‡ plūres sēcūm in eandem cālāmītātem trahant (*Cic. p. leg. Man. 7. 19*), *it is impossible for many persons to lose their property without dragging a still larger number into the same calamity.*

* This has been altered to *exorator sim* by those who did not know that the last syllable of *orator* might be long in Terence.

† The form *faxo* is used only parenthetically, and does not affect the mood of the verb which accompanies it, which is always the future of the indicative. *Faxo scies*, 'you shall know, trust me for that.' This has been shown by Madvig in the second volume of his *Opuscula*.

‡ *Non* is required where the *result* is expressed; *ne* would be wrong.

Illud tibi affirmo, si rem istam ex sententiâ gesseris, fore ut absens à multis, cum redieris ab omnibus collauderis (Cic. ad Fam. i. 7. 6), of one thing I assure you, and that is this, that if you carry the matter out satisfactorily, the consequence will be that even in your absence you will be praised by many, and when you return you will be lauded to the skies by all.

Tantum spes creuerant, ut moëre armâ nec Mezentius, neque ulli alii accollae ausi sint (Liv. i. 3), so greatly had their power increased, that neither Mezentius nor any other of their neighbours dared to draw the sword.

- 1183 With phrases which denote hindrance, opposition, avoiding, omission, doubt, the subjunctive is preceded by *nē*, *quōmīnūs* or *quīn*, but by the last, only in case there be with the main verb a negative to express the non-existence of the hindrance : as,

Impediōr dōlōre ānīmī nē plūrā dicam (Cic. p. Sulla, 33. 92), I am prevented by indignation from saying more.

Per mē stetit quo minus hae fierent nuptiae (Ter. And. iv. 2. 16), it was my fault that this marriage did not take place.*

Nēque ābest suspiciō quīn ipse sibi mortem conscuērit (Caes. B. G. i. 4), nor is there wanting a suspicion that he was the author of his own death.

Prorsus nihil ābest quīn sim miserrimūs (Cic. ad Att. xi. 15. 3), absolutely nothing is now wanting to complete my misery.

Numquid† uis quīn ābeam? (Ter. Ad. ii. 2. 39) is there any thing else I can do for you before I go?

Fācērē non possum quīn ad tē mittam (Cic. ad Att. xii. 27. 3), I cannot but send to you.

Non dūbīto quīn mirērē (Cic. ad Att. xvi. 21), I do not doubt that you are surprised.

Quid est causae quīn cōlōniam in Iānicūlum possint dēducērē? (Cic. in Rull. ii. 27. 74) what reason is there to prevent them from founding a colony on the Janiculum itself?

- 1184 Impersonal phrases that signify an addition, &c. are generally followed by *ut* and the subjunctive : as,

* Forcellini is inaccurate in making *per me stat* equivalent to *sum in causa*. The phrase can only be used of hindrances.

† A question is often equivalent to a negative. This, or a shorter form, *numquid uis?* was a civil mode of saying 'Good bye' (*Plaut. Cap. i. 2. 88*).

Rēlicumst ut dē felicitatē paucā dicāmūs (Cic. p. leg. Man. 16. 47), *it remains for us to say a few words on good fortune.*
 Accessit* eo ut milites eius conclāmarint pacem sē uellē (Cic. ad Fam. x. 21.4), *there was added to all this that his soldiery cried out they wished for peace.*

- 1185 In the same way *ut* and the subjunctive often follow the verb *est* with or without a substantive or neuter adjective : as,
 Sēd est mōs hōmīnum ut nōlint eundem plūribus rēbūs excellēre (Cic. Brut. 21.84), *but it is in fact a habit with the world not to allow that the same person excels in several things.*
 Vērisimilē nōn est ut mōnūmentis māiorum pēcūniam antēpōnēret (Cic. II. Verr. iv. 6. 11), *it is not likely that he valued money above the monuments of his ancestors.*
 Atque ei ne intēgrum† quīdem ērat ut ciuibz iūrā reddēret (Cic. Tusc. v. 21. 62), *but he had it not even in his power then to restore to his countrymen their rights.‡*

- 1186 Verbs &c. of *fearing* have the subjunctive, with *nē* if the object be not desired, with *ut* if it be desired :§ as,
 Vēreor ne hoc serpat longiūs (Cic. ad Att. i. 13.3), *I fear that this will creep further.*
 Ornamenta mētuō ut possim rēcipere (Plaut. Curc. iv. 1.3), *the ornaments I am afraid I shall not be able to recover.*
 Haud|| sēnē pēricūlumst nē non mortem aut optandam aut certē non tīmendam pūtet (Cic. Tusc. v. 40. 118), *there is assuredly no risk of his escaping from the belief that death is an object to be desired, or at least not to be feared.*

* *Accedit* is often followed by *quod* and the indicative, particularly where the past or present is spoken of. So also *adde quod*.

† *Mihi non est integrum*, 'the thing is no longer entire ; I have taken a step in it by which I am committed to a continuance in the same direction.'

‡ In such phrases as the preceding a notion of futurity is commonly implied, and hence it will generally, perhaps in good writers always, be found that an imperfect of the subjunctive is alone admissible. Even in the second sentence the idea is, 'It is not likely we shall find that &c.' It should be observed too, that the subjunctive phrase always follows.

§ Observe that the Latin inserts a negative where the English has none, and *vice versa*.

|| This is an example of a practice common in Cicero, the crowding negatives in a sentence.

- 1187 The quality or quantity is often expressed by the subjunctive with *ut*, or the relative, preceded by some word signifying *so* or *such*.

Non tam impēritust rērum ut non sciret (*Caes. B. G. i. 44*), *he is not so inexperienced in the world as not to know.*

Rēs eiusmodi cuius exitus prōvidēri possit (*Cic. ad Fam. vi. 4*), *a matter of such a kind that the issue of it can be foreseen.*

Nēque enim tu is es qui quid sis nescias (*Cic. ad Fam. v. 12. 6*), *nor indeed are you the sort of person not to know what is due to you.*

Tantā pūtābātūr utīlitas percipi ex bōbūs, ut eōrum uisceribus uesci scēlūs hāberētūr (*Cic. N. D. ii. 64. 159*), *so highly valued were the advantages derived from the ox, that to eat his flesh was deemed an impiety.*

- 1188 Sometimes the pronominal noun or adverb is omitted in the Latin, but the subjunctive still retained : as,

Pināriūs erat uir acēr et qui nihil in fidē Sicīlōrum rēpōnēret (*Liv. xxiv. 37*), *Pinarius was a man of energy, and not one to rely at all on the honour of the Sicilians.*

- 1189 In *indefinite* expressions the relative preceded by a verb signifying existence is followed by a subjunctive* : as,

Sunt qui censeant (*Cic. Tusc. i. 9. 18*), *there are persons who think.*

Inuenti autem multi sunt qui etiam uitam prōfundērē prō patriā parāti essent (*Cic. de Off. i. 24. 84*), *and there have been found many who were ready to pour out their very life-blood for their fatherland.*

Quis est quin cernat ? (*Cic. Acad. Pr. ii. 7. 20*) *who is there who does not see ?*

Fuit antea tempus quum Germānos Gallī uirtutē supērarent (*Caes. B. G. vi. 24*), *there was formerly a time when the Germans were surpassed in valour by the Galli.*

Est quātēnūs amicitiae dāri uenīā possit (*Cic. de Am. 17. 61*), *there is a line up to which friendship may be indulged.*

Est ubi id ualeat (*Cic. Tusc. v. 8. 23*), *there are cases where this principle avails.*

* In these sentences the English language can always employ the word 'therep.'

Nullā dōmūs in Siciliā lōcūples fuit, ūbi istē non tēxtrīnum institūerit (*Cic. II. Verr. IV. 26. 58*), *there was not a wealthy house in Sicily, but what that man set up in it a cloth manufactory.*

Inuentūs est scribā quidam quī cornīcum oculos confixerit (*Cic. p. Mur. 11. 25*), *there turned up a certain clerk, who caught the weasels napping.**

- 1190 There are many phrases apparently similar to these where the indicative is found, but in most of these it will be seen that the relative clause is the subject, and what precedes it the predicate : as,

Quis illic est qui cōtra me astat ? (*Plaut. Pers. I. 1. 13*) *who is the man yonder who stands facing me ?*

Here the person alluded to is altogether definite.

Sunt autem multī qui eripiunt āliis quōd āliis largiantūr (*Cic. de Off. I. 14. 43*), *and indeed those who rob one set of men to lavish what they thus rob on another set, are a numerous class.*

- 1191 Sometimes est-qui, sunt-qui† are to be looked upon as nouns, equivalent to nonnemo, nonnulli, and are then followed by the indicative : as,

Set est-quod suscensēt tibi (*Ter. And. II. 6. 17*), *but he is annoyed with you about a certain matter.*

Sunt-quos curriculō puluērem Olympico

Collēgiessē iūvat (*Hor. Od. I. 1. 3*),

To some on Olympic course to have swept up dust is maddening joy.

Sunt-qui itā dicunt impēriā Pisōnis sūperbā barbāros nēquissē pāti (*Sal. Cat. 19*), *some do say that the barbarians could not bear the tyrannical commands of Piso.*

Est-ūbī peccat (*Hor. Ep. II. 1. 63*), *sometimes (the world) goes wrong.*

- 1192 After digno-, idoneo-, apto-, ūno-, sōlo-, primo-, &c., what is necessary to complete the predicate is expressed by the relative or ūt with the subjunctive :‡ as,

* Literally 'pierced the eyes of the crows.'

† Nay Propertius (*III. 7. 17*) has *est-quidus* for a dative. Compare too the Greek *estivos*.

‡ But an infinitive also in later writers, as *legi dignus* (*Quint. x. 1. 96*). See also § 1255.

Livianae fabulae non satis dignae sunt quae iterum legantur
(Cic. Brut. 18.71), *the plays of Livius do not deserve a second reading.*

Idoneus non est qui impetret (Cic. p. leg. Man. 19.57), *he is not a fit person to obtain his request.*

Solus es, Caesar, cuius in victoria occiderit nemo nisi armatus
(Cic. p. Deiot. 12.34), *you are the only conqueror, Caesar, in whose victory no one fell unless armed.*

- 1193 After comparatives, quam qui- or quam ut is followed by the subjunctive : as,

Maiores arbores caedebant quam quas ferre cum armis miles
posset (Liv. xxxiii. 5), *they were cutting down trees too heavy for a soldier to carry in addition to his arms.*

Ferocior oratio uisa est quam quae habenda apud regem esset
(Liv. xxxi. 18), *the speech was looked upon as in too high a tone to be addressed to a king.*

Nimis laeta res est uisa, maiorque quam ut eam statim capere
animus posset (Liv. xxii. 51), *the suggestion seemed too delightful and too grand for him to grasp immediately.*

Senior iam et infirmior quam ut contentiōnem dicendi sustineret, obmutuit et concidit (Liv. xxxiii. 2), *being now advanced in years and too weak to support any violent effort in speaking, he suddenly lost his voice and fell to the ground.*

- 1194 A predicate is limited and explained by qui- and the subjunctive :^{*} as,

Peccasse mihi uideor qui a te discesserim (Cic. ad Fam. xvi. 1.1), *I did wrong, I think, in leaving you.*

Satin sanus, me qui id rogites? (Ter. And. iv. 4.10) *are you quite in your senses to ask me that?*

- 1195 So also a relative clause with a subjunctive (but not to the exclusion of the indicative)[†] is used at times to limit what is said : as,

* Quippe qui-, utpote qui-, ut qui-, are also used in this way, but with greater emphasis. The indicative is found in some writers in these phrases.

† See § 1158.1. Many passages are unduly put forward as examples under this head by both Madvig (§ 364, Anm. 2) and Zumpt (§ 559) : as, *quod sine molestia tua fiat* (Cic. ad Fam. xiii. 23), *qui modo tolerabili condicione sit* (Cic. in Cat. iv. 8.16), *quod suum dici uellet* (Cic. ii. Verr. iv. 16.36).

Rēfertae sunt ōrātiōnes centum quinquāgintā, quas quīdem
adhūc inuēnērīm et lēgērīm, et uerbis et rēbūs illustrībūs
(Cic. Brut. 17. 65), *the hundred and fifty orations are replete,
at least such of them as I have hitherto come across and read,
with brilliant language and brilliant matter.*

Nēque erat in exercitū, quī quīdem pēdestriā stipendiā fecisset,
uir factis nobiliōr (Liv. vii. 13), *nor was there a soldier in
the army, at least of those who had served on foot, more dis-
tinguished for his deeds.*

- 1196 In indirect questions, i. e. where an interrogative pronoun or conjunction and verb are attached to some verb or phrase, the verb following the interrogative* is in the subjunctive: as,

Nātūrā dēclārat quid uēlit (Cic. de Am. 24. 88), *Nature pro-
claims what she wishes.*

Tēneo quid erret, et quid āgam hābeo (Ter. And. iii. 2. 18), *I
twig what his mistake is, and know what to do.*

Ex captiuis cognōuit quo in lōco hostium cōpiāe cōsēdissent
(Caes. B. G. v. 9), *he learnt from the prisoners where the
enemy's forces were posted.*

Ignōrābat rex ūtēr eōrum esset Orestēs (Cic. de Am. 7. 24), *the
king knew not which of the two was Orestes.*

Ex hoc quantum bōni sit in āmicitiā, iūdicārī pōtest (Cic. de
Am. 7. 23), *from this a judgment may be formed, how much
happiness there is in friendship.*

Existit quāestiō num quando āmicī nōuī uētēribus sint antē-
pōnēdi (Cic. de Am. 19. 67), *there rises the question, whether
at any time new friends are to be preferred to old friends.*

Cum incertūs essem, ūbi essēs (Cic. ad Att. i. 9), *being uncer-
tain where you were.*

Discent quemadmōdum haec fiant (Cic. de Am. 12. 41), *they
will learn how these things are done.*

Dūbīto an Vēnūsiam tendam (Cic. ad Att. xvi. 5. 3), *I am at a
loss whether to make for Venusia.*

Cōpias suas, iūdicatiōē non conduxērit, ān ēquītum aduentū
prohibētus, dūbiumst (Caes. B. G. vi. 31), *whether it was*

* Care must be taken not to confound the relative and interrogative.
Scio quid quaeras means, 'I know the question you wish to put;' but
scio quod quaeris, 'I know the answer to it.' Compare Ter. And. iii. 3. 4,
et quid te ego uelim, et quod tu quaeris scies.

from design that he omitted to collect his forces, or because he was prevented by the arrival of our cavalry, is doubtful.

Dōleam necnē dōleam nihl intērest (Cic. Tusc. II. 12. 29),
whether I am hurt or not hurt, makes no difference.

Id ulsō, tūn ān illi insāniant (Ter. And. III. 3. 3), *the object of my visit is to see whether it be you or they that are mad.*

Dē puēris quid āgam, nōn hābeō (Cic. ad Att. VII. 19), *what to do with the boys, I know not.*

Hanc (pāludem) si nostri transirent, hostēs expectābant (Caes. B. G. II. 9), *this (morass) the enemy were waiting to see whether our men would cross.**

- 1197 In the older writers, and occasionally in Horace and Virgil, an indicative is found in indirect questions: as,

Si nunc mēmōrārē uēlim, quam fideli ānīmo īn illam fui, uērē possum (Ter. Hec. III. 5. 21), *if at this very moment I wished to mention how faithful I have been towards her, I could do so with truth.*

Vide ut discōdit lābrum (Ter. Ad. IV. 2. 20), *see how he has cut my lip open.*

Adspīce ūt antrum

Siluestris rāris sparsit lābruscā rācēmīs (Virg. Buc. v. 6),

See how the wild labruscat

Has sprinkled the cave with scattered grapes.

- 1198 An interrogative clause sometimes accompanies the phrase quid ais, or the imperatives dic, cōdō, or the indicative quaesō, but without being dependent on them: as,

Quid ais, ubi intellēxeras I'd consilium cāpere, cur non dixti extemplo Pāmphilō? (Ter. And. III. 2. 37) *just tell me this: When you saw that they were going to play that game, why did you not immediately tell Pamphilus?*

Dic§ mihi, plācetnē tibi ēdēre iniussū meō? (Cic. ad Att. XIII.

* It has been already noticed (§ 495) that in these indirect questions there is often an ambiguity whether the existing time or future time be meant. Compare §§ 594 and 600.

† 'A wild vine.'

‡ The phrase *quid ais* is also used in expressing surprise at something heard: as, 'What do you say? surely I misunderstand you,' or 'You don't say so.'

§ This *dic mihi*, like the conjunction *quo*, is merely a mode of inviting a person's special attention to some coming question. The French in the same way use *dis-moi*.

21. 4) *be so good as to answer me this: Do you approve of your publishing the book without my authority?*

Cœdō, quid iurgabit tæcum? (*Ter. And. II. 3. 15*) *pray, what quarrel will he have with you?*

Quæss, quōtiens dicendumst tibi? (*Plaut. Most. IV. 2. 32*) *how often must I tell you, priihee?*

- 1199 The phrase *nesciō-qui-* is to be looked upon as a trisyllabic word partaking of the nature of an adjective. Hence there is no irregularity in the construction with an indicative: *as*,

Alii nesciō-quō pacto obdūruērunt (*Cic. ad Fam. v. 15. 2*), *others somehow or other have become hardened.*

- 1200 A similar union accounts for the indicative in such phrases *as*,
Sāles in dicendō nimium-quantum ualent* (*Cic. Or. 26. 87*),
jokes tell immensely in oratory.

Id mirum-quantum prōfuit ad concordiam ciuitātis* (*Liv. II. 1*), *this conducted wonderfully to harmony among the citizens.*

Immānē-quantum ānīmi exarsērē (*Sal. ap. Non.*), *the men fired up beyond all measure.*

Reported Speech or Thoughts (OBLIQUA ORATIO).

- 1201 When the words or thoughts of another are reported and not in the first person, it is called the *obliqua oratio*, and all secondary clauses, that is, clauses dependent upon the relative or upon conjunctions, are in the subjunctive mood. Compare the following passages:

Sēnātū reiquē publicæ egō non dēro, si audacter sententias dicērē uultis; sin Cæsārem respiciētis atque eius grātiā sequimini, ut sup̄iōribus fecistis temporibūs, egō mihi consiliū optiam, nequē sēnātūs auctoritatī obtemperābōt, I will not be wanting to the senate and the country, if you are willing to express your opinions boldly; but if you look to Caesar, and make his favour your object, as you have done on recent occasions, then I will take my measures for myself, and will not be guided by the authority of the senate.

* Still the original phrases must have been, *nimium est quantum ualeant, mirum est quantum profuerit*, &c. Compare the Greek phrase *βαυμαρτον ὄσον*.

† See Caesar, B. C. I. 1.

Sēnātū reiſque publicae sē non defūtūrum pollicētur, ſi audacter ſententias dicere uelint; ſin Caesārem respiciant atque eius grātiā ſequantūr, ut ſup̄ioribus fecerint temporibus, sē ſibi conſilium captūrum nequē ſenātūs auctoritāti obtemp̄rātūrum, he promises that he will not be wanting &c.

- 1202 Or the tenses might be thrown into past time (which is more commonly used) by writing *pollicēbātūr* or *pollicitūs est, uellent, respicerent, ſequerentūr, fecissent*.

- 1202.1 In the *obliqua oratio*, as compared with the *directa oratio*, the changes are as follows :

The main tenses, which are indicatives in the original speech, are changed to the accusative and infinitive.

Imperatives are changed to imperfects of the subjunctive.

Subjunctives remain subjunctives.

Direct interrogatives in the indicative are changed to the accusative and infinitive, provided the person was either the first or third ; but if it was the second person, then the subjunctive is required.*

With regard to the tenses, imperfects remain imperfects, and perfects remain perfects ; but which of the imperfects or perfects is to be preferred, depends upon the tense of the indicative verb to which the whole is subjoined.

The pronouns *ho-* (in its original sense) and *isto-* have no place in the *obliqua oratio*, any more than *egō, tū, nōs, uōs, &c.* *Illo-* commonly supplies the place of the second person. See *Sal. Jug.* cc. 61, 62, 64, 65, 77.

All this however does not prevent the use of the indicative mood in the midst of the *obliqua oratio*, where the writer chooses to say something of his own.

- 1203 Sometimes the *obliqua oratio* is introduced by a verb of recommending &c. with the subjunctive mood, and this is followed by an infinitive ; before which in the English some word signifying to say must be inserted : as,

Censēbant ut noctu iter facerent, posse prius ad angustias ueniri quam sentirentūr (*Caes. B. C. i. 67*), *they recommended that they should march by night, observing that they might make their way to the pass before they were perceived.*

* See Madvig's *Opuscula*, vol. ii. p. 208.

- 1204 At other times the *obliqua oratio* is introduced by a verb of saying, &c. with the infinitive mood, and this is followed by a subjunctive; before which in the English some word signifying to recommend &c. must be inserted: as,

Dōcent sui iūdicī rem nōn essē; proinde hābeat rātionem posteritātis (*Caes. B. C. I. 13*), *they point out that it is not a matter for them to decide upon, and they recommend him therefore at once to consider the consequences.*

- 1205 Without a formal use of the *obliqua oratio*, a verb in a dependent clause may be in the subjunctive mood, when it expresses the thoughts or words or alleged reasons of another.

*Aristides, nonne ob eam causam expulsus patriā, quod praeter modum iustus esset?** (*Cic. Tusc. v. 36.105*) *Aristides again, was he not driven from his country on the very ground that he was just beyond measure?*

Fabiō dictā diēs est, quod lēgātūs in Gallos pugnasset (*Liv. vi. 1*), *notice of trial was given to Fabius, for having fought against the Galli when ambassador.*

Aedem deō Iūvī uōvit, si eō diēs hostes fūdisset (*Liv. xxxi. 21*), *he vowed a temple to the god Jupiter, if he routed the enemy that day.*

- 1206 In these cases the power of the subjunctive may be expressed by inserting such words as *they said* or *they thought*: for example, in the last sentence but one the English might have been, 'because he was just *they said* beyond measure.'

- 1207 Sometimes the verb *to say* or *think* is expressed in these phrases, and unnecessarily put into the subjunctive mood: as,

Illē pētērē contendit ut relinqueretur, partim quod mārē tīmēret, partim quod religiōnibūs impēdīrī sēs dicēret (*Caes. B. G. v. 6*), *the other zealously entreated to be left behind, partly because he was afraid of the sea, partly because he was prevented, he said, by religious scruples.*

* The subjunctive mood may be thus used, when the writer speaks of a feeling which moved himself at a former time: as, *Mihi Academiae consuetudo non ob eam causam solum placuit, quod . . . , sed etiam quod esset ea maxuma dicendi exercitatio* (*Cic. Tusc. II. 3.9*), 'For myself the practice of the Academy pleased me, not merely because . . . , but also because it afforded the best exercise in speaking.' (*Madvig*).—*Occurrebant (mihi) colles campique et Tiberis et hoc caelum, sub quo natus educatusque essem* (*Liv. v. 54*).

Here *impediretur* would have expressed the same, though less forcibly; on the other hand, *timeret* might have been translated, 'he was afraid, he said.'

Cum Hannibālis permissu exisset dē castris, rēdiit paulō post, quod se oblītum nesciō-quid dicēret (*Cic. de Off. i. 13. 40*), *after leaving the camp with Hannibal's permission, he returned shortly after, because he had forgotten something or other, he said.*

Lēgatos suos multi dē prōvinciā dēcēdērē iussērunt, quōd illōrum culpā sē mīnus commōde audīre arbītrārētūr (*Cic. II. Verr. III. 58. 134*), *many (governors) have directed their lieutenants to leave a province, because through the misconduct of these lieutenants they themselves, they thought, had got a bad name.*

Quem quī rēprendīt, In eō rēprendit, quod grātum praeter mōdum dīcat essē (*Cic. p. Planc. 33. 82*), *and he who censures him, censures him for being, he says, grateful beyond measure.*

1208 It has been said above that the subjunctive is used in speaking of that which does not exist. Thus, what is denied is in the subjunctive after a conjunction: as,

Istos tantum ābest ūt ornem*, ūt effici non possit quā eōs odērim (*Cic. Phil. XI. 14. 36*), *so far from complimenting those persons you speak of, I cannot be prevented from hating them.*

Tantum āberat ut bīnos scribērent, uix singūlos confēcērunt (*Cic. ad Att. XIII. 21. 5*), *so far from copying two sets (of the work), they with difficulty completed one.*

Pūgiles in iactandis caestībūs ingēmiscunt, non quod dōleant, sed quīā prōfundendā uōce omnē corpūs intendītūr (*Cic. Tusc. II. 23. 56*), *the boxer in throwing out the caestus utters a groan, not because he is in pain, but because by sending out the voice every muscle in the body is strained.*

Nōn eō dīcō quō mihi uēniat in dūbium tuā fidēs (*Cic. p. Quinct. 2. 5*), *I do not say this because your word is doubted by me.*

Maiōres nostri in dōmīnum dē seruō quaerī nōluerunt, non

* The rule applies of course to *ornem*, not to the other subjunctives in this sentence.

quā non posset uerum inueniri, sed quā uidebatur indignum esse (Cic. p. Mil. 22. 59), *our ancestors were unwilling that evidence should be drawn by torture from a slave against his master, not because the truth could not be got at, but because (in this case) there seemed to be something degrading.*

Non quin confiderem diligentiae tuae (Cic. ad Fam. xvi. 24.1), *not that I in any way distrusted your carefulness.*

1209 Another example of the subjunctive employed in speaking of what does not exist, is seen in *hypothetical** sentences, both in the clause of condition and the clause of consequence. These sentences are conveniently divided into present and past.

a. Hoc nec sciō, nec si sciam, dicere ausim (Liv. praef.), *this in the first place I do not know, and secondly, if I did know, I should not venture to say.*

Tū si hic sis, aliter sentias (Ter. And. II. 1. 10), *you yourself, if you were in my situation, would feel differently.*

b. Quid faciam, si furtum fecerit? (Hor. Sat. I. 3. 94) *what should I do, were he to commit a theft?*

c. Nonne sapiens, si fame ipse conficiatur, abstulerit cibum alteri? Minime uero (Cic. de Off. III. 6. 29), *would not a wise man, if he were himself on the point of being starved, rob some other of food? Assuredly not.*

d. Id si acciderit, simus armati (Cic. Tusc. I. 32. 78), *if that were to happen, we should be ready armed.*

e. Si frater esset, qui magis morem gereret? (Ter. Ad. IV. 5. 74) *if he had been a brother, how could he have been more obliging?*

f. Si quis hoc gnatio tuo tuos seruos faxet†, qualem haberes

* See above, § 1153 and §§ 496, 497, 498.

† That *faxit* is inadmissible here, even Madvig would allow, although he denies the existence of the word *faxem*. Moreover the explanation of the form *fazo* given in § 566 is confirmed by a line in the same scene, *Pol si istuc faxis, haec sine poena feceris*; for the law of the Latin language requires that the two verbs should here be in the same tense (see Madvig's own Gr. § 340, obs. 2), and the difference of form is agreeable to a peculiarity of the iambic senarius, which, while it admits contracted forms in the middle, prefers the uncontracted at the close of the line, as *periculum* and *periculo*, Plaut. Cap. III. 5. 82; *norit* and *nouerit*, Ter. And. Prol. 10; *sit* and *sies* or *siet*, And. II. 5. 13, Haut. III. 1. 47; *fao* generally, but *face* at the end, And. IV. 1. 56, v. 1. 2; besides a large number of words which are commonly monosyllabic in pronunciation except in the last place, as *mihi*, And. IV. 4. 4, Haut. III. 1. 101. Madvig's

gratiam ? (*Plaut. Cap. III. 5. 54*) if any slave of yours had done the same for your son, what would your gratitude have been like ?

Si hās inimicitias cāuerē pōtuisset, uiuēret (*Cic. p. Rosc. Am. 6. 17*), if he had been able to guard against the enmity of this party, he would have been now alive.

g. Absque eō esset, recte ego mihi uidissem (*Ter. Ph. I. 4. 11*), if it had not been for him, I should have taken good care of myself.

Rēgnumne hīc tu pōssides ? Si pōssiderem, ornātus esses ex tuis uirtūtibus (*Ter. Ad. II. 1. 21*), are you lord paramount here ? If I had been, you should have had a dressing such as your special merits deserve.*

h. Nēcasse mē tē uerbēribus, nisi—irātūs essem (*Cic. R. P. I. 38. 59*), I should have flogged you to death, if I had not—put myself in a passion.

Dēlētūs exercitus fōret, nī fūgientis siluæ texissent (*Liv. III. 22*), the army would have been annihilated, had not the woods covered them in their flight.

1210 It will be seen that in hypothetical sentences with the *present* tenses (whether imperfect or perfect), the condition, though not fulfilled at the present moment, is not an impossibility, for it may yet perhaps be fulfilled.

1211 The *past* tenses in hypothetical sentences (both imperfect and perfect) allude to past time, or at any rate to an obstacle in past time affecting the present state of things. In either case it is now too late to alter matters ; and therefore these tenses often imply not only the non-existence of a state of things, but also impossibility.

1212 The tenses in hypothetical sentences are determined in the usual way. If the imperfect be used in the conditional clause, the notion of the verb is not completed before that in the clause

view is, that *faxo* and such forms are the equivalents of the Greek *τυψω*, *πραξω*, and consequently simple, not perfect futures. See his *Opuscula*, vol. II. p. 60, &c. This is clearly wrong.

* It should be remembered that in the *obliqua oratio* the subjunctive will be found after *si*, even when the construction is not that which we have called hypothetical, but the ordinary sentence of condition, which in the *directa oratio* would be in the indicative.

of the consequence. On the other hand, a perfect tense in the conditional clause generally* denotes an action completed before what is expressed in the clause of the consequence. As regards the past tenses of hypothetical sentences, in the clause of the consequence the past-imperfect is used to denote a continued state of things, or something not yet completed, whereas a single occurrence is expressed by the past-perfect.

- 1213 Thus the general construction of sentences containing the word *if*, is, that the hypothetical, *i. e.* those which put a case, the non-existence of which is implied, have the subjunctive in both clauses, while in other cases the indicative is required in both clauses.

- 1214 The apparent exceptions to this rule are for the most part to be explained by the sentences being elliptical. Thus in hypothetical sentences the participles in *tūro* and *endo* are often found in the clause of consequence; and, if so, always attended by an indicative: as,

Si mē triumphārē prohibērent, testis citātūrū† fui rērum ā mē gestārū (Liv. xxxviii. 47), if they had attempted to prevent my triumphing, I should have called up witnesses of my achievements.

Illi ipsi qui rēmansērāt rēlictūri āgrōs ērant, nē litteras mīssisset (Cic. II. Verr. III. 52. 121), even those who had remained behind would have abandoned the lands, if he had not sent the letter.‡

Quid quod si Andrānōdōrō consiliū processissent, Heracleae cum cōtēris fuit serviendum§, nay, if the plans of Andranodorus had succeeded, Heraclea must have become a slave with the rest of the people.

Si priuātus esset, tāmēn ad tantum bellum is erat dēligendū

* This word is inserted with a view to such a sentence as, *Id si fecisses, per mihi gratum fecisses*, where however the real consequence is expressed in *pergratum*, 'I should have been greatly your debtor.'

† Literally 'I intended to call them,' for which our translation substitutes, by no very violent inference, 'I should have done so.' The latter literally translated would have been *citauissem*.

‡ That is, 'They were preparing to leave, and' (though the author omits expressly to say so) 'no doubt would have done so.'

§ This passage occurs in *Liv. xxiv. 26*, with the alterations required by the *obliqua oratio*, viz. *sibi* and *fuerit* in place of *Heracleae* and *fuit*. Compare a similar change in the same chapter of the phrase, *Si effugium patuisset in publicum, impleturæ urbem tumultu fuerunt*.

(*Cic. p. leg. Man. 17. 50*), *if he had been in a private station, still for so serious a war he was the man who ought to have been selected.*

1215 A similar explanation accounts for the following phrases :—

Ni mētuam pātre, hābeo quod mōneam prōbē (*Ter. And. v. 4. 16*), *if I were not afraid of my father, I could give him an excellent* hint.*

Id ēgō, si tū nēgēs, certō scio† (*Ter. Haut. iv. 1. 19*), *even if you were to deny this, I know it for certain (and consequently your denial of it would be fruitless).*

Admōnēbat mē rēs ūt intermissiōnem ēlōquentiāe dēplōrārem, nī uērerer nō dē me ipso uīdērer quēri (*Cic. de Off. ii. 19. 67*), *I was reminded by the matter before us that I ought to lament the disappearance of eloquence from among us; and should have yielded to the suggestion, had I not feared that I might be thought to be urging a merely personal complaint.*

Si per Mētellum licitum esset, mātres illōrum, uxōres, sōrōres uēniēbant (*Cic. ii. Verr. v. 49. 129*), *their mothers, wives, sisters were coming (and would actually have come), if Metellus had permitted.*

Multā mē dehōrantūr ā uōbis, nī stūdiū rei publicāe supēret (*Sal. Jug. 31*), *many considerations dissuade me from troubling you (and they would probably prevail), if my love for my country did not outweigh them.*

Pons iter paene hostibus dedit, nī ūnus uir fuisset (*Liv. ii. 10*), *the bridge all but offered a passage to the enemy, (and would have done so completely,) had it not been for one brave man.*

Quod nī prōpērē pernōtuisset, haud multum āb exitiō lēgati kbērant (*Tac. † Ann. i. 23*), *and if this had not speedily become generally known, (they would have put an end to the lieutenant-general, for even as it was), they were not far from so doing.*

* Literally 'I have an excellent hint to give, and but for the reason assigned I would give it.'

† Of course 'my knowledge' is in no way conditional upon 'your speaking the truth or not.'

‡ Tacitus abounds in this construction: see in the very same chapter, *ferrum parabant, nī interiecisset.*

- 1216 Such sentences as the following are mere instances of ordinary exaggeration forthwith corrected* :—

Mē truncūs illapsus cērebrō Sustulērat, nīsi Faunūs ictum
Dextrā lēuasset (*Hor. Od. II. 17. 27*), *Horace a trunk down*
gliding on his skull had carried off, (or at least would have
done so), had not Faunus with his hand lightened the blow.

- 1217 The verbs of duty and power, already expressing in themselves what is less forcibly implied in the subjunctive mood, generally retain the terminations of the indicative in hypothetical sentences :

as,

Hunc pātris lōcō, si ulla in tē piētās esset, cōlērē dēbebās (*Cic. Phil. II. 38. 99*), *this man you ought to have respected as a father, if you had had any affection in you.*

Consul essē qui pōtui, nīsi hunc uitae cursum tēnuissem & puērītīā ? (*Cic. R. P. I. 6. 10*) *how could I have been consul, if I had not kept strictly to this course of life from my boyhood ?*

- 1218 In the same way the verb 'to be' in the indicative is accompanied by adjectives†, and occasionally substantives, when the hypothetical form of the sentence might have suggested the subjunctive : as,

Longumst si tibi narrem quamōbrem id faciā (*Ter. Haut. II. 3. 94*), *it would be tedious if I were to tell you why I do so.*

Aequius erat id uoluntātē fieri (*Cic. de Off. I. 9. 28*), *it would have been better if it had been done willingly.*

Nonnē fuit sātius tristis Amāryllidīs iras Atquē stūperbā pāti fastidiū ? (*Virg. Buc. II. 14*) *had it not better been Amaryllis' bitter wrath and haughty whims to brook ?*

Quantō melius fuērat‡ in hōc prōmissum pātris nōn essē seruātum ? (*Cic. de Off. III. 25. 94*) *how much better would it have been, if in his case his father's promise had not been kept ?*

- 1219 The conjunction in hypothetical sentences is sometimes omitted, as in English ; but in this case the verb is commonly placed first : as,

* It should be observed, that in sentences of this character the *nisi* or *si* commonly follows.

† Particularly adjectives of propriety.

‡ The past-perfect tense in place of a simple perfect is common in such phrases, and also with the verbs of duty and power.

Rōges mē, nihil fortassē respondeam (*Cic. N. D. i. 21. 57*), *were you to ask me, I should perhaps make no answer.*

Dārēs hanc uim Crasso, in fōrō saltāret (*Cic. de Off. iii. 19. 75*), *had you offered this power to Crassus, he would have danced in the forum.*

- 1220 Very frequently the conditional clause is omitted : as,
Stārē pūtēs, ādēō prōcēdunt tempōrē tarde (*Ov. Trist. v. 10. 5*),
you would think (if you were here) that time was standing still, so slowly does it advance.

Beos dicērēs (*Liv. ii. 35*), *you would have said they were on their trial (had you been there).*

Hoc confirmāuērim, elōquentiam rem ūnam esse omnium difficillūmam (*Cic. Brut. 6. 25*), *this I would maintain (if there were occasion), that eloquence is the one thing of all most difficult to attain.*

- 1221 Thus, mālim *I should prefer*, nōlim *I should be unwilling*, uēlim *I should wish*, are modest expressions, not partaking of the rudeness of mālo *I prefer*, nōlo *I won't*, uōlo *I insist*; while malle, nollem, uellem, signify *I should have preferred &c.*, and refer either to past time, or to what is now impossible. Hence,

Nollem* factum (*Ter. Ad. ii. 1. 11*), *I wish it had never been done, i. e. I beg your pardon.*

- 1222 The consequence also is at times omitted : as,
O si Sub rastrō crēpēt argentī mihī sēriā (*Pers. ii. 10*), *oh, if neath the harrow a jar of silver were to chink for me.*

- 1223 The consequence† again is generally omitted in sentences containing quāsi *as if*, or equivalent words : as,

Quāsi uērō consūli sit rēs (*Caes. B. G. vii. 38*), *as if forsooth it were matter for deliberation.*

Mē ituat, uēlut si ipse in partē lābōris fuērim, ad finem bellī peruēniessē (*Liv. xxxi. 1*), *I am delighted, as though I had myself shared the toil, to have arrived at the close of the war.*

* Literally 'I should have wished it not done.' The suppressed condition may have been, *Si optando potuissem quas facta sunt infecta redere.* *Nolim factum* would signify, 'I should be sorry to have it done.'

† Thus in the second sentence the fuller form would have been, 'I am as much delighted as I should have been if &c.'

Eius crudelitatem, uelut si eorū adesset, horrēbant (*Caes. B. G. i. 32*), *they kept shuddering at this man's bloodthirstiness, as though he had been present.*

Sic quaestor est factus, quam si esset summō locō nātus (*Cic. p. Planc. 25. 60*), *he was made quaestor with the same facility, as if he had been born in the highest station.**

- 1224 When the second person† is used to denote generally *one, a man*, the subjunctive commonly enters into secondary clauses, whether preceded by a relative or conjunction : as,

In excitandō plūrimū uālet, si laudās eum quem cohortārē (*Cic. ad Fam. xv. 21. 5*), *in rousing to action, the greatest effect is produced, if one praises the person whom one is encouraging.*

Bonus segnior fit, tibi negligās (*Sal. Jug. 31*), *the good man becomes less active, when you neglect him.*

Tantum rēmanet, quod rectis factis consēcūtus sis (*Cic. de Sen. 19. 69*), *that only is left behind, which a man has obtained by good deeds.*

- 1225 Secondary clauses which are attached to clauses in the subjunctive or infinitive mood and form an essential part of the idea therein expressed, are themselves in the subjunctive mood : as,

Si lūcē quōquē cānes lātrent, quom Deos sālūtātum āliqui uēnērīnt, his orūrē suffringantur, quōd ācres sint quom suspiciō nullā sit (*Cic. p. Rosc. Am. 20. 56*), *if even in the light dogs were to bark, when any persons come to a temple to offer their prayers, they would have their legs broken for being so watchful when there is no ground for suspicion.*

- 1226 Hence verbs of *promising* and *threatening*, inasmuch as they express in one word 'the saying that something will be done', take a subjunctive of the condition : as,

Praemium prōpōsuit qui† inuēnisset nōuam uōluptātem (*Cic.*

* See § 499. In the four examples here given the tenses in the indicative mood with a negative would have been respectively, *consiliū res non est, in parte laboris non fuit, non aderat, non erat summo loco natus*. Thus it is only the mood that is here altered by the hypothetical form of the sentence.

† This remark is from Madvig.

‡ For the omission of the antecedent *ei* see § 1126.

Tusc. v. 7. 20), *he promised a reward to the man, who should find a new pleasure.**

1227 By the omission of the governing verb the subjunctive appears to carry with it a meaning which really belongs to that verb.

a. Possibility, *pōtest esse* ūt understood. This construction however is very rare unless some such word as *forsītān*, *forsān*,† accompany the subjunctive: as,

Vēlim dēs ōpēram, quod commōdō tuō fiat (*Cic. ad Fam. XIII. 27. 3*), *I would beg you to give your assistance, so far as may be done without inconvenience to you.*

Me mīseram, forsān hīc mihi paruam habeāt fidem (*Ter. E. I. 2. 117*), *alas, maybe my friend here may have little faith in me.*

Nīmium forsītān haec illi mīrentūr (*Cic. II. Verr. IV. 56. 124*), *those people may perhaps admire these things overmuch.*

Nēque id faciō, ut forsītān quibusdam uidear, simūlatiōnē (*Cic. ad Fam. I. 8. 2*), *nor do I do this, as some perhaps may think, by way of make-believe.*

b. Permission and concession, such a verb as *sīn- permī*, or *cōd- grant*, being understood: as,

Fruātur‡ sāne hoc sōlāciō (*Cic. de Prov. Con. 7. 16*), *let him enjoy forsooth this consolation.*

Vt‡ dēsint uires, tāmēn est laudandā uolūtas (*Qv. Pont. III. 4. 79*), *though strength be wanting, praiseworthy still the will.*

Fuērit cūpīdus, fuērit irātus, fuērit pertinax, scēlērīs uērō crimīnē liceat mortuō cārērē (*Cic. p. Lig. 6. 18*), *he may have been ambitious, he may have been revengeful, he may have been obstinate; but the charge of impiety at any rate allow him, now that he is dead, to be clear of.*

Vt enim cōtērā pāriā Tubērōni cum Vārō fuissent, hoc certē

* See § 503.

† The *an* at the close of these words is no doubt identical with the Greek *av*; but as this takes the form *κεν* in Homer, we probably have in it only a variety of our verb *can*. Compare our *may-be* and the French *peut-être*. Moreover the root *can* was not a stranger to the Latin language, for it virtually occurs in the old form *ne-quin-ont* for *nequeunt*.

‡ Observe that the concessive tenses nearly always commence a clause, unless *modo* or *dum* accompany them.

§ ‘Even granting that.’

praecipuom Tubērōnis fuit (*Cic. p. Lig. 9. 27*), *for even allowing that every thing else had been shared by Tubero with Varus, this at least was the peculiar qualification of Tubero.*

Sit clārus Scipio, ornētūr exīmiā laude Africānūs, hābeātūr ulr
ēgrēgius Paullus, sit aeternā glōriā Māriūs, antēpōnātūr
omnībus Pompēiūs, ērit prōfecto intēr hōrum laudēs āli-
quid lōci nostrae glōriae (*Cic. in Cat. iv. 10. 21*), *let Scipio
be renowned, let Africanus be covered with especial glory, let
Paullus be accounted a great man, let Marius enjoy eternal
fame, let Pompey take precedence of all, still there will assuredly
be amid the glories of these men some room for our fame
also.*

Nē sit summum mālum dōlor, mālum certe est (*Cic. Tusc. ii.
5. 14*), *granting that pain is not the greatest evil, an evil it
certainly is.*

Mānent ingēniā sēnībus, mōdō permāneat stīdium (*Cic. de
Sen. 7. 22*), *the intellect remains with the aged, provided only
there still remain energy.*

Seruūs est nēmō, qui mōdō tōlērābīli condīciōnē sit seruītūtis,
qui nōn audāciam cīuium pērhorrescat (*Cic. in Cat. iv. 8.
16*), *there is not a single slave even, if his position as a slave
be but tolerable, that does not shudder at the audacity of men
who call themselves citizens.*

Id quoque possum fērrē, mōdo si reddat (*Ter. Ad. ii. 1. 51*),
that also I can put up with, provided only he pay.

Tū fors quid me fiat parui pēndis, dum illi cōsulas (*Ter. Haut.
iv. 3. 37*), *you perhaps care little what becomes of me, provided
only you secure your master there.*

Hōmīnes, quamuis* in turbīdis rēbus sint, tāmēn interdum
ānīmīs rēlaxantūr (*Cic. Phil. ii. 16. 39*), *men, allowing that
they are in circumstances as troubled as you please, still at
times unbend.*

c. Indirect interrogative, rōgās understood : as,

A. Quid fēcīt ? B. Quid illē fēcērit ? (*Ter. Ad. i. 2. 4*) A. *What
has he done ? B. What has he done, ask you ?*

d. Wishing, uls, prēcōr, &c. understood : as,

* The poets, together with Livy and later writers, use *quamuis* with
an indicative, and vice versa *quanquam* with a subjunctive : as, *quamuis
est rustica* (*Virg. Buc. iii. 84*), *quanquam moueretur* (*Liv. xxxvi. 84*).

Quid faciam? (*Ter. E. i. 1.1*) *what would you have me do?*

Quid facerem? (*Ter. E. v. 1.16*) *what ought I to have done?*

Valeant qui inter nos discidium uolunt (*Ter. And. iv. 2.13*),
farewell to those who insist upon tearing us asunder.

Ne uiam ai id tibi concedo (*Cic. ad Fam. vii. 23.4*), *may I*
die if I grant you that.

Dispeream ni Submossa omnis (*Hor. Sat. i. 9.47*), *may I be*
utterly destroyed, if thou wouldst not have made the whole of
them move off.

Atque ita me di ament ut ego nunc non tam meapte causa
laetor quam illius (*Ter. Haut. iv. 3.8*), *and so may heaven*
love me, as I am delighted now not so much on my own account
as on his.

e. Demanding, postulant? &c. understood: as,

Tu ut unquam te corrigas! (*Cic. in Cat. i. 9.22*), *you ever cor-*
rect yourself!

Hicne ut tibi respondeat! (*Ter. Ph. v. 8.3*), *this man answer*
*you!**

f. Duty, oportet &c. understood: as,

Villicus iniussu domini credat nemini (*Cato. R. R. 5.3*), *a bailiff*
should lend to no one without his master's authority.

Potius diceret non esse aequum (*Cic. de Off. iii. 22.88*), *he should*
rather have said, it was not fair.

Sumeret Alicunde (*Ter. Ph. ii. 1.69*), *he should have borrowed*
it from some one.

Frumentum ne emissis (*Cic. II. Verr. iii. 84.196*), *you should*
not have bought the corn.

g. The object is often expressed elliptically, more particularly
in a parenthesis, which ought always to be brief: as,

Vere ut dicam† (*Cic. II. Verr. v. 69.177*), *to speak candidly.*

Seneectis est natura loquacior‡, ne ab omnibus eam ultis
uidear uindicari (*Cic. de Sen. 16.56*), *old age is naturally*
somewhat talkative, so you will not charge me with defending
it from every fault.

* See § 1247 and note.

† Perhaps in this example 'permission' is the notion understood, *dabis*
ueniam.

‡ *Hoc dico* understood, 'I say this that I may not appear &c.'

Vix incedo inānis, ne ire pōsse cum onere existumes (*Plaut. Am. i. 1.174*), *I can scarcely walk with nothing about me, so do not suppose that I can get on with a load.*

- 1228 For the sake of brevity, such a verb as existūmēs or dicam is often omitted in sentences like that just given. Thus Plautus might have said in the last example, Vix incēdo inānis, ne irē possim cum ōnērē : as,

Nūam eam pōtēstātem ēripuērē patrībus nostris, nē nunc dulcedīnē sēmel capti fērant dēsidērium (*Liv. III. 52*), *this power, when yet unknown to them, they wrested from our fathers ; much less now, having once tasted the sweets of it, will they tolerate the loss.*

Mortālīz factā pēribunt, Nēdum sermōnum stēt hōnōs (*Hor. Ep. II. 3. 68*), *deeds will perish, much less will the glory of words survive.*

Vix in ipsis tectis frigus vitatur, nēdum in mārī sit fācile ābesse āb iniuriā temporis (*Cic. ad Fam. XVI. 8*), *even in a roofed building it is difficult to avoid the cold, much less is it easy at sea to escape being hurt by the weather.*

Erat enim multo dōmīcīlium hūiūs urbis aptiūs hūmānītātī tuae quam tōtā Pēlōponnēsus, nēdum Pātrāe (*Cic. ad Fam. VII. 28. 1*), *for in those days this city was better suited as a residence to one of your refined habits, than any part of the Peloponnesus, let alone Patrae.*

- 1229 Quum or cum in clauses signifying a reason for or against any thing is followed by a subjunctive : as,

Quum vitā sine āmicis mētūs plēnā sit, rātio ipsā mōnet āmicītiās compārārē (*Cic. de Fin. I. 20. 66*), *seeing that life without friends is full of danger, reason itself warns us to form friendships.*

Quae quum omniā factā sint, tāmmēn ūnā sōla erat ciuitas Māmertīnā, quae lēgātōs qui istum laudārent misērint (*Cic. II. Verr. II. 5. 13*), *in spite of all these doings, Messana was the one sole city that sent an embassy to speak in favour of the accused.*

Sed eā quum contemplārī cūpērem, uix adspiciendī pōtēstas fuit (*Cic. de Or. I. 36. 161*), *but although I was eager to have a good stare at these things, I could scarcely get a look at them.*

Quas quum itā sint (*Cic. in Cat. i. 5. 10*), *this being the case.*

- 1230 Quum as an adverb of time in the past tenses has the subjunctive mood, being translated with the imperfect by *while* or *as*, with the past-perfect by *after*: as,

Quum acerrimē pugnāretur, subitō sunt Aedui uisi ab lētērē nostris āpertō (*Caes. B. G. vii. 50*), *as the battle was proceeding with the greatest spirit, there suddenly appeared a body of Aedui on the exposed* flank of our men.*

Quum dies complūres transissent, subitō p̄r explorātōres certior factūs est (*Caes. B. G. iii. 2*), *after many days had already passed by, he was suddenly informed by his scouts.*

- 1231 Quum followed by tum, in the sense of *not only, but also*, has generally the indicative, occasionally the subjunctive: as,

Quum multae res in philōsophiā nēquāquam sātis explicatae sint, tum perdifficilis quāestio est dē nātūrā deōrum (*Cic. N. D. i. 1. 1*), *while there are many things in philosophy which have been by no means fully explained, one of the most difficult is the inquiry about the nature of the gods.*

- 1231.1 After antē-quam and prius-quam, a subjunctive is used, where the speaker would imply the non-occurrence of the act; ō. an indicative, where he would imply the occurrence of the act, and therefore particularly where a negative precedes, and above all in past sentences. In other cases there seems to be some indifference as to the mood.

a. Subj. Numīdae, priusquam ex castris subuēnirētūr, in proximōs collis discēdunt (*Sal. Jug. 54*), *the Numidians went off to the nearest hills, before assistance came from the camp.*

Antēquam hōmīnes nēfariī dē meo aduentu audirē pōtuisent, in Mācēdōniam perrexi (*Cic. p. Planc. 41. 98*), *before the villains could hear of my approach, I went straight on into Macedonia.*

Antē lēues pascentūr in aethērē cerui, Quam nostro illius libātur† pectōrē uoltus (*Virg. Buc. l. 60*), *sooner aloft in air*

* i. e. the right, which had no shields to protect them.

† The examples of this construction are not numerous, and what there are seem open to doubt. In some perhaps, instead of *tum* we should read *tamen*, and translate the *quum* by 'although.'

‡ Yet in a similar passage (*A. iv. 27*) Virgil has *uiolo* and *resoluo*.

shall graze the hart, than from this breast his features pass away.

b. *Ind. Nēquē prius fugērē destitērunt, quam ad flūmen peruenērunt (Caes. B. G. I. 53), nor did they stop flying, before they reached the river.*

Nēque antē dimisit eum, quam fidem dedit (Liv. XXXIX. 10), nor did he let him go, till he gave his word.

Non dēfātigābōr, antēquam illōrum vias perōspērō (Cic. de Or. III. 36. 145), I will not give in, before I fully understand their ways.

Ante āliquāto quam tū nātūs ēs (Cic. ad Fam. x. 2. 2), a considerable time before you were born.

INFINITIVE.

1232 The infinitive* is an undeclined neuter substantive, which denotes in the most general way the action or state expressed by the verb. The use of it, as of other undeclined substantives (§ 149), is in strictness limited to the nominative and accusative, indeed almost exclusively to the latter. (Yet see § 1255.)

a. It seems to occupy the place of a nominative in such sentences as,

Docto hōmīni uiuere est cōgītārē (Cic. Tusc. v. 38. 111), with the educated man to live is to think.

Non cādīt autem inuidere in sapiētem (Cic. Tusc. III. 10. 21), but envy is incompatible with the character of the wise man, or the wise man is not susceptible of envy.

b. It occupies the place of an accusative in such sentences as,

Stoici irasci nesciunt (Cic. de Or. III. 18. 65), the Stoic knows not anger.

Emōri cūpio (Ter. Haut. v. 2. 18), I long for death (that I may get out of my misery).

1233 Hence the infinitive is occasionally, though very rarely, found after prepositions which govern the accusative : as,

Intēr optīmē uālere et grāuissimē aegrōtārē nihil dīcēbant intēressē (Cic. de Fin. II. 13. 43), between the best health and the severest sickness there is no difference they said.

* In the Greek language this is so completely the fact, that the article may be prefixed to it in all its cases. The English also treat their infinitive as a substantive, when they place before it the preposition 'to.'

Quod crimen dicis praeter amasſe meum? (*Ov. Her. vii. 164*)
what charge dost allege against me, except the having loved?

- 1234 Hence also a neuter adjective occasionally accompanies the infinitive: as,

Viuere ipsum turpe est nobis (*Cic. ad Att. xiii. 28*), *life itself is disgraceful to us.*

Tantum hoc displicet philosophari (*Cic. de Fin. i. 1. 1*), *all this acting the philosopher offends me.*

- 1235 The most common use of the infinitive is as the object of active verbs, particularly those which signify *wish, power, duty, habit, knowledge, intention, commencement, continuance, cessation*: as,

Arteriae micare non desinunt (*Cic. N. D. ii. 9. 24*), *the arteries never leave off throbbing.*

Intueri solem aduersum nequitias (*Cic. Somn. Sc. 5*), *you cannot gaze directly upon the sun.*

Et nescio-quid tibi sum oblitus hodie, ut uolui, dicere (*Ter. And. v. 1. 22*), *and somehow or other I forgot to tell you to-day, as I intended.*

Vincere scis, victoria uti nescis (*Liv. xxii. 51*), *you know how to gain a victory, you know not how to use a victory.*

- 1236 Some verbs besides an accusative of the person* take a second accusative of the *thing* expressed by an infinitive: as, doce-† *teach*, iube- *bid*, uita- *forbid*, sin- *permit*, cog- *compel*, mone- *warn*, hortar- (r.) *encourage*, impedi- *hinder*, prohibe- *prevent*, &c. Thus,

Docesbo eum posthac tacere (*Cic. in Rull. iii. 2. 4*), *I will teach him to be silent for the future.*

Herus me iussit Pamphilum obseruare (*Ter. And. ii. 5. 1*), *master has ordered me to keep an eye upon Pamphilus.*

Ab opere legatos discedere uoluerat (*Caes. B. G. ii. 20*), *he had forbidden the lieutenants to leave the work.*

Me enim impedit pudor ab hominis grauissimo haec exquirere (*Cic. de Or. i. 35. 163*), *for I cannot for shame urge this request on one of his dignity.*

- 1237 After the passive too of many of the verbs given in the preced-

* See Madvig, Gr. 390.

† All these verbs, except the first two or three, are also found with a subjunctive following. See §§ 1180, 1181

ing section the infinitive is used, the accusative of the preceding construction, which expressed the person, becoming now the nominative : as,

An sum štiammuno Graecō lōquī dōcendū? (*Cic. de Fin. II. 5. 15*) or *am I at this time of life to be taught to speak Greek?*

Consules iūbentur scribere exercitum (*Liv. III. 30*), *the consuls are directed to enrol an army.*

Mūrōs ādirē nētīti sunt (*Liv. XXIII. 16*), *they were forbidden to approach the walls.*

Prohibiti estis in prōvinciā pēdem pōnērē (*Cic. p. Lig. 8. 24*), *you were prevented setting foot in the province.*

- 1238 Verbs of *saying*, hearing, feeling, thinking, knowing*, are followed by an accusative and infinitive† : as,

Thālēs āquam dixit esse īnitium rērum (*Cic. N. D. I. 10. 25*), *Thales said that water was the beginning of things.*

Perlūbentēr audui te essē Caesārī familiārem (*Cic. ad Fam. VII. 14. 2*), *I heard with very great pleasure that you were on intimate terms with Caesar.*

Tē multum prōfēcissē sentiō (*Cic. ad Fam. V. 13. 2*), *I feel that you have advanced matters greatly.*

Spēro nostram āmicitiā nōn ēgērē testībūs (*Cic. ad Fam. II. 2*), *I hope that our friendship needs not witnesses.*

Tibi eos scio obtempēratūros māgis (*Ter. Ad. IV. 5. 70*), *I know that they will more readily comply with your wishes.*

- 1239 An abstract substantive or a neuter pronoun which conveys the same meaning as the verbs of the last section, may be followed by the construction of the accusative and infinitive : as,

Illā ōpiniō tollētur, Crassum non doctissimum fuisse (*Cic. de Or. II. 2. 7*), *that opinion shall be put an end to, that Crassus was not a most learned man.*

De hōc ipsō, nihil essē bonum nisi quōd hōnestum esset, dispūtāuit (*Cic. Tusc. II. 25. 61*), *he held an argument on this very point, that there is nothing good except what is right.*

- 1240 An impersonal passive of saying, thinking, &c. is sometimes

* See §§ 911, 912.1, also § 1202 with note, and § 1203.

† The same applies to phrases such as *fama est, auctor sum, certiore te facio*, &c.

used with an accusative and infinitive, particularly with the perfect tense or the participle in *endo* : as,

Nuntiātum est ādēsē Scipionem cum lāgiōnē (*Caes. B. C. III. 36*), *word was brought that Scipio was close at hand with a legion.*

Ibi dicendumst nullam eēsē rempublicam (*Cic. R. P. III. 31. 43*), *there we cannot but acknowledge there is no constitution.*

- 1241 Sometimes the same idea is expressed by the personal passive together with the nominative and infinitive : as,

Caesār & Gergōiā discessisse audiēbātūr (*Caes. B. G. VII. 59*), *reports reached them from time to time that Caesar had left Gergovia.*

Vōluntāriā mortē intērissē crēdītūs est (*Tac. Hist. IV. 67*), *he was believed to have perished by his own hand.*

Glādiōrum multītūdo dēprehendī posse indicābātūr (*Cic. p. Mil. 24. 64*), *secret information was given by more than one person, that a large number of swords might be seized.**

Perspectust & mē dē tē cōgītārē (*Cic. ad Fam. I. 7. 3*), *I saw clearly that he was thinking of you.*

- 1242 Verbs of *wishing, permitting, bidding, hindering, &c.* are followed by the accusative and infinitive† : as,

Corpōrā iuūenūm firmārī lābōrē uolūerunt (*Cic. Tusc. II. 15. 36*), *they wished the muscles of young men to be strengthened by labour.*

Dēlectum hābērī prohibēbo (*Liv. IV. 2*), *I will prevent the levy of troops from being held.*

Rem ād armā dēdūci stūdebāt (*Caes. B. C. I. 4*), *he was eager that matters should be brought to a contest of arms.*

- 1243 The verbs, *iūbe- bid, uēta- forbid, prohibe- prevent, impēra- command*, may be used passively with a passive infinitive‡ : as,

* See § 911 and note.

† The construction with the subjunctive with many of these verbs is more common. See § 1180.

‡ This construction is widely different from that noticed in § 1237. The *tu* which is the nominative to *iussu's* would be the accusative after *renuntiare* in the active construction ; whereas in *consules iubentur scribere exercitum*, the word *consules* would be the accusative after *iubent* itself.

Iussu's rēnuntiārī consūl (*Cic. Phil. II. 32. 79*), *directions were given that you should be returned as consul.*

In lautūmias dēdūci impērantūr (*Cic. II. Verr. v. 27. 68*), *an order is given that they should be conducted down into the stone-quarries.*

- * 1244 The perfect passives, coeptūs est, dēstītūs est*, are preferable to the active when a passive infinitive is used : as,

Mātēriā coepta ērat comportārī (*Caes. B. G. IV. 18*), *they had begun carrying timber.*

Pāpisiūs est uōcārī dēstītūs (*Cic. ad Fam. IX. 21. 2*), *he ceased to be called Papisius.*

- 1245 The verbs which express the *emotions* of the mind† are followed by an accusative and infinitive to express the cause of the emotion‡ : as,

Haec perfecta essē gaudeo (*Cic. p. Rosc. Am. 47. 136*), *I am delighted that these matters are settled.*

Tantum se ēitūs ōpiniōnis dēperdīdissē dōlēbant (*Caes. B. G. v. 54*), *they were hurt that they had lost so much of their reputation in this respect.*

- 1246 A predicate consisting of a neuter adjective, or a substantive, or an impersonal verb, is accompanied by the accusative and infinitive to express the subject : as,

Nōn est rectum mīnōrī pārērē māiōrem (*Cic. Univ. 6*), *it is not fitting that the superior should obey the inferior.*

Fācītūs est uincērī ciuem Rōmānum (*Cic. II. Verr. v. 66. 170*), *it is a serious matter for a Roman citizen to be bound.*

Omnībus bōnis expēdit saluam essē rempublicam (*Cic. Phil. XIII. 8. 16*), *it is for the interest of all good men that the country should be free from danger.*

* So in the old writers there occur such phrases as *nequitur comprimi* (*Plaut. Rud. IV. 4. 20*), *retrahi nequitur* (*Plaut. ap. Fest.*), *id fanum nequitum exaugurari* (*Cato ap. Fest.*), *suppleri queatur* (*Lucret. I. 1045*), and perhaps *ulcisci nequitur* (*Sal. Jug. 31*).

† This construction is similar to *horret tenebras*, *id gaudeo*, &c. See §§ 401, 893, 909.

‡ The construction with *quod* is more common, and in some cases that with *cum* is admissible. See § 1455 i.

Hos trucidāri oportēbat* (*Cic. in Cat. I. 4. 9*), *these men ought to have been butchered.*

Corpus mortale aliquō tempore intērrē necessest* (*Cic. de Inv. II. 57. 170*), *mortal flesh must some time or other perish.*

- 1247 Broken sentences consisting of an accusative† and infinitive are often used interrogatively to express any strong feeling, as indignation about the present or past, rarely about the future: as,
 Ex-illan familiā tam inliberalē faciūns esse ortum?† (*Ter. Ad. III. 4. 2*) *to think that so ungentlemanly a proceeding should have originated with that family!*

Te istā uirtūte in tantās aerumnās incidissē? (*Cic. ad Fam. XIV. 1. 1*) *that you with your merit should have fallen into such troubles!*

Mēne inceptō dēiistārē uictam? (*Virg. A. I. 41*) *Juno indeed desist from what she has begun, defeated!*

- 1248 The accusative that precedes the infinitive performs the same office as the nominative in the other moods, and it is for this reason often called the *subject-accusative*. There is this difference however between the infinitive and the other moods, that the latter have suffixes to denote the different persons, so that the nominative need not be expressed by a separate pronoun. With the infinitive the subject-accusative pronoun is nearly always expressed: as,

Scribis, *you write*; but, dico tē scribērē, *I say that you write.*

- 1249 But even with the infinitive the subject-accusative pronoun is occasionally omitted if both the infinitive and the main verb have the same subject‡: as,

Confitēre hūc eā spē uēnissē (*Cic. p. Rosc. Am. 22. 61*), *confess that you came here with this hope.*

Id nescirē Māgō dixit (*Liv. XXIII. 13*), *Mago said that he did not know this.*

* *Oportet* and *necesse est* are also at times used with the subjunctive, but rarely with *ut*. *Necesse est* prefers a dative to an accusative if it be a person, as, *homini necesse est mori* (*Cic. de Fat. 9. 17*).

† The construction of *ut* with the subjunctive refers to the future. See § 1227 c.

‡ This infinitive is dependent upon some such phrase as *credendum est*.

§ See also § 879.

Rēfractūros carcērem mīnābantūr (*Liv. vi. 17*), *they kept threatening that they would break open the prison.*

- 1250 On the other hand, the reflective pronouns are sometimes used unnecessarily with verbs of wishing : as,

Grātum sē uidērī stūdet (*Cic. de Off. ii. 20. 70*), *he is anxious to be thought grateful.*

Atticūm sē dici orātōrem uolēbat (*Cic. Brut. 82. 284*), *he insisted on being called an Attic orator.*

- 1251 When to the construction of the accusative and infinitive a short clause is attached by means of a relative or the conjunction *quam*, the same construction, by a species of attraction, is at times introduced into this clause also : as,

Affirmāui, quiduis mē pōtius perpassūrum, quam ex Itālia extūrum* (*Cic. ad Fam. ii. 16. 3*), *I solemnly declared that I would suffer any thing rather than leave Italy.*

Antōniūs aiebat sē tantidem frūmentum aestūmassē, quanti Sacerdotem† (*Cic. ii. Verr. iii. 92. 215*), *Antony kept declaring that he had valued the corn at the same price as Sacerdos.*

Suspīcor te hisdem rēbus quibus me ipsum‡ commōuērī (*Cic. de Sen. i. 1*), *I suspect that you are moved by the same circumstances as myself.*

- 1252 There are constructions where the infinitive seems to supply the place of a genitive : as,

Nisi quem fortē lūbido tēnet pōtētiæ paucōrum libertātem suam grātificārī (*Sal. Jug. 31*), *unless perchance a fancy possesses any one for sacrificing his liberty to gratify the power of a few.*

Tempūs est hinc abīrē mē (*Cic. Tusc. i. 41. 99*), *it is time for me to go away.*

Summa eludendi occasiōst mi nūc senes, Et Phædriæ curam adimere§ argentāriam (*Ter. Ph. v. 6. 2*), *I have a glorious opportunity now of dodging the old people, and relieving Phædria of his anxiety about money.*

* For *quam ex Italia exirem.*

† For *quanti Sacerdos aestumasset.*

‡ For *quibus ipse commoueor.*

§ For *adimendi.*

- 1253 In narrative the infinitive is at times used as the main verb* with the power of the past-imperfect of the indicative; and when so used, is called the *historic infinitive*: as,

Consulem anceps cūa agītārē; nollē dēsērērē sōcios, nollē mīnuērē exercitū (Liv. xxxiv. 12), a twofold anxiety troubled the consul; he was unwilling to desert the allies, he was unwilling to diminish the army.

Ego instāre ut mihi responderet, quīs esset (Cic. II. Verr. II. 77. 188), I meanwhile kept pressing him to tell me who he was.

Iste ūnumquodquē uās in mānūs sūmērē, laudārē, mirārī† (Cic. II. Verr. IV. 27. 63), your worthy praetor kept taking into his hands and praising and admiring every separate vase.

- 1254 After the words *pārāto*-ready, prepared, and *insuēto*-unaccustomed, an infinitive is at times used by good writers,† and in the poets and later writers after *contento*-contented, *sueō*-and *assueō*-accustomed: as,

Omniā perpētī pārātī, maxīme & rē frūmentāriā lēbōrābant (Caes. B. C. III. 9), prepared to endure the worst, they suffered most in the article of grain.

Id quod pārātī sunt fācērē (Cic. p. Quinct. 2. 8), the which they are prepared to do.

Insueſtus uēra audirē (Liv. xxxi. 18), unaccustomed to hear the truth.

- 1255 Some writers, especially the poets, use the infinitive in many constructions where good prose writers employ a different form of words: as,

Frūges consumērē nātī§ (Hor. Ep. I. 2. 27), born to consume grain.

* In such a phrase as *iamque dies consumptus erat, quum tamen barbari nihil remittere*, &c. (Sal. Jug. 98), the verb *remittere* is still the main verb.

† For a copious use of the historic infinitive see Cass. B. G. III. 4, where there occur in succession, *decurrere*, *conicere*, *repugnare*, *mittere*, *occurrere*, *ferre*, *superari*.

‡ Cicero more commonly however uses *ad* with the gerund.

§ In this and the following sentences more legitimate phrases would have been: *ad fruges consumendas*, *ad pellendos inimicos*, *committendas pugnas*, *aeundi*, *qui cantaretur*, *ut adiret*, the supine *uisum*, *habenda* or *quae habeat*, *ad sequendum*, *persequendi*. The use of the adjective with an infinitive is very common in the lyric poetry of Horace.

Non mihi sunt vires inimicos pellere (Ov. Her. i. 109), *I have not strength to drive away my foes.*

Audus committere pugnam (Ov. Met. v. 75), *eager to join battle.*

Nulla hinc exire potestas (Virg. A. ix. 739), *no power of going out from hence.*

Puer ipse fuit cantari dignus (Virg. Buc. v. 54), *the boy himself was worthy to be sung of.*

Virum tot adire labores impulit (Virg. A. i. 14), *she urged the hero to encounter so many toils.*

Pecus agit altos visere montis (Hor. Od. i. 2.7), *he drove his cattle to visit the lofty mountains.*

Ille suo moriens dat habere nepoti (Virg. A. ix. 362), *he again dying gives them to his grandchild to keep.*

Celerem sequi Aiace (Hor. Od. i. 15.18), *Ajax swift to follow.*

Necessitudo perssequi (Sal. Jug. 92), *the necessity for pursuing.*

- 1256 The Latin language often admits the perfect infinitive where the English language uses the simple infinitive; but it will be seen in such cases that the completion or consequences of the action are regarded more than the action itself. This distinction applies especially to phrases of regret or satisfaction in the future tenses, also to phrases of wishing and prohibition, &c.: as,

Contenti sumus id unum dixisse (Vell. ii. 103), *let us be satisfied with this one observation.*

Quiesce erit melius (Liv. iii. 48), *you had better be quiet.*

Bacchas ne quis adire vellet (Inscr. S. C. de Bacch.), *let no one wish to approach the priestesses of Bacchus.*

Magnam si pectore possit Excussisse deum (Virg. A. vi. 78), *in hopes she may have power to shake from her breast the mighty god.*

Sociis maxime lex consultum esse vult (Cic. in Caecil. 6.21), *the law wishes to provide for the interests of the allies above all.*

- 1257 On the other hand, while the English express past time by the perfect infinitive after the auxiliary verbs *could, might, ought*, the Latin writers generally consider it sufficient to express the past time in the main verb, and to use with it the simple infinitive: as,

Locuit in Hispaniam ire (Liv. xxi. 41), *I might have gone to Spain.*

Hoc ego cūrārē non dēbui (*Cic. ad Fam. v. 2. 9*), *this I ought not to have cared for.*

- 1258 Still not unfrequently both the main verb of duty and the infinitive are in the perfect tense : as,

Tunc dēcuit flessē (*Liv. xxx. 44*), *then was the time for weeping.*
 Quod iampridem factum esse oportuit (*Cic. in Cat. i. 2. 5*), *what ought to have been done long ago.*

Adulescenti mōrem gestum oportuit (*Ter. Ad. ii. 2. 6*), *you ought to have humoured the youngster.*

- 1259 In the compound tenses of the infinitive, both active and passive, the verb *essē* is often omitted : as,

Dēnēgārat sē commissūrum mihi gnātam suam uxōrem (*Ter. And. i. 5. 6*), *he had declared that he would not trust his daughter in marriage to me.*

Omnis uōs ōrātos uōlo (*Ter. Haut. prol. 26*), *I must entreat you all.*

Nēque tu hoc dices, tibi non praedictū. Caue (*Ter. And. i. 2. 34*), *nor shall you say that no previous notice was given you. So be on your guard.*

- 1260 The future infinitive, both active and passive, is often expressed by the circumlocution of *fōrē* with *ūt* and an imperfect subjunctive* (called the *periphrastic future*) : as,

Spēro fōrē ut contingat id nobis (*Cic. Tusc. i. 34. 82*), *I trust that we are destined to have this happiness.*

Pompēius dixērat fōrē ūti exercitus Caesāris pellērstūr (*Caes. B. C. iii. 86*), *Pompey had foretold that Caesar's army would be routed.*

- 1261 The participle in *tūro* with *fuissē* is exclusively used as a hypothetical tense : as,

An Pompēium censes tribus suis consūlātibus laetātūrum fuissē, si sciret se in solitūdine Aegyptiōrum trucidātum iri ? (*Cic. de Div. ii. 9. 22*) *or do you think that Pompey would have gloried in his three consulships, if he had known that he was to be butchered in a desert of Egypt ?*

* This construction is the only one where the verb has no participle in *turo*. Observe however that the periphrastic future differs from the simple future by being unlimited in point of time.

Nisi nuntii de victoriâ per equitês essent allati existimabant, futurum fuisse uti oppidum amitteretur (*Caes. B. C. III. 101*), *they were of opinion that if the news of the victory had not been brought by men on horseback, the town would have been lost.*

- 1262 A future passive may be expressed by the impersonal passive infinitive of *i-go* and the accusative supine : as,

Arbitrantur se beneficis visum iri (*Cic. de Off. I. 14. 43*), *they think they shall be considered kind.**

- 1263 A future-perfect passive is at times expressed by the infinitive forè and the perfect passive participle : as,

Debellatum mox forè rebantur (*Liv. XXIII. 13*), *they thought that the war would be shortly brought to a close.†*

PARTICIPLES AND VERBAL SUBSTANTIVES.

- 1264 Participles are partly like adjectives, partly like verbs. Like adjectives they agree with some noun in case, gender and number. On the other hand they are derived from verbs, denote an act, and govern the same case as the verb from which they are derived. The tense or time of a participle depends upon the verb which it accompanies.

- 1265 The participle in *enti* is an imperfect, and corresponds to the English participle in *ing* : as,

Gubernator clauom tēnens sēdet in puppi (*Cic. de Sen. 6. 17*), *the pilot holding the tiller sits on the stern*;—i. e. the pilot holds the tiller and sits at the stern. Here tēnens refers to present time, because sēdet is present.

Aranti Cincinnatō nuntiātumst eum dictātorem essē factum (*Cic. de Sen. 16. 56*), *word was brought to Cincinnatus ploughing, that he had been made dictator*;—i. e. as Cincinnatus was ploughing, word was brought to him that he had been made dictator. Here aranti refers to past time, because nuntiātumst is past.

* More literally, 'that people are going to look upon them as kind.' The beginner should take care not to confound this supine with the perfect passive participle.

† For the significations of the tenses see also §§ 509, 511, 512, 513.

Croesus Halyn pēnētrāns magnām peruortēt ōpām uim (quoted by Cic. de Div. II. 56. 115), *Croesus penetrating to the Halys will overturn a mighty power*;—i. e. when Croesus shall penetrate to the Halys, he will overturn a mighty power. Here pēnētrāns refers to future time, because peruortet is future.

The participle in *enti* is often best translated by the conjunctions *as, whilst, &c.*, with the proper tense of the indicative mood.

- 1266 The participle in *enti* is sometimes used where the act is completed, but only just completed: as,

Rōmān uēniens cōmītia ēdixit (*Liv. XXIV. 7*), *immediately upon his arrival at Rome he proclaimed the day for the election.*

- 1267 Similarly the participle in *enti* is sometimes used when the act has not yet begun, but will commence forthwith: as,

Discēdens in Itāliam lēgātis impērat ūti nāuis rēficiēdas cūrārent (*Caes. B. G. v. 1*), *immediately before setting out for Italy he gives orders to the lieutenants to have the ships repaired.*

- 1268 The participle in *tūro** is used by the best writers rarely except in connection with the verbs *ēs- be* and *fu- be*; with the former to denote *intention or destiny*, with the latter to denote *what would have happened under a certain hypothesis*.

- 1269 In Livy and the later writers it is often used at the end of the main clause of a sentence with the same significations: as,

Dilābuntūr in oppidā, moenībus sē dēfensūrī (*Liv. VIII. 29*), *they slip away into different towns, intending to defend themselves by means of fortifications.*

Dēdit mihi quantum pōtuit, dātūrūs amplius sī pōtuisset (*Plin. Ep. III. 21*), *he gave me as much as he was able; and would have given me more, if he had been able.*

- 1270 The perfect participle in *to* had probably at first only an active signification. It still retains this power in those verbs which are called reflectives or deponents, and traces of it also appear in the poetical construction: *Membrā sub arbūto Strātūs* (§ 892).

- 1271 Still in the ordinary language the participle in *to* is nearly al-

* See §§ 517 and 702-711.

ways used as a passive, unless the verb whence it is formed be employed exclusively as a reflective or a deponent.* Thus, with *scrib-ërë* to *write*, we have *scripto-* *written, being written, having been written*; but with *sëqu-I* to *follow*, *sëcũto-* *having followed*.

- 1272 At the same time there are not a few perfect participles from reflective or deponent verbs which are at times used passively: as,
Sënectũtem ũt ädĩpiscantũr omnës optant, eandem accussant ädeptam (*Cic. de Sen. 2. 4*), *old age all pray that they may attain to, yet abuse when it is attained.*

Virtũs experta atquë perspectä (*Cic. p. Corn. 6. 16*), *merit that has been tried and proved.*

Partito† exercitũ (*Caes. B. G. vi. 33*), *having divided his army.*

Euersio exsëcratæ cõlumnæ (*Cic. Phil. i. 2. 5*), *the overthrow of the accursed pillar. †*

- 1272.1 Although, when the simple verb is not transitive, the passive is commonly used only as an impersonal, still the poets take liberties in this respect, especially in the perfect participle: as,

Triumphätæs gentës (*Virg. G. iii. 33*), *nations that have been triumphed over.*

- 1273 A few participles in *to* from deponents appear at times to be used as imperfects: as, *õpëräto-*, *fëriäto-*, *ũso-*, *sëcũto-*, *uëcto-*, *sõlĩto-*, &c. Thus,

Vidit se õpërätum (*Tac. Ann. ii. 14*), *he saw himself sacrificing (in a dream).*

Conclãmant sõciĩ laetum pæänä sëcũti (*Virg. A. x. 738*), *his comrades following pour forth the happy pæan.*

- 1274 The participle in *to* is at times used with the verb *hãbe-* *have*, by which circumlocution a sort of perfect indicative of the active voice is produced: as,

Hãbes iam stätũtum quid tĩbi ägendum pũtës (*Cic. ad Fam. iv.*

* Still there are exceptions. *Cenato-* is equivalent to *quum cenauisset*, and has nothing of the passive signification. Other exceptions are *pranso-*, *poto-*, *nupta-*, *exoso-*, *iurato-*, *coniurato-*, *adulto-*, &c. See also §§ 392, 393.

† Literally 'his army having been divided.'

‡ Others are *comitato-*, *confesso-*, *emenso-*, *emerito-*, *pacto-*, *perfuncto-*, *populato-*, &c.

§ But for the simple verb, *triumphare de gentibus*.

2. 4), *you have at last determined what course you deem it right to pursue.*

Rōmāni in Asiā pecūnias magnas collocātās hābent (Cic. p. leg. Man. 7. 18), *Romans have invested large sums of money in Asia.**

- 1275 The participle in *to* is used with the futures of the verbs *give* and *redd- give back*, so as to form a future perfect; but the phrase further denotes that the act is done for another person: as,
Sic strātas lēgiōnes Lātīnōrum dābō, quemadmōdum lēgātum iācentem uidētis (Liv. viii. 6), *I will lay the legions of the Latins low for you, just as you see their ambassador lying on the ground.*

Hoc ego tibi effectum reddam (Ter. And. iv. 2. 20), *this I will effect for you.*

- 1276 The participle in *to* in agreement with a substantive is largely used, where the English language commonly prefers an abstract noun. Thus,

Barbārūs eum ob iram interfecti dōmīni obtruncāuit (Liv. xxi. 2), *a barbarian cut him down out of revenge for the murder of his master.*

Maiōr ex ciuībūs āmissis dōlor quam laetitiā fūsis hostībus fuit (Liv. iv. 17), *there was more sorrow for the loss of their fellow-countrymen than delight at the rout of the enemy.*

Ab condita urbe ad liberatam (Liv. i. 60), *from the foundation of the city to its liberation.*

Post natōs hōmīnēs (Cic. Brut. 62. 224), *since the creation of man.*

- 1277 The neuter nominative of the participle in *to* is occasionally used (by Livy for example) as the subject of a verb. Thus,

Auditum omnem exercitum proficisci laetitiam ingentem fecit (Liv. xxviii. 26), *the hearing that the whole army was setting out caused unbounded joy.*

Degeneratū in aliis artībūs huic quōquē dēcōri offēcit (Liv. i. 53), *his degeneracy in other qualities stood in the way of his credit in this respect also.*

* More literally 'they have large sums invested.' From this construction arose the formation of the perfect in the languages derived from the Latin.

Diū non perlitātum tēnuērat dictātorem ne antē mēridiem signum dārē posset (*Liv. vii. 8*), *a long delay in obtaining a successful issue to the sacrifices had prevented the dictator from giving the signal before noon.*

- 1278 The ablative of the participle in *to* is used at times as an ablative absolute with a whole sentence for its substantive : as,

Expōsitō quid iniquitas loci posset (*Caes. B. G. vii. 52*), *having explained to them what consequences unfavourable ground could produce.*

Edicto ut quicumque ad uallum tendēret pro hoste hābērētūr (*Liv. x. 36*), *having proclaimed that whoever made for the entrenchment would be dealt with as an enemy.*

Permissō seu dicērē prius seu audirē mallet, itā coepit (*Liv. xxxiv. 31*), *permission having been given him to speak first or to listen, as he preferred, he began thus.*

Auditō Marcium in Ciliciam tendērē (*Sal. Fragm. v.*), *having heard that Marcus was hastening into Cilicia.*

- 1279 The ablative of the participle in *to** is occasionally used absolutely even without a noun : as,

Nōn est peccātō mi ignosci aecum (*Ter. Hec. v. 1. 10*), *I am not entitled to be forgiven if I offend (more literally, an offence having been committed).*

- 1280 An ablative of the participle in *to*, with or without a noun in agreement, is used with *ōpūs est†* : as,

Nihil erat cur prōpērātō ōpūs esset (*Cic. p. Mil. 19. 49*), *there was no reason why they need make haste.*

Prius quam incipias, consulto ; et tibi consuluēris, mātūrē facto ōpūs est (*Sal. Cat. 1*), *before you commence, you must deliberate ; and when you have deliberated, you must act with due haste.*

- 1281 As the Latin language is for the most part without a participle for the perfect active, the following circumlocutions are in use.

a. The ablative absolute : as,

* Some ablatives of this kind have virtually become adverbs : as, *auspicato, litato*, &c.

† *Vetus est* is found with the ablative of the participle in *to* in the older writers. The construction is consistent with the use of the same phrases in connection with other ablatives. See § 999.

Hac partē cōpiarum aucta iterum cum Sabinis configitur (Liv.

1. 37), *having increased this part of his forces, he engages again with the Sabines.*

b. Quum with the past-perfect subjunctive, or ūbi with the simple perfect indicative : as,

Quum ab sēdē suā prōcēluisset amōuērique ab altāribus iuuenem iussisset (Liv. II. 12), *having leapt down from his seat and ordered the young man to be moved away from the altars.*

Vbi eō uēnit, prōpē tribūnal constitit (Liv. II. 12), *having arrived there, he at once posted himself near the tribunal.*

c. An accusative of the perfect passive participle dependent upon the main verb : as,

Gallum caesum* torquē spoliāuit (Liv. VI. 42), *having slain the Gaul, he stripped him of his collar.*

1282 The participle in *to* is a perfect, and its tense or time depends upon the verb which it accompanies. Thus,

a. Omnia quae dico de Plancio, dico expertus in nobis (Cic. p. Planc. 9. 22), *all that I say about Plancius, I say having made trial of him in my own person.* Here *expertus* is a present-perfect, because *dico* is a present—I have had experience of his great worth, and therefore speak with certainty.

b. Consēcutus id quod animo prōposuerat, receptui cāni iussit (Caes. B. G. VII. 47), *having obtained what he had proposed to himself, he ordered the signal for retreat to be sounded.* Here *consēcutus* is a past-perfect, because *iussit* is a past—He had obtained what he wished, and so he sounded a retreat.

c. Nōn admissi, Karthāginem prōtinus ibunt (Liv. XXI. 9), *if not admitted, they will proceed straightway to Carthage.* Here *admissi* is a future-perfect, because *ibunt* is a future; and indeed if the conjunction *si* be used, the phrase will at once become : *si admissi nōn erunt.* Thus the perfect participle which accompanies a future tense is far from expressing a fact.

1283 The gerund is a neuter substantive in *endo* which denotes the

* Often a better translation is effected by two verbs : as, 'he slew him and stripped him &c.'

action or state expressed by the verb. It differs from the infinitive, in that it is declinable, and that through all the cases (including, what is commonly omitted, the nominative). Also like an ordinary substantive it may be governed by some few prepositions (in, ab, de, ex, rarely pro, with the ablative; and with the accusative by ad, ob, inter, rarely in, circa, ante).

Nom. Iuveni parandum, seni utendumst (*Sen. Ep.* 36), *earning belongs to the young, using to the old man.*

Acc. Homo ad intelligendum natus (*Cic. de Fin.* II. 13. 40), *man is born to understand.*

Gen. Dicendi difficultatem pertimescit (*Cic. de Or.* I. 26. 120), *he dreads the difficulty of speaking.*

Deus boem arandi causam fecit (*Cic. N. D.* II. 14. 37), *God made the ox for the purpose of ploughing.*

Dat. Telum fodiendo acuminatum (*Plin.* XI. 2), *a weapon pointed for digging.*

Ab. Virtutes cernuntur in agendo (*Cic. Part. Or.* 23. 78), *the manly virtues are seen in action.*

- 1284 The simple ablative of the gerund is used at times in such a manner that the nominative of the ordinary imperfect participle might be substituted for it: as,

Miscendo* consilium precesque, nunc orabant ne se exulare pateretur, nunc monebant ne morem pellendi reges inultum sineret (*Liv.* II. 9), *mixing advice and entreaties together, they one moment begged him not to suffer them to remain in exile, another warned him not to leave the practice of expelling kings unpunished.*

- 1285 The gerund is followed by the same case as the verb to which it belongs: as,

Viam quam nobis quoque ingrediundumst (*Cic. de Sen.* 2. 6), *the road which we also have to travel.*

Suo quoque iudicio utendum (*Cic. N. D.* III. 1. 1), *each must use his own judgment.*

Dialectica ars vera ac falsa diiudicandi (*Cic. de Or.* II. 38. 157), *logic is the art of judging between truth and falsehood.*

* Equivalent to *miscentes*. It is probably to this use of the gerund that the Italian and Spanish languages are indebted for their imperfect participle in *ndo*. So also *reportando* (*Liv.* XXV. 8. 10), *omnia temptando* (*Sal. Jug.* 70).

Tribuendō suō quōquē (*Cic. de Off. i. 5. 14*), *by allotting to every man what belongs to him.*

Mōrī māluit falsum fātendō (*Cic. Part. Or. 14. 50*), *he preferred to die through confessing a falsehood.*

- 1286 The gerund being a substantive may also have a genitive after it (but this usage seems limited to the genitive of the gerund): as,
Rēciundi trium iūdicū lēges Cornēliae faciunt pōtestātem (*Cic. II. Verr. II. 31. 77*), *the Cornelian laws give the power of challenging* three jurymen.*

Ego sūs uīdendi cūpīdūs (*Ter. Hec. 3. 3. 12*), *I desirous of seeing* her.*

Sui purgandī causā (*Caes. B. G. iv. 13*), *for the sake of clearing* themselves.*

- 1287 *Gerundive*.—When a noun in the accusative‡ would accompany the gerund, the construction is commonly altered so that this noun takes the case of the gerund, and the gerund, now called a gerundive, takes the number and gender of the noun: as,

Diligentiā cōlendast nobis (*Cic. Or. II. 35. 148*), *we must cultivate a habit of precision.*

Coniungo mē cum hōmīnē mēgīs ad uastandam§ Itāliam quam ad uincendum pārātō (*Cic. ad Att. VIII. 16*), *I am uniting myself with a man who is better prepared for devastating Italy than for concluding the war victoriously.*

Nēquē rēs ullā quae ad plācandos§ deos pertīnēret praetermisist (*Cic. in Cat. III. 8. 20*), *nor was any thing omitted which was thought likely to appease the gods.*

* The insertion of the preposition 'of' after these participles would make the phrases vulgar; but a vulgar phrase is generally an old one. In fact the formation of the Latin participle in *endo* from an abstract substantive called the gerund is exactly parallel to the origin of our own participle in *ing* from a substantive in *ing*. With us the substantive was the older form; and the use of the participle originated in such a phrase as, 'the house was a-building' (i. e. 'in building'), 'I was a-hunting of a hare.'

† The pronominal genitives in *i*, even when they refer to a plural noun, require that the gerund should be a genitive singular.

‡ The same construction is also admissible with the four reflexive verbs, *ut*- 'use,' *fru*- 'enjoy,' *fung*- 'discharge,' and *poti*- 'make oneself master.'

§ All the best Mss. have *uastandam* and *placandos*, as Madvig has pointed out; not, as our editions, *uastandum*, *placandum*.

Iniŭtā sunt consilia urbis delendae, civium trucidandorum, nominis Rōmāni extinguendi (Cic. p. Mur. 37. 80), plans were formed for destroying the city, butchering the citizens, extinguishing the Roman nation.

- 1288 The two constructions of the neuter gerund with a noun dependent upon it, and the gerundive in agreement with the noun, are not to be used indifferently. The construction with the gerund was the earlier one, and so belonged to the older writers*, but still maintained its ground in certain phrases†. In those which are commonly considered the best writers, the construction with the gerundive was for the most part preferred‡. Indeed, when the phrase is attached to a preposition governing the accusative, the gerundive construction is adopted almost without exception.

- 1289 The use of the gerundive with the accusative is very common after the verbs *lōca-*, *condūc-*, *cūra-*, *rēdīm-*, *da-*, *suscīp-*, &c. : as,
Mōnūmentum ei marmōreum faciundum lōcārunt (Cic. ad Fam. iv. 12. 3), they placed the making a marble monument in his hands, i. e. they contracted with him that he should build the monument.

Cōlumnā condūxerat faciundam (Cic. de Div. ii. 21. 47), he had undertaken the erection of a pillar, or he had contracted to erect.

Pontem in Arārī faciendum cūrat (Caes. B. G. i. 13), he has a bridge built over the Arar.

- 1290 The gerundive is often omitted in these phrases for the sake of brevity : as,

Si Rhōdiis turpē nōn est portōrium lōcārē§, ne Hermacreontī quīdem turpest condūcērē (i. e. exīgendum understood) (Cic. de Inv. i. 30. 47), if it is not disgraceful in the Rho-

* *Mihi hac noctu agitandumst uigilias (Plaut. Trin. iv. 2. 27), 'I have to keep watch to-night;'* *aeternas poenas in morte timendumst (Lucr. i. 112), 'they have to dread eternal punishment when dead.'*

† See §§ 1285, 1286.

‡ Madvig has carefully examined this question in his *Opuscula*, i. 380, &c. He there points out that in the phrase *ad occupandum Vesontionem* (Caes. B. G. i. 38) there is no violation of the rule, *Vesontionem* being masculine, like *Narbo Martius* in the same country.

§ Hence the connection between the two significations of *locare*, to place' and 'to let,' the latter alone surviving in the French *louer*.

*dians to let the port dues, neither is it disgraceful in Herma-
creon to farm them.*

*Anseribus cibariis locantur (i. e. prae bendis understood) (Cic.
p. Rosc. Am. 20. 56), the providing food for the (sacred)
geese is farmed out.*

- 1291 This construction is used with *impēra- impose**, the gerundive being always omitted : as,

Equites imperat ciuitatibus (i. e. cogendos understood) (Caes.

*B. G. vi. 4), he imposes upon the states the providing horse-
soldiers, or he commands them to provide him with cavalry.*

- 1292 The genitive of the gerundive is used† to denote a tendency, fitness or purpose, more particularly in connection with the verb *esse* : as,

*Quae diutinae obsidionis tolerandae sunt (Liv. xxx. 9), what-
ever is of use for supporting a long blockade.*

*Quae temere agitantur, ea prouidendi imperi Romani, tran-
dendae Hannibali uictoriae erant (Liv. xxvii. 9), the hasty
measures they had taken, tended to sacrifice the Roman empire,
to betray the victory into the hands of Hannibal.*

*Cetera in duodecim tabulis minuendi sunt sumptus (Cic. de
Leg. ii. 23. 59), the other regulations in the twelve tables have
for their object a diminution of expense.*

*Armā cepit, non pro sua iniuriā, sed legum ac libertatis sub-
uertendae‡ (Sal. Fragm. Or. Philippi c. Lep.), he has taken
up arms, not to avenge any wrong done to himself, but to up-
set our laws and our liberties.*

- 1293 The dative§ also of the gerundive is used to denote fitness or purpose : as,

*Quasi firmandae ualitudini in Campaniam concessit (Tac. Ann.
iii. 31), he retired into Campania as if to improve his health.*

* That this is the literal translation of *impera-* is consistent with the translation of *separa-*, *dispara-*, *compara-*, *appara-*, 'put apart, in different places, together, before a person.'

† Particularly by Livy.

‡ This construction is commonly explained, but whether rightly is doubtful, by an ellipsis of *caussa*. It often occurs in Tacitus.

§ Tacitus has even the ablative in this sense: *explenda simulatione*, Ann. xiv. 4.

Qui ðnəri fėrendo ęrant (*Liv. II. 9*), *such as were capable of bearing the burden.*

Nec soluendo aeri ęlięnđ respublica ęrat (*Liv. xxxi. 13*), *nor was the state in a condition to pay its debts.*

Dęcemvirđs ęgrđ Samnitđ mđtięnđđ dđuidęnđđquę creat (*Liv. xxxi. 4*), *he appoints ten commissioners for the purpose of measuring and dividing the Samnite territory.**

- 1295 The construction of the gerundive with the verb ęs-*be*, in the sense of *duty*, is only a particular case of what has been already noticed in § 966, and the dative of the person in fact belongs to the verb ęs rather than to the gerundive.† Thus,

Vt tđbi ambulandum, ungendum, sic mihi dormiendum (est‡)
(*Cic. ad Att. ix. 7. 7*), *as you must walk, must anoint yourself, so I must sleep;—which would be more literally translated, as walking, as anointing belongs to you, so does sleeping to me.*

- 1296 The frequent use of the gerund and gerundive with ęs-*be*, in the sense of *duty* or *fitness*,§ led the mind at last to attach the notion of duty to the gerundive itself, so that the latter is at times used as an equivalent of an adjective in *ęli*. Thus,

Nec tę, iuuenis męmđrandę, silbđ (*Virg. A. x. 793*), *nor thee, ever-memorable youth, will I pass by in silence.*

* The last three phrases are common. See § 984.

† So in such a phrase as *legionem in Morinos ducendam Fabio dedit* (*Caes. B. G. v. 24*), the dative *Fabio* is dependent not upon *ducendam*, but upon *dedit*; and again, the accusative after *dedit* is not *legionem*, but *legionem ducendam*, ‘the duty of conducting the legion.’ But although the dative case commonly accompanies the gerund and gerundive, yet there are occasional examples even in Cicero where *ab* and the ablative occur, especially when the verb takes a dative of its own, and a second dative in the sense of the agent would cause ambiguity. Thus, *quibus est a vobis consulendum* (*Cic. p. leg. Man. 2.6*), ‘whose interests you must consult.’

‡ *Est mihi* admits the translation, ‘I have;’ and precisely in the same way, *est mihi ambulandum* may be well translated by ‘I have to walk.’ Thus the origin of the dative in this phrase is without difficulty.

§ The notion of *possibility* is sometimes expressed by the participle in *endo*, but it occurs in the best writers only with a negative or *uis*: as, *malum uis ferendum* (*Cic. de Fin. iv. 19. 53*), ‘an evil scarcely to be endured.’ For the use of this participle with *fu-* ‘be’ in *hypothetical* sentences, see §§ 715-721.

- 1297 The phrases denoting duty at the same time refer commonly to the future time for the performance of the act; and indeed generally, as the gerund or gerundive is strictly an imperfect, the completion of the act must belong to future time. Hence the idea of futurity gradually attached itself to this form, and grammarians have given it, though inaccurately, the name of a future participle. That it is truly an imperfect* is well seen in such phrases as :

Intēr āgendum (*Virg. Buc. ix. 24*), *while driving*.

In pātriā dēlenda occūpāti et sunt et fuērunt (*Cic. de Off. i. 17. 57*), *they both are and have been for some time occupied in blotting out their fatherland from the face of the world*.

- 1298 The so-called verbal adjective in *bundo* is really a participle, and so sometimes found with an accusative : as,
Vitābundus castra hostium (*Liv. xxv. 13*), *carefully avoiding the enemy's camp*.

- 1299 The verbal substantive in *tu* is used in the accusative† after verbs of motion to denote the object : as,

Ad Caesārem grātūlātum conuēnērunt (*Caes. B. G. i. 30*), *they came from different quarters to Caesar to congratulate him*.

Quinquē cohortis frūmentātum misit (*Caes. B. G. vi. 36*), *he sent five cohorts to get corn*.

Id rescītum Irī crēdit (*Ter. Ad. i. 1. 45*), *he believes that people are going to find it out, or he believes that it will be found out*.

- 1300 It governs the same case as the verb from which it is derived : as,

Pācem pētītum orātōres mittunt (*Liv. i. 15*), *they send ambassadors to seek peace*.

Lēgātōs mittunt rōgātum auxilium (*Caes. B. G. i. 11*), *they send ambassadors to ask aid*.

- 1301 The verbal substantive in *tu* is used in the ablative with certain adjectives : as,

* Something like an imperfect participle is seen in the so-called adjective *secundo-* (i. e. *sequendo-*) 'following, second.'

† This accusative of the verbal in *tu* is often called the supine active, and the ablative of the same the supine passive; but there is nothing passive in the latter, and therefore the distinction is inappropriate. A similar error exists in our own language in the foolish practice now beginning to prevail of saying, 'a house to be let,' instead of 'a house to let.'

Difficilis dictu est (*Cic. de Off. II. 14. 48*), *it is difficult to say (literally, in the saying).*

Optimum factu est (*Cic. ad Fam. VII. 3. 1*), *it is the best thing to do.*

- 1302 The verbal in *tion* sometimes governs the same case as the verb from which it is derived : as,

Iustitia est obtemperatio scriptis legibus (*Cic. de Leg. I. 15. 42*), *justice is obedience to written laws.*

Domum reditionis spe sublata (*Caes. B. G. I. 5*), *the hope of returning home having been taken away.*

1303

PREPOSITIONS.

Ab (or *ā* before some consonants) seems to have signified originally *proximity* ; and hence it was well suited to denote the quarter from which an action commenced, and therefore the source and origin of things. Thus it signifies :

a. The *quarter at or near which*, expressed by *at, in, on, &c.* : as,
A fronte et ab sinistra parte nudatis castris (*Caes. B. G. II. 23*),
the camp being laid bare in front and on the left.

Gallia ab Sequanis et Helustis adtingit Rhenum (*Caes. B. G. I. 1*), *Gallia reaches to the Rhine at the parts occupied by the Sequani and Helvetii.*

Isthmus duō maria ab occasu et ortu solis finitimā dirimit (*Liv. XLV. 28*), *the isthmus divides two adjoining seas on the west and the east.*

A matre Pompeium arctissimō contingebat gradū (*Suet. Aug. 4*), *he was very nearly related to Pompey on the mother's side.*

Apud socrum tuam prope et meis aedibus sedebas (*Cic. in Pis. 11. 26*), *you were sitting at your mother-in-law's near my house.*

b. With the verb *sta-stand, &c.*, by, on the side of, in favour of : as,

Nemo a senatu et bonorum causā stetit constantius (*Cic. Brut. 79. 273*), *no one stood more firmly by the senate and the cause of good men.*

Hoc nihil magis ab adversariis quam a nobis facit (*Cic. de Inv. I. 48. 90*), *this tells no more for our opponents than for us.*

Vide ne hoc totum sit à mē (Cic. de Or. I. 13. 55), *have a care lest the whole of this argument be in my favour.*

c. *In, in respect of, in point of, as regards :* as,
Sūmūs enim impārātī, cum ā mīlītībūs tum ā pēcūniā (Cic. ad Att. VII. 15. 3), *for we are indeed unprepared, not merely in point of troops, but even of money.*

Antōniūs āb ēquitātū firmūs esse dicēbātūr (Cic. ad Fam. X. 15. 2), *Antony was said to be strong in cavalry.*

d. *The department in which the services of an officer or servant are called for, and thus arises a name for the office :* as,

Hōmīnēs hābet quōs āb epistōlis et libellis et rātiōnībūs appellat (Tac. Ann. XV. 35), *he has persons whom he calls secretaries, registrars, accountants.*

Philēmōnem, ā mānū seruū, simplici mortē pūniit (Suet. Jul. 74), *his amanuensis Philemon he punished by simply putting to death.*

Antiochus Ti. Claudi Cæsaris ā bibliōthēcā (Inscr. ap. Grut. 584. 6), *Antiochus, librarian to Tiberius Claudius Caesar.*

e. *At, in reference to time :* as,

Submissūs ā primō, post exultāuit audāciūs (Cic. Or. 8. 26), *subdued at first, he afterwards burst out in a bolder style.*

f. *From, the point of departure :* as,

Mātūrat āb urbē prōficisci (Caes. B. G. I. 7), *he hastens to set out from the city.*

Ab Rōmā lēgātī uēnērunt (Liv. XXI. 9), *ambassadors came from Rome.*

g. *With, after verbs signifying commencement :* as,

Caedis īnītiū fēcisset ā mē (Cic. Phil. V. 7. 20), *he would have made a beginning of the massacre with me.*

Ab his sermo ōritur, respondet Laeliūs (Cic. de Am. I. 5), *with these the conversation commences, Laelius replies.*

h. *From, the commencement of time :* as,

Ab hōrā septīma ad uespērum pugnātum est (Caes. B. G. I. 26), *the battle continued from one o'clock until evening.*

Tuās epistōlās ā primō lēgo (Cic. ad Att. IX. 6. 5), *I am reading your letters from the beginning.*

Quibus & puëris dediti fuimûs (Cic. de Or. I. 1. 2), to which we have been devoted from our boyhood.*

i. *From*, the commencement of a series : as,

Carneādēs est quartūs āb Arcēsīlā (Cic. Acad. II. 6. 16), *Carneades is fourth in the line from Arcesilas.*

j. Immediate succession of time, translated by *with*, *after* : as, Ab his praeceptis contionem dimisit (*Liv. XLIV. 34*), *with these injunctions he dismissed the assembly.*

Ab hoc sermōne prōfectus est (*Liv. xxii. 40*), *immediately after this conversation he set out.*

k. With verbs signifying *to pay*, the source whence the money proceeds : as,

Tibi quod dēbet, s̄b Egnātiō soluet (*Cic. ad Att. vii. 18. 4*),
what he owes you, he will pay by a draft on Egnatius.

Rest of the money we will pay at once by drawing on Faberius.

7. With personal pronouns and the names of persons, *from their house*: as.

A. Unde est? B. A nōbīs (*Ter. And. iv. 4. 15*), A. *Where did it come from?* B. *From our house.*

Ab Andriast ancilla haec (*Ter. And.* III. 1. 3), *this maid-servant is from the Andrian woman's house.*

Hæc cistella, númnam hinc ab nobís domost? (*Plant. Cist.*
iv. 1. 6) *this casket, pray did it come from our house here?*

m. A motive, from, out of, in consequence of: as,

Tanto ardore militum est usus quod ira inter conditiones pacis interfectae stationis (*Liv. xxiv. 30*), he was so warmly supported by his soldiers, from their anger at the troops on guard having been killed during a negotiation.

Nōn a cupiditatē solum ulciscendi agrum nostrum inuadent
(Liv. v. 5), not merely from the desire of revenge will they
invade our territory.

n. The *agent* with passive verbs, expressed by the preposition *by*: as,

* Literally 'from boys,' an idiom which agrees with our own.

Ab sociis unicū diligebātūr (Cic. p. Planc. 9. 24), *he was most highly esteemed by his colleagues.*

A mē tū coactūs es confitēri (Cic. II. Verr. v. 30. 76), *you were compelled by me to confess.*

o. What is considered as an agent, with intransitive verbs : as, Māre ā solē collūcet (Cic. Acad. Pr. II. 33. 108), *the sea is made a mass of light by the sun.*

Nihil est ualentius, ā quo intēreat (Cic. Acad. Post. I. 7. 29), *there is nothing stronger (than itself) by which it may be destroyed.*

p. Removal, separation, distance, expressed commonly by from : as,

Ab dēlectātiōne omni nēgōtiis impēdīmūr (Cic. p. Mur. 19. 39), *we are prevented from taking any amusement by business.*

Proximūs ā tectis ignis dēfenditūr aegre (Ov. Rem. Am. 625), *an adjoining fire is warded off from buildings with difficulty.*

Ab inimicōrum audaciā telisquē uitam dēfendērē (Cic. p. Mil. 2. 6), *to defend our lives against the audacity and weapons of our enemies.*

Ipsē āb hōrum turpitudīne ābhorrebāt (Cic. p. Sest. 52. 112), *he himself turned away in horror from the baseness of these men.*

Miliā passuum tria āb eōrum castris castrā pōnit (Caes. B. G. I. 22), *he pitches his camp three miles from their camp.*

Obs. In many of these constructions a mere ablative is sufficient (see § 1023), but before persons the preposition āb is required.

q. Ab is sometimes placed before the measure of the distance, instead of the place measured from : as,

Ab milibus passuum octō uentō tēnēbantūr (Caes. B. G. IV. 22), *they were detained by the wind eight miles off.*

Pōsitis castris ā milibus passuum quindēcim auxiliā expectārē constituunt (Caes. B. G. VI. 7), *having encamped at a distance of fifteen miles, they resolve to wait for the allied troops.**

1304 In composition with verbs āb denotes, a. removal, absence : as, aufēr- carry away, ābēs- be absent ; hence ābūt- (r.) use up. b. down :

* See Matthiae's Greek Grammar, Transl. II. 878, ἀπο σταδίων τετρακοντα της θαλαττης.

as, *abici-* or *abici-* (*abici-*) *throw down*, *absorbe-* *suck down*, *abstrūd-** *thrust down*, *afflig-** *dash down*, *appōs-* or *apōs-** *set down*.†

In composition with adjectives *ab* denotes *absence*, *difference*: as, *āmenti-* or *āment-* *without mind*, *absōno-* *out of tune* or *time*.

1305 Ad signifies—*a. Motion to* (i. e. *up to*, not *into*): as,
Exercitum ad Cāsilinum dūcīt (*Liv. xxiii. 17*), *he leads his army to (the walls of) Casilinum*.
Mūnitionem ad flūmen perduxerat (*Caes. B. C. iii. 66*), *he had carried the fortification to the (bank of the) river*.

b. To what time: as,

Ad id dūbios seruērant ānīmōs (*Liv. xxi. 52*), *up to that time they had kept their minds in a state of doubt*.

c. To what extent: as,

Omnēs ad unum idem sentiunt (*Cic. de Am. 23. 86*), *they have all to a man the same feeling*.

Servi ad quattuor milia hōmīnum Cāpitōlium occipuerūt (*Liv. iii. 15*), *the slaves to the number of 4000 men seized the Capitol*.

Incautos ad satiētātem trucidābitis (*Liv. xxiv. 38*), *unprepared as they will be, you will butcher them till you are tired*.

Adī uiginti mātōnis per uisītōrem accitis (*Liv. viii. 18*), *as many as twenty ladies having been summoned by the messenger*.

d. Direction, to, towards: as,

Via ad Cāsilinum obsessā (*Liv. xxii. 16*), *the road to Casilinum being occupied by the enemy*.

Vergit ad septemtrionēs (*Caes. B. G. i. 1*), *it inclines to the north*.

e. Purpose, for: as,

Multā sunt ānimaduorsa herbārum gēnēra ad morsūs bestiārum (*Cic. de Div. i. 7. 13*), *many kinds of herbs have been discovered for the bites of beasts*.

* See § 451. 1.

† Compare the German *ab-gahen* 'go down,' &c.

‡ In this usage the numeral alone depends upon the preposition, the substantive adapting its case to the rest of the sentence. See § 1155. 1.

Ad lūdos pēcūniae dēcernuntūr (Cic. ad Q. F. I. 9. 26), *money is voted for the games.*

Ad āgrum instruendum uīres nōn ērant (Liv. VI. 5), *they were too weak (in purse) to stock a farm.*

Pālus Rōmānōs ād insēquendum tardābat (Caes. B. G. VII. 26), *the marsh made the Romans slow to pursue.*

f. To, in reply : as,

Ad illā quae mē māgis mōuērunt respondēbō (Cic. p. Cael. 11. 27), *I will reply to those other points which moved me more.*

g. In respect of, looking to : as,

Vīr hōc ūsum pēritūs, ad fortūnam fēlix (Cic. p. Font. 15. 43), *a man of experience as regards the world, and favoured in respect to fortune.*

h. In addition to : as,

Si ad cētērā uolnēra hanc quōquē plāgam inflixissēs (Cic. in Vat. 8. 20), *if in addition to the other wounds you had inflicted this blow also.*

Ad hoc prēmīssā barba et cāpilli effrāuērunt spēcīem orīs (Liv. II. 23), *in addition to this a long beard and long hair had given a savage character to his face.*

i. By, of future time : as,

Nōs hic te ad mensem Iānuārium expectāmūs (Cic. ad Att. I. 3. 2), *we expect to see you here by the month of January.*

Nescio quid intersit ūtrum nunc uēniam, ān ad dēcē annōs (Cic. ad Att. XII. 46), *I know not what it matters, whether I come now or ten years hence.*

j. Near, before, off, to, over (all in the sense of nearness) : as,

Ad Geronium constītērat bellum (Liv. XXII. 32), *before Geronium the war had come to a standstill.*

Classis quae ad Siciliā erat (Liv. XXVII. 22), *the fleet which was lying off Sicily.*

Cānunt ad tībiam clārōrum uīrōrum laudēs (Cic. Tusc. IV. 2. 3), *they sing the praises of great men to the flute.*

Nonnunquam ad uīnum dīserti sunt (Cic. p. Cael. 28. 67), *they are sometimes eloquent over their wine.*

k. In comparison to, by the side of : as,

Nihil ad nostram hanc (*Ter. E. II. 3. 69*), *nothing to this one of ours.*

Terra ad uniuersū caeli complexum quāsi puncti instār obtinet (*Cic. Tusc. I. 17. 40*), *the earth, compared to what the whole heavens embrace, is as it were but a point.*

l. In accordance with, after : as,

Cātō uitam ad certam ratiōnis normam dirigit (*Cic. p. Mur. 2. 3*), *Cato shapes his life by the strict square of reason.*

Vixit ad aliorum arbitrium, nōn ad suum (*Cic. p. Mur. 9. 19*), *he has lived according to the pleasure of others, not his own.*

m. Among, before (in the same sense as apud) : as,

Mīnus clādis, cōtōrum nōn plūs animōrum ad hostis erat (*Liv. x. 35*), *there was less loss, but not more confidence among the enemy.*

Sēnātōrum sūperbiam ad plēbem criminantūr (*Liv. III. 9*), *they attack the tyranny of the senators before the commonalty.*

n. Immediately upon, in consequence of, at : as,

Ad famam obsidiōnis dēlectūs hābērī coeptūs est (*Liv. IX. 7*), *at the report of a siege, a levy of troops was commenced.*

Nēc ad dūcis cāsū percussā māgis quam irritāta est multitudo (*Liv. IX. 22*), *and the great mass of the men were not so much panic-struck as roused to fury at the accident to their chief.*

o. Before a word denoting a person, to the house of that person :

as, Magni dōmum concursūs ad Afrānium* fiebant (*Caes. B. C. I. 53*), *great crowds kept flocking to the house of Afranius.*

Nēquē dōmum unquam ad mē littēras mittam quā ad iungam eas quas tibi reddi uelim (*Cic. ad Fam. III. 8. 10*), *nor shall I ever send letters to my own house, without adding to the packet a letter for you.*

Dēuortit Clōdiūs ad sē (*Cic. p. Mil. 19. 51*), *Clodius turns out of the road to his own house.*

p. With a noun denoting the department in which a servant's offices are looked for, whence arises a name for the office (see Ab, § 1303 d.) : as,

* And this phrase is used although Afranius himself was in Spain at the time. See § 1303 l.

Licinum seruum sibi habuit ad manum (*Cic. de Or. III. 60. 225*), he had a slave *Licinus* for his amanuensis.

Puer quis ex aula capillis Ad oyáthúm státtústúr unctis? (*Hor. Od. I. 29. 7*) shall some page from the palace with perfumed locks be stationed beside the wine-ladle?*

- 1306 Ad in composition with verbs denotes—*a. motion to*: as, *ad-igo to, approach, acced- step up to. b. addition*: as, *acced- be added, ascrib-† enroll with. c. nearness*: as, *asside- sit near, adiace- lie near, assurg- (alicui) rise to (a person). d. assent, favour*: as, *annuod assent, arride- smile on, acclama- express assent by acclamation, cheer. But see § 1308. 1, &c.*

- 1307 Aduersus or -um (old form aduersus or -um) is literally translated by our *to-wards*. It denotes:

a. Motion towards: as,

Quis hæc est, quæ me aduersum incedit? (*Plaut. Per. II. 2. 18*) who is this woman, that is coming towards me?

Impetum aduersus montem in cohortis faciunt (*Caes. B. C. I. 46*), they make a charge up† the mountain upon the cohorts.

b. Opposite, facing, before (without motion): as,

Læro et Lærina aduersus Antipolim (*Plin. III. 11*), *Lero and Lerina opposite Antipolis.*

Egône ut te aduersum mentiar, mater mea! (*Plaut. Aul. IV. 7. 9*), I tell a falsehood before you, mother!

c. Conduct towards (good or bad, friendly or unfriendly): as,

Quoniam modo me geram aduersus Caesarem? (*Cic. ad Fam. XI. 27. 5*) how in the world am I to bear myself towards Caesar?

Id gratum fuisse aduersum te, habeo gratiam (*Ter. And. I. 1. 15*), that this was pleasing to you, I feel grateful.

d. To counteract, against: as,

Sunt tamen quaedam remedia propria aduersus quaedam u-

* In very late writers, as Vegetius, *ad* was used to denote the means: as, *ad spongiam detergere* (III. 4. 2), *ad acutam cannam exsecare* (III. 3. 12), *ad siphonem paulatim infundes* (I. 10. 2), *ad acum porci auriculae signatur* (III. 2. 27), *perforare ad acum* (ibid. 28).

† See § 451. 1.

‡ He who goes up a mountain goes facing it. Compare the use of the ablative absolute, *adverso monte ire*, and § 1320 *b*.

nēnā (*Cels.* v. 27. 12), *there are however certain specific remedies against certain poisons.*

c. At variance with, in opposition to : as,

Pēcūniae conciliatae aduorsum lēgēs, aduorsum rempublicam (*Cic.* II. *Verr.* III. 84. 194), *money quietly obtained in opposition to the law, in opposition to the interests of the country.*

f. Aduorsum is used adverbially with *i-go* &c. and a dative of the person : as,

Cesso hērō meo ire aduorsum ? (*Plaut.* *Cas.* III. 6. 5) *why do I not at once go to meet my master ?*

- 1308 Am, rarely if ever used except in composition, when it signifies,
a. with verbs, *round* : as, anquīr- *look round for*, amplect- (*r.*) *embrace*, ām-īc- or ām-īci- *throw round.* *b.* in adjectives, *on both sides* : as, ancīp- or ancīpīt- *two-headed.*

- 1308.1 Ana (=ava), used in its full form only as an adverb, and only in medical* prescriptions, signifies *distribution* or *each* : as,

Saccāri, erui pollinis, āna unciam ūnam (*Veg.* *Art. Vet.* III. 65. 6), *sugar, and the flour of black vetches, one ounce of each.*

Fōlii cappāris, fōlii mirti siluestris, fōlii cūprossi āna uncias tres diligentissimē detēres (*ibid.* III. 2. 6), *take of caper-leaves, wild-myrtle-leaves, cypress-leaves, three ounces each, and pound them as fine as possible.*

- 1308.2 Ant up (=ava) is found only in composition. The form in which it appears greatly varies. *a.* In ān-hēla- it retains its correct form. *b.* Frequently it has the consonant assimilated to that which follows, as in accūmūla-, addormisc-, allēua-, ammōne-, apprehend-, acquiesc-, arrīg-, assicca-, attēr-. *c.* Sometimes the consonant is altogether lost, as in a-gnosc-, a-scend-. *d.* More commonly it is attracted into the form of the familiar preposition ād, thus changing the dental liquid for a dental mute, as in ādāresc-, ādēd-, ādīm-, ādōlesc-, ādūr-. *e.* Not less frequently it is attracted into the form of the familiar preposition īn, by an easy change of the vowel, as in incīp- or incīpi-, īnhorre-, intūnesc-, imbu-, ignosc-.

* As the medical art at Rome was in the hands of Greeks, Greek words obtained admission into this part of the language.

† See § 834 *b.* and note.

‡ So *in*, the negative prefix, corresponds to the privative *av*.

§ Even *sm-it-* (*smitt-*) represents the c.f. of *av-ημι*.

1308.3 An *up*, like its equivalent *ava*, has the following meanings: *a.* *up*, as *anhēla*- send up (a blast of air), *make a violent expiration*; ascend- climb up, *accūmūla*- heap up, *adiūua*- lift up and so *aīd*, *allēua*- raise up, apprehend- take up, *arrīg*- erect, *adaequa*- raise to a level with, *inhorre*- bristle up, *intūlesc*- swell up, *instītu*- set up. *b.* back, as *īnhībe*- hold up or back, *inclīna*- bend back, *īnflect*- bend back, *īnfrīg*- refract. *c.* again, as *agnosc*- recognise, *ammōne*- or *admōne*- remind, *adsurg*-* rise up again, *īnstaūra*- (=restaura-) celebrate anew, *īngēmīna*- redouble. *d.* reversal of a preceding act, as *īgnosc*- forget, *acquiesc*- repose after labour. *e.* loosening, opening, as *adāpēri*- open up, *īnāra*- plough up, *īnfīnd*- cleave open, plough up. *f.* commencement, as *ādāma*- fall in love, *addormisc*- fall asleep, *aduespērasc*- begin to be dusk, *ambūr*- begin to burn, singe, *īmbu*- wet for the first time, *īnforma*- give a first shape to, *īmmīnu*- impair (what was entire), *īncīp*- or *īncīpi*- take up, begin. *g.* separation, removal, disappearance, as *ādīm*-† take up and so take away, *ampūta*- cut off, *assicca*- dry up, *ādāresc*- dry up (intr.), *īnfrīg*- break off, *īncīd*- cut off, *īntābesc*- melt away. *h.* through, as *ādīg*- drive through, *transīta*, *admisce*- mix up or thoroughly. *i.* intensity, as *accīd*- cut deep into, *ādēd*- eat deep into, *attonde*- cut (the hair) close, *ādūr*- burn a deep hole in, *attēr*- rub a deep hole in, *affīc*- or *affīci*- produce a deep impression on, seriously affect.

1308.4 An signifies up in the adjective *acclīui*- uphill.

1309 Antē. *a.* Before in place: as,

Immōlābat antē praetōrium (Cic. de Div. I. 33. 72), *he was sacrificing before his tent.*

Antē tribūnal tuum M. Fanni, antē pēdes uostros iūdīces, caedēs ērunt (Cic. p. Rosc. Am. 5. 12), *before your tribunal, Marcus Fannius, before your feet, gentlemen of the jury, will murders be committed.*

b. The same without a case: as,

Flūviūs ab tergo, antē circūquē uēlut rīpā praecep̄s, ōram tūmīli omnem cingēbat (Liv. XXVII. 18), *a river in the rear, in front and on the sides something like a precipitous bank shut in the whole circuit of the eminence.*

* See Liv. XXI. 36. 7, XXII. 2. 6, and *ad-insurg*- XXII. 4. 2.

† Compare *av-imp*-.

c. *Before a person (rare): as,*

Dicere causam ante iudicem (*Cic. l. Verr. 3. 9*), *to make a defence before a judge.*

d. *Motion forward (without a noun): as,*

Vt si aut manibus ingrediatur quis, aut pōn ante sed retrō (*Cic. de Fin. v. 12. 35*), *as if a person were to walk upon his hands, or to walk, not forwards, but backwards.*

e. *Before in order: as,*

Quem ante me diligo (*Ball. ap. Cic. ad Att. VIII. 15 A.*), *whom I esteem above myself.*

f. *Before in time (which is the ordinary meaning of the word):*

as, Multo ante noctem copias reduxit (*Liv. XXVII. 42*), *long before night he led the forces back.*

g. *Before in time without a noun: as,*

Et feci ante et facio nunc (*Cic. ad Fam. xv. 14. 3*), *I have done so before, and I do so now.*

Paucis ante diebus oppidum obpugnabant (*Liv. xli. 11*), *a few days before (this) they had assaulted the town.*

Anno ante quam mortuost (*Cic. de Am. 3. 11*), *the year before he died.*

h. This preposition, as well as post, often causes this ablative to be changed for an accusative by attraction, as if it depended upon the preposition. Thus,

Chalcidem dies ante paucos prodiderat (*Liv. xxxi. 24*), *he had betrayed Chalcis a few days before.*

Sulci ante annum fiunt quam vinee conseruntur (*Col. v. 5*), *the furrows are made a year before the vineyards are planted.*

Latinae feriae fuere ante diem tertium nonas Maias (*Liv. xli. 16*), *the Latin festival was two days before the nones of May, i. e. the 5th of May.*

i. Hence another preposition may be placed before ante: as,

Caedem contilisti in ante diem quintum kalendas Novembri (*Cic. in Cat. 1. 3. 7*), *the massacre you fixed for the fourth day before the kalends of November, i. e. October the 28th.*

Supplicatio indicta est ex ante diem quintum idus Octobris cum eo die in quinque dies (*Liv. xlv. 2*), *a thanksgiving*

was proclaimed to continue from the fourth day before the ides of October inclusive for five days, i. e. from the 11th to the 15th of October.

- 1310 Antē in composition with verbs signifies *before in place, time and excellence*: as, ante-i- *walk before, live before, surpass*; antē-*oed** *precede in place, in time, in quality.*

- 1311 Apūd (āpūt) is for the most part limited to persons. It denotes:

a. *Near, with places (rarely)*: as,

Apūd oppīdum Cybistrā castrā fēci (Cic. ad Fam. xv. 4. 4), *I encamped near the town Cybistra.*

Apud forum modo e Dāuo audiui (Ter. And. ii. 1. 2), *I heard it just now from Dāvus near the forum.*

Ciuiticam cōrōnam apud Britanniam mēritūs erat (Tac. † Ann. xvi. 15), *he had earned a civic crown among the Britons.*

b. *Near, with persons*: as,

In lectō Crassūs erat, et āpūd eum Sulpicius sēdēbat (Cic. de Or. ii. 3. 12), *Crassus was on the couch, and near him Sulpicius was sitting.*

Apūd exercitum est (Cic. ii. Verr. iv. 22. 49), *he is with the army.*

Auet ānīmūs āpūd illud consilium dicēre (Cic. Phil. v. 5. 13), *my soul longs to speak before that bench of judges.*

c. *At the house of a person*†, even though he be away: as,

Brūtum āpūd mē fuissē gaudeo (Cic. ad Att. xv. 3. 2), *I rejoice (to hear) that Brutus has been at my house.*

Dōmi esse āpūd sēse archipirātas dixit duōs (Cic. ii. Verr. v. 29. 73), *there were at his house, he said, two of the chief pirates.*

d. *Metaphorically in one's senses*: as,

Non sum apūt me (Ter. Haut. v. 1. 48), *I am all abroad, am lost, am out of my senses.*

Proin tu fāc apud tē ut sies (Ter. And. ii. 4. 5), *do you then at once take care you have all your wits about you.*

* See § 451. 1.

† This use of *apud* with the names of countries is almost peculiar to Tacitus.

‡ See §§ 1303 I, 1305 a.

e. *In the time of* : as,

Apud pātres nostrōs (Cic. p. Mur. 36. 75), *among our fathers, i. e. in the times of our fathers.*

Apud saeculum priūs (Ter. E. II. 2. 15), *in the preceding generation.*

f. *In the mind* : as,

Praemia āpud mē mīnimum ūalent (Cic. ad Fam. I. 9. 11), *rewards with me have very little weight.*

Apud uiros bōnos grātiam consēcuti sūmūs (Cic. ad Att. IV. 1. 3), *we have obtained influence with good men.*

g. *In authors* : as,

Vt ille āpud Tērentium (Cic. de Fin. v. 10. 28), *like that old man in Terence.*

Dē sēpulcris nihil est āpud Sōlonem amplius quam . . . (Cic. de Leg. II. 26. 64), *on the subject of sepulchres there is nothing in the laws of Solon more than . . .*

- 1312 Ar (of the same meaning as ād), rarely if ever used except in composition*, and then it signifies—*a. to* : as, arcess- and arci-call to (you), send for ; aruōca- call to (you), aruōla- fly to, aruēna- one lately arrived, a stranger. *b. presence* : as, arbītēro- a person present, a witness, umpire, judge ; arfu- be present (whence arfuit).

- 1313 Circā. *a. About, round*, in reference to place : as,
Custōdes circa omnis portas missi nē quis urbe āgrēdērētūr (Liv. XXVIII. 26), *guards were sent round to all the gates to prevent any one from leaving the city.*
Cānes circā se hābēbat (Cic. II. Verr. I. 48. 126), *he had dogs about him.*

b. The same without a noun : as,

Lūpā sitiens ex montibus qui circā sunt ad puērtilem uāgitum cursum flexit (Liv. I. 4), *a thirsty wolf out of the mountains which lie around, upon hearing the crying of a child turned its course thither.*

c. About, as to time : as,

Postēro diē circa eandem hōram cōpiās admōuit (Liv. XLII. 57), *the next day about the same hour he moved up his troops.*

* But see Plaut. Truc. II. 2. 17.

d. *About*, as to number : as,

Deindē pār insequētis dies circā singulās hōmīnās amittendum (Cels. vii. 15), *then during the following days about an hōmīna is to be drawn off each day.*

e. *About, upon, concerning, in reference to* (chiefly in the later writers) : as,

Hī circā consilium eligendi successoris in duas factiōnes scindebantūr (Tac. Hist. i. 13), *these were dividing themselves into two parties upon the question of electing a successor.*

1314 Circit̃r. a. *About*, as regards place (rare) : as,

Vt opinor, lōca haec circit̃r excidit mihi (Plaut. Cist. iv. 2. 7), *I fancy it was hereabouts I dropt it.*

b. *About*, as to time : as,

Circit̃r idūs Sextilis puto me ad Iconium forē (Cic. ad Fam. iii. 5. 4), *about the ides of Sextilis, i. e. August 13th, I calculate I shall be in the neighbourhood of Iconium.*

c. *About*, as to number (the chief use of the word) : as,

Dies circit̃r quindēcim iter fecerunt (Caes. B. G. i. 15), *they marched for about fifteen days.*

1315 Circum, *round*, whether in rest, or circular or other similar motion : as,

Terrā circum axem sē conuortit (Cic. Acad. Pr. ii. 39. 123), *the earth turns round its axis.*

Ex eā turri quae circum essent op̃erā tuērī sē posse confisi sunt (Caes. B. C. ii. 10), *from this tower they felt confident that they should be able to defend the works which lay around.*

Puēros circum amicos dimittit (Cic. p. Quinct. 6. 25), *he sends the servants round to his friends.*

Paucae, quae circum illam essent, mānent (Ter. E. iii. 5. 33), *a few women remain to wait upon that lady.*

1316 Cis. a. *On this side of, within*, as regards place : as,

Saepe ab his cis Padum ultrāquē lēgiōnes fūssae erant (Liv. v. 35), *the legions had been often routed by them on this side of the Padus and beyond it.*

b. *Within*, in regard to time (only in Plautus) : as,

Nūlla, faxim, cis dies paucōs siet (Plaut. Truc. ii. 3. 27), *I would make it wholly disappear within a few days.*

- 1317 **Cis** in the composition of adjectives signifies *on this side of*: as, *cisalpino-*, *cisrhēnāno-*, *cispādāno-*, *on this side the Alps, the Rhine, the Po.*
- 1318 **Citrā.** *a. On this side of, within*, as regards place: as,
Erat enim cum suis nauibus citrā Vēliam miliū passuum triū
(Cic. ad Att. xvi. 7. 5), for he was in fact with his fleet three
miles on this side Velia.
b. The same without a noun: as,
Tela hostium citrā cādēbant (Tac. Hist. iii. 23), the missiles of
the enemy kept falling short.
c. Within, as to time: as,
Lūcis iligīnōsis citrā kēlēdās Octōbris sēmīnārē conuēnīt (Col.
ii. 8), on wet lands it is right to sow before the 1st of October.
d. Short of, in degree: as,
Peccāui citrā scēlūs (Ov. Tr. v. 8. 23), my guilt is short of im-
piety.
- 1319 **Clam** and the diminutive *clancūlum* are used only before persons, in the sense of *without their knowledge*:
a. As prepositions: as,
Sibi nūc uterque cōntra legionēs parat
Patēque filiūsque clam alter ālterum (Plaut. Cas. pr. 50),
Against each other now are they preparing armies,
Both sire and son, each unknown to each.
Emptast clam ūxōrem et clam filium (Plaut. Merc. iii. 2. 2),*
she has been purchased unknown to his wife and unknown to
his son.
Alii clancūlum pātres quae faciunt (Ter. Ad. i. 1. 27), what
others do without their fathers' knowledge.
b. They are often used adverbially without a substantive.
- 1320 **Contrā.** *a. Overagainst, facing: as,*
Quinctius trans Tībērim contra eum lōcum ūbi nunc nāuāliū
sunt, quattuor iūgērum cōlēbat āgrum (Liv. iii. 26), Quinc-
tius was cultivating a farm of but four jugers on the other
side of the Tiber, opposite where the dockyard now is.

* So Ritschl from the palimpsest; but otherwise the best Mss. have *uxore* and *filio*.

Aspicō-dum contrā mē (*Plaut. Most. v. 1. 56*), *just look me in the face.*

b. *Up**: as,

Dicānāriā duō contrā scālas fērebat (*Plin. v. 20*), *he would carry two two-hundred weights up stairs.*

c. Metaphorically, *opposition, against*: as,

Res Rōmānā contrā spem uōtāque sūus rēsurgebat (*Liv. xxiv. 45*), *the power of Rome was rising again contrary to his hope and his prayers.*

d. *Towards, of the feelings or behaviour*: as,

Elēphantī tantā narrātur clēmētiā contrā mīnus uālidōs ēt &c. (*Plin. viii. 7*), *the kindness of the elephant towards the weak is said to be so great that &c.*

e. *The reverse (with or without a case)*: as,

In stultitiā contrast (*Cic. p. Clu. 31. 84*), *in folly it is just the reverse.*

Quod contrā fit ā plērisquē (*Cic. de Off. i. 15. 49*), *whereas the contrary of this is done by most people.*

f. *Weighed against (and with a dative case apparently)*: as,

Non cārust auro cōtra (*Plaut. Ep. iii. 3. 30*), *he is not dear at his weight in gold.*

1321 Cōram. a. *In the presence of, only before persons*: as,

Mihi ipsi, cōram gēnērō meō, quae dicōre ausu's? (*Cic. in Pis. 6. 12*) *even to me, in the presence of my son-in-law, what language did you dare to use?*

Prēcēs ad uos conuerto, disque et patriā cōram obtestōr (*Tac. Ann. iv. 8*), *I turn my prayers to you, and before the gods and my country implore you.*

b. *Frequently without a substantive*: as,

Quāsi tēcum cōram lōquērer (*Cic. ad Fam. ii. 9. 2*), *as if I had been talking with you face to face.*

1322 Cum. a. *With, chiefly in the case of persons*: as,

Vāgāmūr āgentes cum coniūgībūs et libēris (*Cic. ad Att. viii. 2. 3*), *we wander about in poverty with our wives and children.*

* Because he who moves facing the stairs ascends them. See *aduorsum*, § 1307 a.

Tæcum esse uehementer uelim (*Cic. ad Fam. v. 21. 1*), *I should be infinitely delighted to be with you.*

δ. A relation between two parties is expressed by the dative of the chief party, and cum with the other : as,

Tæcum mihi res est (*Cic. p. Rosc. Am. 30. 84*), *my dealings are with you.*

Intercedunt mihi inimicitiae cum istius mulieris uirō (*Cic. p. Cael. 13. 32*), *there is a disagreement existing between me and the husband of that woman.*

c. With or in, in the sense of wearing : as,

Nolo me in uia Cum hac ueste uideat (*Ter. E. v. 2. 67*), *I must not have him see me in the street in this dress.*

Cenauit cum togā pullā (*Cic. in Vat. 13. 31*), *he dined in a black toga.*

Ipse esse cum telō (*Sal. Cat. 27*), *he himself went about armed.*

d. Two nouns are at times united by cum, so as to have a common predicate or adjective or genitive attached to them : as,

Ipsē dux cum aliquot principibus capiuntur (*Liv. xxi. 60*), *the general himself with a considerable number of the leading men are taken.*

A bin hinc in malām rem cum suspicione istā scelus? (*Ter. And. II. 1. 17*) *go and be hanged, you and your suspicions, you scoundrel.*

Pēdem cum uocē repressit (*Virg. A. II. 378*), *he checked his foot, and checked his voice.*

Induit albos cum uittā crinis (*Virg. A. VII. 417*), *she puts on locks and fillet white alike.*

Ciminī cum montē læcum (*Virg. A. VII. 697*), *the lake and mountain of Ciminus.*

e. With, denoting coincidence of time : as,

Summī puerōrum amōres saepe unā cum praetextā pōnuntur (*Cic. de Am. 10. 33*), *the strongest attachments of boys are often laid aside together with (at the same time as) the praetexta.*

Pārīter cum ortū sōlis castrā mētabātur (*Sal. Jug. 106*), *precisely as the sun was rising he was measuring out a camp.*

f. With, in, &c., to express accompanying feelings, circumstances : as,

Athēnienses cum silentio auditī sunt (*Liv. xxxviii. 10*), *the Athenians were heard in silence.*

Flāminī corpus magnā cum cūra inquisitum nōn inuēnit (*Liv. xxii. 7*), *the body of Flaminius he made search after with the greatest care, but did not find it.*

g. The immediate consequences, expressed by *to* : *as*,

Vēnit Lampsacum cum magnā cālāmītate et prōpē pernīciō ciuitātis (*Cic. II. Verr. I. 24. 63*), *he came to Lampsacum* to the great damage and all but utter ruin of the citizens.*

h. *With*, in comparisons : *as*,

Conferte hanc pācem cum illō bellō (*Cic. II. Verr. iv. 52. 115*), *compare this peace with that war.*

Cum meum factum cum tuō compāro (*Cic. ad Fam. III. 6. 1*), *when I compare my conduct with yours.*

i. *With*, in the sense of *against*, with verbs denoting contest :

as, Cum omnībus sālūtis meae dēfensōribus bellā gerunt (*Cic. p. Sest. 2. 4*), *they wage war with all who defend my life and fortunes.*

Hannībal de impēriō cum pōpūlō Rōmānō certāuit (*Cic. de Or. II. 18. 76*), *Hannibal contended for empire with the Roman people.*

j. Cum eō, followed by *ut* and a subjunctive, is employed to express an addition or qualification : *as*,

Lānūuinis sacra suā redditā, cum eo *ut* aedes Iūnōnis cōmūnis Lānūuinis cum pōpūlō Rōmāno esset (*Liv. viii. 14*), *to the people of Lanuvium their sacred property was restored, on the condition that the temple of Juno should be in common between the burgesses of Lanuvium and the people of Rome.*

Vnum gaudium affulsērat, cum eo *ut* appārēret haud prōcūl exitiō fuissē classem (*Liv. xxx. 10*), *one joy had shone upon them, together with the certainty that the fleet had been at one time on the verge of destruction.†*

1323 Cum or cōn in composition with verbs signifies—*a. union* : *as*, concūr-† *run together*, co-i- *meet*, consūl- [*sit together*], *deliberate.*

* *Lampsacum*, not *Lampsacus*, is the nominative in Cicero. See II. Verr. I. 24. 63.

† See also § 1065. 1, examples 2, 3, 4.

‡ See § 451. 1.

b. completeness (in the way of destruction): as, oomēd- *eat up*, oom-būr-* *burn up*, contūd-* *hammer to pieces*, conflo- or confici- *dispatch*, concid- *cut to pieces*. *c. completeness (in the way of success):* as, confic- or confici- *make up*, consēqu- (r.) *overtake, obtain*, consecta- (r.) *hunt down*. *d. with a great effort:* as, cōnīc- or cōnīci- *hurl*, conclāma- *cry out loudly*, collōca- *place with care, place for a permanence*, concūt- or concūti- *shake violently*, comprehend- *seize firmly*. *e. in harmony:* as, concin- and consōna- *accord, harmonise*, consenti- *agree (in feeling)*. *f. the same as be in English, at once changing the construction of the verb and adding completeness:* as, constēr-* *bestrew or pave*, collīn- *besmear*. (See § 905.)

1324 Cum or cōn in adjectives denotes *union*: as, conscio- *sharing knowledge*, commūni- *shared in common*, commōdo- *having the same measure, fitting*, coniūg- *yoked together, yokedmate*.

1325 Cum or cōn with substantives denotes *fellow*: as, conseruo- *fellow-slave*, commilitōn- *fellow-soldier*, consōcēro- *one of two fathers-in-law*.

1326 Dē. *a. Down, down from:* as, Ruunt dē montibūs amnēs (*Virg. A. iv. 164*), *adown the mountains rush the rivers*.
Clipeā dē cōlumnis dempsit (*Liv. xl. 51*), *he took the shields down from the pillars*.
Atque haec āgebantūr in conuentū pālam dē sellā† (*Cic. II. Verr. iv. 40. 85*), *and what is more, these remarks were made in court openly from the chair*.

b. The source from which: as, Hoc audiui dē patrē meō (*Cic. de Or. III. 33. 133*), *this I heard from my father*.
Millē iūgērum dē Pilio ēmit (*Cic. ad Att. XIII. 31. 4*), *he bought a thousand jugers (of land) of Pilius*.
Pēcūniam nūmērāuit dē suō (*Cic. ad Att. XVI. 16 A. 3*), *he paid the money down out of his own pocket*.
Virtūs, quam tū nē dē faciēs quidem nosti (*Cic. in Pis. 32. 81*), *Virtue, whom you know not even by sight*.

c. Part of, one or more of: as,

* See § 451. 1.

† Which was on elevated ground.

Dē tuīs innūmērābīlībūs in me officiis, ērit hoc grātissimūm (Cic. ad Fam. xvi. 1. 2), *of your innumerable kindnesses to me, this will indeed be the most welcome.*

Hābeātur sāne ōrātor sed dē mīnōrībūs (Cic. Opt. gen. Or. 4. 9), *let him be accounted indeed an orator, but one of an inferior class.*

d. The material of which any thing is made : as,
Prīmum sibi fecit pōcūlā dē lūtō (Tibul. i. 1. 31), *he first made him cups of dirt.*

Dē frātrē quid fiet* ? (Ter. Ad. v. 9. 39) *what will become of my brother ?*

e. Motives, causes, suggestions, variously translated, as by *under, for, on, &c.* : as,

Iustis dē caussis rātiōnes dēferrē prōpēraui (Cic. ad Fam. v. 20. 2), *for good reasons I made haste to give in my accounts.*

Quōrām dē sententiā tōtā res gestast (Cic. p. Sull. 19. 55), *under whose advice the whole matter was conducted.*

f. Down upon, on : as,

Dē grādū cōnārī (Liv. xxxiv. 39), *to fight their best on foot.*

Etiam si ceciderit, dē gēnū pūgnat (Sen. de Prov. 2), *even if he fall, he fights on his knee.*

Non possum, inquit, tibi dicere, nescio enim quid dē grādū faciāt—tanquam de essēdārio interrōgārētūr (Sen. Ep. 29), *I cannot tell you, says he, for I know not what he could do fighting on foot—as though the question had been about a chariot-soldier.*

g. On (a topic), over, about, of, concerning : as,

Nihil dico dē meo ingēniō (Cic. in Caecil. 11. 36), *I say nothing of my own abilities.*

Rēgūlus dē captiuis commūtandis Rōmam missus est (Cic. de Off. i. 13. 39), *Regulus was sent to Rome about an exchange of prisoners.*

Dē me autem suscipē paulisper meas partīs (Cic. ad Fam. iii. 12. 2), *on the other hand, as regards myself, put yourself in my position for a moment.*

Africānus dē Nūmantinis triumphāuerat (Cic. Phil. xi. 8. 18), *Africanus had triumphed over the people of Numantia.*

* Literally 'will be made.' See § 1003.

h. With words of time the meaning is somewhat doubtful. It would seem however that here also the notion of a part (see subdivision c.) prevails, and that the determination as to what part is only to be inferred from the context. Thus the best translation perhaps is our preposition *by* or *in the course of*: as,

Vt iūgūlent hōmīnem, surgunt dē noctē lātrōnes (*Hor. Ep. 1. 2. 32*), *to murder man, rises by night the robber.*

Coepērunt epūlārī dē diē (*Liv. XXIII. 8*), *they began banqueting by daylight.*

Dē tertiā uigīlia exercītum rēdūcit (*Caes. B. C. II. 35*), *in the course of the third watch he leads back the army.*

i. At times dē is used with a noun to denote immediate succession of time, *directly after*: as,

Non bōnus sompnūs est dē prandiō (*Plaut. Most. III. 2. 8*), *sleep directly after breakfast is not good.*

Iamque ādērit multō Priāmī dē sanguīnē Pyrrhus (*Virg. A. II. 662*), *and soon will Pyrrhus be here, fresh from the streaming blood of Priam.*

1327 Dē in composition with verbs denotes—*a. down*: as, dēm- (for de-īm-) *take down*, dēmīt-* *let down*. *b. removal*: as, dētonde- *shear*, dēortica- *strip off the bark*. *c. absence*: as, dēēs- or rather dēs- *be wanting*, dēbe- (for dehībe-) *owe*, dēfic- or dēfici- *fail*. *d. prevention*: as, dehorta- (r.) *dissuade*, dēprēca- (r.) *pray a thing may not be*. *e. unfriendly feeling*: as, dēspīc- or dēspīci- *despise*, dēride- *laugh at*. *f. partially*: as, dēperd- *lose in part*, dēpēri- *perish in part*, dērōga- *take part away (by a rogation)*. *g. intensity (?)*: as, dēpōpūla- (r.) *lay thoroughly waste*, dēāma- *love to distraction*†.

1328 Dē with adjectives denotes—*a. down*: as, dēclīui- *sloping downwards*. *b. absence*: as, dēmenti- or dēment- *without mind, mad*.

1329 Dī or dīs (dīr) is used only in composition. With verbs it denotes—*a. division*: as, dīuīd- *divide*, dīd- *distribute*, dīscrīb-* *distribute by writing*, dīlāb-* *slip away in different directions*. *b. difference*: as, dīscrēpa- *sound a different note*, dīssenti- *feel differently*. *c. the reverse of the simple notion*: as, dīsplice- *displease*, dīffīd-*

* See § 451. 1.

† In this last sense the prefix was perhaps originally the preposition *dī* or *dīs*. See § 1329 d.

distrust, discing- ungird. d. intensity: as, dilauda- bepraise, discūp- or discūpi- desire to distraction.

- 1330 Dis in the composition of adjectives denotes—*a. difference: as, discōlōr- of different colour or colours, discordi- or discord- (from corda- a musical string) sounding a different note. b. negation: as, dissīmīli- unlike, dispāri- or dispār- unequal.*

- 1331 [Ec], ē, ex may be looked upon as the opposite to in, just as āb in its ordinary senses is to ād; and an attention to this distinction is often a useful guide in the translation of the English preposition from. It denotes—*a. out of (with motion): as,*

Tēlum ē corpore extraxit (*Cic. p. Rosc. Am. 7.19*), *he drew the weapon out of the flesh.*

Eum exturbasti ex aedibus (*Plaut. Trin. i. 2.100*), *this man you bundled out of the house.*

b. Off, i. e. from on (and it may be observed that in signified on as well as in): as,

Ex equis desiliunt et pedibus proeliantur (*Caes. B. G. i. 2*), *they leap off their horses and fight on foot.*

Nisi ē campo in cāuam hanc uiam dēmittimūs equōs (*Liv. xxiii. 47*), *unless we ride down from the plain into this hollow road.*

c. On, from, when a person is in or on a place and directs his efforts thence: as,

Castor et Pollux ex equis pugnārē uisī sunt (*Cic. N. D. ii. 2. 6*), *Castor and Pollux were seen fighting on horseback.*

Contiōnāri ex turri altā sōlēbat (*Cic. Tusc. v. 20. 59*), *he was wont to harangue the people from a high tower.*

d. The material of which any thing is made, of: as,

Expōnit multum argentum, non paucā pōcūla ex aurō (*Cic. ii. Verr. iv. 27. 62*), *he displays much silver, and not a few cups of gold.*

Stātua ex aerē factast (*Cic. ii. Verr. ii. 21. 50*), *a statue was made of bronze.*

Qui erat tōtū ex fraude et mendaciō factū (*Cic. p. Clu. 26. 72*), *who was made up entirely of roguery and lying.*

e. A change from one character to another, from: as,

Quaero ex tē siue ex pauperrimō diues factū (*Cic. in Vat.*

12. 29), *I ask you whether or no from being very poor you have become rich.*

Sic homines saepe ex fucosis firmi suffragatōres evadunt (C. de Pet. 27), *in this way men often turn out firm from having been deceitful supporters.*

f. The preceding construction is also used to denote an intermediate condition : as,

Pallidum ē viridi et mollē folium habet (Plin. xxi. 90), *it has a palish green and soft leaf.*

g. Of, signifying part of, preceding the whole : as,

Nēmō ē decem sanā mente est (C. de Leg. iii. 10. 24), *not a man of the ten is of sound mind.*

Fufius, unus ex meis intūmis (C. ad Fam. xiii. 3), *Fufius, one of my most intimate friends.*

h. The commencing point of time whence measurement proceeds, expressed by from : as,

Ex kalendis Ianuariis ad hanc hōram inuigilavi reipublicae (C. Phil. xiv. 7. 19), *from the first of January to the present hour I have kept a close watch upon the interests of the country.*

Ex ea diē septentriones uenti fuērē (C. ad Att. ix. 6. 3), *from that day the wind continued in the north.*

i. Immediate succession of time, after : as,

Ex consūlatu est profectus in Galliam (C. Brut. 92. 318), *immediately after his consulship he set out for Gallia.*

Oppidum ex itinere expugnāre (Caes. B. G. ii. 12), *to storm the town immediately on his arrival.*

Diem ex die expectābam (C. ad Att. vii. 26. 3), *I was waiting day after day.*

j. Source of information with verbs of asking, hearing, &c. : as, Sed aliquid ex Pompeio sciam (C. ad Att. v. 2. 3), *but I shall learn something from Pompey.*

Hoc te ex aliis audire mōlo (C. ad Att. v. 17. 2), *this I prefer your hearing from others.*

Quaesivi ex Phania, quam in partem prouinciae putaret te uelle ut uenirem (C. ad Fam. iii. 6. 1), *I asked Phania into what part of the province he supposed you to wish me to come.*

k. Cause : as,

Graviter claudicabat ex uolnere ob rempublicam accepto (Cic. de Or. II. 61. 249), *he was very lame from a wound received in his country's service.*

Arctius ex lassitudinē dormiebant (Cic. de Inv. II. 4. 14), *they were sleeping somewhat soundly from fatigue.*

l. That on which any thing depends physically or morally : as,
Vidētis pendere alios ex* arbore, pulsari autem alios et uerberrari (Cic. II. Verr. III. 26. 66), *you see some hanging from a tree, others again beaten and flogged.*

Ex quo uerbo tota illa causa pendebat (Cic. de Or. II. 25. 107), *on which word the whole of that cause depended.*

m. The authority upon which a person acts : as,

Ex senatus consulto Manlius uinctilis liberatur (Liv. VI. 17), *under a decree of the senate Manlius is released from prison.*

Rēs ex foedere repetunt (Liv. XXI. 10), *they demand redress under the treaty.*

n. The standard by which any thing is measured : as,

Non est ex fortuna fides ponderanda (Cic. Part. Or. 34. 117), *it is not by success that fidelity is to be measured.*†

Ex eventu homines de tuo consilio existimabunt (Cic. ad Fam. I. 7. 5), *the world will judge of your prudence by the result.*

o. As suggested by, in accordance with : as,

Statues ut ex fide fama requē mea uidebitur (Cic. ad Att. V. 8. 3), *you will decide as shall appear to be in accordance with my honour, character and interest.*

Te ex sententiā nauigasse gaudeo (Cic. ad Att. V. 21. 1), *I am delighted that your voyage has been satisfactory.*‡

Piscis ex sententiā Nactus sum (Ter. Ad. III. 3. 66), *I have fallen in with a dish of fish to my heart's content.*§

* Very frequently *ab* is used with this verb.

† Literally 'weighed.'

‡ Literally 'that you have sailed according to your wishes or feeling.'

§ The phrase *ex mei animi sententiā* is ambiguous, meaning 'either to my heart's content,' or 'on my word of honour' (literally 'according to the feeling of my heart'). Hence the pun in Cicero (de Or. II. 64. 260), *Nasica censori, quum ille—Ex tui animi sententiā tu uxorem habes?—Non hercule, inquit, ex mei animi sententiā.*

p. In proportion : as,

Fācēt hærēdem ex deunoſ Cæcīnam (Cic. p. Cæc. 8. 17), *he makes Caecina heir to eleven-twelfths of his property.*

Ex partē magnā tibi assentiōr (Cic. ad Att. vii. 3. 3), *I agree with you in a great measure.*

q. The quarter on or at which : as,

Vna ex partē Rhēnō continentūr (Caes. B. G. i. 2), *on one side they are shut in by the Rhine.*

r. The liquid in which any thing more solid is dissolved, is preceded by ex : as,

Resinam ex melle Aegīptiam* uorāto, saluom fœceris (Plaut. Merc. i. 2. 28), *take a bolus of Egyptian gum mixed in honey, and you will make it right.*

Cūctimēris silvestris pars intēriōr ex lactē . . diluittūr (Cels. v. 21. 1), *the inner part of a wild cucumber is dissolved in milk.*

- 1332 [Ec], ē, ex in composition with verbs denotes—*a. out* : as, *exim*-take out, *exi*-go out, *ēgrēd*- or *ēgrēdi*-(r.) *march out*, *ecfēr*- or *effēr*-carry out, *expōs*-† *set forth*. *b. removal by the act expressed in the simple verb* : as, *excanta*-remove by charms, *ēdormi*-sleep off, *exterre*-frighten away. *c. escaping by means of the act expressed in the simple verb* : as, *ēulta*-escape by moving on one side, *ēlucta*-(r.) *get away by wrestling*, *ecfūg*- or *ecfūgi*-escape by flight. *d. obtaining an end by the act of the simple verb* : as, *extūd*-† *hammer out*, *ēuestiga*-trace out, *ēlābōra*-work out, *exsēqu*-follow out, attain. *e. publicity* : as, *ēdic*-† *proclaim*, *ēnuntia*-divulge. *f. ascent* : as, *ēmerg*-emerge, *ēueh*-carry up or raise, *exsist*-stand up. *g. completeness* : as, *ēdisc*-learn by heart, *exūr*-burn up, *ēmēro*-(r.) *complete one's service*. *h. change of character with verbs formed from adjectives and substantives* : as, *expia*-make clean, atone for, *ecfēra*-make savage, *ecfēmīna*-convert into a woman. *i. removal of what is expressed by the noun whence the verb is formed* : as, *exossa*-‡ *bone* (as a fish), *ēnōda*-‡ *make smooth by removal of knots*. *j. the reverse* : as, *explica*-unfold, *exaugūra*-deprive of a religious character, *exauctōra*-discharge (i. e. relieve a soldier of the obliga-

* So Ms. B, not *Aegyptiam*.

† See § 451. 1.

‡ Perhaps immediately from the adjectives *exossi*- 'boneless,' *enodi*- 'without knots.'

tion expressed by the Latin *auctōrāmento*-). *k. distance*: as, *exaudi*- *hear in the distance or on the outside*.

- 1333 In adjectives formed from substantives this preposition denotes *absence*: as, *ēnerui*- *without muscle*, *exsompni*- *sleepless*, *extorri*- (*for exteri*-) *banished*.

- 1334 *Ergā* with an accusative. *a. Facing* (very rare): as, *Tonsticēm Suram Nouisti nostram, quae hās nunc erga aedīs habet** (*Plaut. Truc. II. 4. 51*), *you know our coiffeuse Sura, who lives now facing this house*.

b. Towards (of friendly feeling): as, *Eodem mōdo erga āmicōs affecti sūmus quo ergā nosmēt ipseōs* (*Cic. de Am. 16. 56*), *we are disposed in the same way towards friends as towards ourselves*.

c. Against (of unfriendly feeling, rare): as, *Quasi quid filius Meus deliquisset mē erga* (*Plaut. Ep. III. 3. 8*), *as if my son had committed any offence against me*.

- 1335 *Extrā*.† *a. Without* (no motion): as, *Hi sunt extrā prouinciam trans Rhōdānum primī* (*Caes. B. G. I. 10*), *these are the first people without the province on the other side of the Rhone*.

b. The same without a noun: as, *Extrā ēt intūs hostem hābēbant* (*Caes. B. C. III. 69*), *they had an enemy without and within*.

c. Metaphorically: as, *Extrā caussam id est* (*Cic. p. Caec. 32. 94*), *that is foreign to the question before us*.

Dico omnis extrā culpam fuissē (*Cic. II. Verr. v. 51. 134*), *I affirm that all were blameless*.

Sed meherculēs extrā iocum hōmo bellūs est (*Cic. ad Fam. VII. 16. 2*), *but really without joking he is a pleasant fellow*.

d. Except: as,

Extrā dūcem paucosquē praetēreā, reliqui in bellō rāpēcōs, in orātione crudēlēs (*Cic. ad Fam. VII. 3. 2*), *except the chief*

* This reading is partly conjectural.

† For the preposition *ex*, *e*, see § 1331.

and a few besides, the rest were rapacious in the field, blood-thirsty in language.

Nāuē nāuigātō cītrā Calicadnum extrā quam si quē nāuis lēgatos portābit (*Liv. xxxviii. 38*), *neither shall he navigate the sea on this side of Calicadnus, always excepting the case of a ship carrying ambassadors.*

- 1336 In is used with the ablative and accusative ; with the former when there is no motion,* with the accusative when there is motion.

In with the ablative denotes—*a. In*, in reference to place : as,
In eō conclāui ei cūbandum fuit (*Cic. de Div. ii. 8. 20*), *in that chamber he would have had to sleep.*

Attūlit in cāueā pullōs (*Cic. de Div. ii. 34. 72*), *he brought the chickens in a cage.*

In hortis cum uicinō suo ambūlābat (*Cic. Acad. Pr. ii. 16. 51*), *he was walking in the park with his neighbour.*

b. On or over : as,

Nēmo eum unquam in equō sēdentem uidit (*Cic. ii. Verr. v. 10. 27*), *no one ever saw him on horseback.*

Equitāre in ārundinē longa (*Hor. Sat. ii. 3. 248*), *to ride on a long reed.*

Pons in Ibērō prōpe effectūs ērat (*Caes. B. C. i. 62*), *the bridge over the Ebro was nearly finished.*

c. Among : as,

Caesārīs in barbāris ērat nōmēn obscuriūs (*Caes. B. C. i. 61*), *Cæsar's name was not well known among the barbarians.*

Exercitum in Aulercis collocāuit (*Caes. B. G. iii. 29*), *he quartered the army in the country of the Aulerct.*

d. Included in, part of : as,

Nihil præter uirtutem in bonis dūcōrē (*Cic. de Fin. iii. 3. 10*), *to look upon nothing but manliness as entitled to a place among blessings.*

Cāpio in dēcem lēgātīs ērat (*Cic. p. Rosc. Am. 9. 26*), *Capito was one of the ten deputies.*

e. In, in the sense of *within the range of*, but only in certain phrases : as,

* That is, no motion in relation to the noun ; or rather, no motion from the *exterior* of it to its *interior*.

Cum in sole ambulō, cōlorōr (Cic. de Or. II. 14. 60), *when I walk in the sun, I get browned.*

Istā mōdērātiō ānīmi in ōcūlis clārissimae prōvinciae atque in aurībūs omnium gentium est pōsitā (Cic. ad Q. F. I. 1. 2. 9), *that power of self-control you possess lies under the eyes of a most distinguished province, and within the hearing of all nations.*

f. In, denoting the position in which a person is, as regards the feelings of others: as,

Difficile est dictū, quanto in ōdiō simūs āpūd extēras nātiōnēs (Cic. p. Leg. Man. 22. 65), *it is difficult to say in what detestation we are held among foreign nations.*

Eā ciuitas tibi ūna in āmōrē fuit (Cic. II. Verr. IV. 1. 3), *that state was the special object of your affection.*

Apūd eum sunt in hōnōrē et in prētiō (Cic. p. Rosc. Am. 28. 77), *they are respected and valued by him.*

g. In, before persons, signifying in the case of, in what concerns them: as,

Respondit se id quōd in Nervii fecisset factūrum (Caes. B. G. II. 32), *he replied that he would do the same as he had done in the case of the Nervii.*

Idem in bōnō seruō diōi sōlet (Cic. de Or. II. 61. 248), *the same is commonly said of a good slave.*

h. Dressed in, wearing, armed with: as,

Pātibūlo adfixūs, in isdem ānūlis quos gestābat (Tac. Hist. IV. 3), *fixed to the gallows with the same rings on, which he wore (when alive).*

Trifidā Neptūnūs in hastā (Val. Fl. I. 641), *Neptune armed with a three-fanged spear.*

i. In respect of, in reference to: as,

Vexātūr āb omnībūs in eō librō quem scripsit dē uitā beātā (Cic. Tusc. V. 9. 24), *he is attacked by all in reference to the book which he wrote on a happy life.*

j. A period of time in the course of which a thing happens is often preceded by in: as,

Vix tēr in anno audirē nuntium possunt (Cic. p. Rosc. Am. 46. 132), *they can receive news scarcely three times in the year.*

Hae res contrā nos faciunt in hōc tempōrē (Cic. p. Quinct. i. 1),
these things make against us under present circumstances.

Fere in diebus paucis quibus haec acta sunt Chrysis uicina
 haec moritur (Ter. And. i. 1. 77), *within a few days or so*
after this occurred, my neighbour here Chrysis dies.

k. The simple verbs of placing, such as pōs- *put*, lōca- *place*,
 stātu- *set up* (even though motion be implied in them), take in
 with an ablative in the best writers, and that whether used in
 their simple sense or metaphorically: as,

Tābulae testamēti Rōmam erant adlatae, ut in aerariō pōnē-
 rentur (Caes. B. C. iii. 108), *his will had been carried to*
Rome, that it might be deposited in the treasury.

Omnem cūram in sidērū cognitiōnē pōsuerunt (Cic. de Div.
 i. 42. 93), *they employed all their thoughts in the study of the*
stars.

Apud Pātrōnem te in maxīmā grātiā pōsui (Cic. ad Att. v.
 11. 6), *I have caused you to be in very high favour with Patro.*

1337 In with an accusative denotes—*a. Into*: as,

Glādiū hosti in pectus infixit (Cic. Tusc. iv. 22. 50), *he drove*
the sword into the enemy's breast.

Paene in foveam decidi (Plaut. Per. iv. 4. 46), *I all but fell into*
a ditch.

Inde erat brevissimū in Britanniam traiectus (Caes. B. G. iv.
 21), *from thence was the shortest passage to Britain.*

b. *On to*: as,

Filiū in hūmēros suos extulit (Cic. de Or. i. 53. 228), *he lifted*
his son on to his shoulders.

Dēiōtārū in ecum sustulerunt (Cic. p. Deiot. 10. 28), *they*
lifted (the aged) Deiotarus on to his horse.

c. *Among* (with motion): as,

Cohortis quinque in Ebūrōnes misit (Caes. B. G. v. 24), *he sent*
five cohorts into the country of the Eburones.

d. The new form or character into which any thing is changed
 has in before it: as,

Ex hōmīnē sē conuertit in bēluam (Cic. de Off. iii. 20. 82), *he*
changes himself from a man into a beast.

Aquā mārīna in dimīdiam partem dēcōquenda est (Col. xii. 24),
the sea-water must be boiled down to one-half.

e. The object *on* which any thing is spent or employed : *as*,
 Nullus tēronciū insūmītūr* in quemquam (Cic. ad Att. v.
 17. 2), *not a farthing is spent on any one.*

Maiorem sumptum in prandium fecerunt (Cic. II. Verr. iv.
 10. 22), *they spent a larger sum on a breakfast.*

f. Direction of sight or thoughts *on* or *to* an object : *as*,
 In quibus fortūnas nōn oculos defigit ? (Cic. Phil. xi. 5. 10)
on whose property does he not fix his eye ?
 In te unum sē tōtā conuertet ciuitās (Cic. Somn. Sc. 2), *the*
whole body of citizens will turn their thoughts to you alone.

g. Direction of power *towards* or *over* an object : *as*,
 Viri in uxōres uitae necisque hābent potestatem (Caes. B. G.
 vi. 19), *the husband has power of life and death over the wife.*
 Nē tamiū quidem dōmīnūs ērit in suōs ? (Cic. p. Rosc. Am.
 28. 78) *shall he not even for this little time be master over his*
own people ?

h. Feeling *towards*, whether friendly or hostile (though more
 frequently the latter) : *as*,

Ad impietatem in deos, in homines adiunxit iniuriam (Cic.
 N. D. III. 34. 84), *to impiety towards the gods he added out-*
rage to man.

Si ferae partūs suos diligunt, quā nōs in liberos nostros indul-
 gentia esse debemus ? (Cic. de Or. II. 40. 168) *if wild beasts*
love their offspring, what ought to be our kindness towards
our children ?

i. Purpose† (even though not attained), *for*, *to* : *as*,
 Nullā pecuniā nisi in rem militarem dātā (Cic. p. Rab. Post.
 12. 34), *no money was given except for military purposes.*

In hanc rem testem Siciliam citābo (Cic. II. Verr. II. 69. 146),
I will call Sicily itself as a witness to prove this fact.

j. Tendency, sense of words, &c., *for*, *to*, *as* : *as*,

* Yet with *pos-* and *consum-* the best writers prefer *in* with the abla-
 tive.

† This usage was carried to a great extent by the later writers, but is
 more limited in Cicero, who instead of such a phrase as *in honorem ali-*
cuius, would have said *honoris alicuius causa*. (See Madvig, Opusc.
 I. p. 167.)

Ego quæ in rem tuam sint, eâ uelim faciâs (*Ter. Ph. II. 4. 9*),
as for me, whatever course may be for your interest, that I
should wish you to adopt.

In eam sententiam multâ dixit (*Cic. ad Att. II. 22. 2*), he said
much to this effect.

Haec in suam contumeliâ uertit (*Caes. B. C. I. 8*), all this he
interpreted as an insult to himself.

k. Resemblance (resulting from an act), manner, form, after : as,
Peditum agmē in modum fugientium agēbātūr (*Liv. XXI. 41*),
the infantry was hurrying along so as to look like a body of
runaways.

l. In distributions the unit is expressed by *in* and an accusative
plural with or without the adjective *singulo-*, while the English is
expressed by *every, each, the, &c.* : as,

Iam ad denarios quinquaginta in singulos modios annona per-
uenerat (*Caes. B. C. I. 52*), the price of corn had now reached
to fifty denaries the bushel.

Quingenos denarios pretium in capite statuerant (*Liv. XXXIV.*
50), they had fixed 500 denaries as the price per head.

Tempora in horas commutari uidēs (*Cic. ad Att. XIV. 20. 4*),
the state of things changes you see every hour.

Vitium in dies crescit (*Cic. Top. 16. 62*), vice increases every
day.

m. The future in phrases of time expressed by *for, until, &c.* :
as,

Ad cenam hominem inuitauit in posterum diem (*Cic. de Off.*
III. 14. 58), he asked the man to dinner for the next day.

Sermonem in multam noctem produximus (*Cic. Somn. Sc. 1*),
we kept up the conversation until late at night.

n. In some phrases denoting the position of a party, the verb
esse is used with *in* and an accusative, although no motion or
change is expressed* : as,

Pulcerrimum ducebant ab externis nationibus quae in amicitia
populi Romani ditionemque essent, iniurias propul-
sare (*Cic. in Caecil. 20. 66*), they deemed it a most glorious

* This originated, says Madvig (*Lat. Gr. § 230, obs. 2, note*), in an
inaccuracy of the pronunciation, where the distinction between the accu-
sative and ablative rested on the single letter *m*.

duty to ward off outrage from foreign nations who stood in the relation of friends and vassals to the Roman people.

Quum uostros portūs in praedōnum fuissē pōtestatē sciātis
(Cic. p. leg. Man. 12. 33), *when your own harbours have been, you are aware, in the possession of pirates.*

- 1338 In when compounded with verbs* denotes—*a. into* : as, *ini-*
enter, *indūc-† lead in*. *b. upon* : as, *iniūg-† place* (as a yoke) *upon*,
indu- put on, *indūc-† draw on*, *impēra- impose*. *c. against* : as,
infēr- carry against, *illīd- dash against*, *inuīde- look with envy at*.
d. at, over : as, *ingēm- groan at*, *illācrūma- weep over*. *e. privacy* :
as, *inaudi- or inaudi- hear as a secret*. But see §§ 1308.1, 1308.2.

- 1339 *Infra* denotes *below*. *a. In regard to place, with or without a*
noun : as,

Argentum ad mārē infra oppīdum exspectābat (Cic. II. Verr.
IV. 23. 51), *he was waiting for the silver by the sea-side below*
the town.

Infra nihl est nisi mortālē ; sup̄rā lūnam sunt aeterna omniā
(Cic. Somn. Sc. 4), *below there is nothing but what is mortal ;*
above the moon every thing is eternal.

b. Of time : as,

Hōmērus nōn infra sup̄riōrem Lŷcūrgum fuit (Cic. Brut. 10.
40), *Homer was not of a later date than the elder Lycurgus.*

c. Of number : as,

Hiēmē pauciōra ōuā subīcītō, nōn tāmēn infra nōuēnā (Plin.
XVIII. 26), *in winter you must place fewer eggs under them,*
not a smaller number however than nine at a time.

d. Of magnitude : as,

Vri sunt magnitūdīnē paulo infra ēlēfantōs (Caes. B. G. VI. 28),
the urus in size is a little below the elephant.

e. Of worth : as,

* *In* in the composition of adjectives signifies *not*, but has no connection with the preposition. On the other hand, verbs are never compounded with the negative *in*. *Ignora-* 'be ignorant' seems to be an exception, but only seems, for it is formed from the adjective *ignaro-*, which as an adjective was entitled to the negative prefix before the simple adjective *gnaro-*. Substantives compounded with *in* 'not' are at times found, but only in the ablative, as *iniussu* 'without permission.'

† See § 451. 1.

Infrā se omnia hūmānā dūcet (*Cic. de Fin. III. 8. 29*), *he will deem every thing human below him, i. e. unworthy his attention.*

- 1340 Intēr denotes *between* or *among*. a. Of place : as,
Mons Iura est inter Sēquānōs ēt Heluētīōs (*Caes. B. G. I. 2*),
Mount Jura lies between the Sequani and the Helvetii.
Inter sōbrios bacchārī uīdētūr (*Cic. Or. 28. 99*), *he seems to be acting Bacchus among sober people.*
b. Of time, *between, during* : as,
Dies quādrāgintā quinque inter bīnos lūdos tollentūr (*Cic. II. Verr. II. 52. 130*), *forty-five days between the two festivals shall be struck out.*
Hoc inter cēnam dictāui (*Cic. ad Q. F. III. 1. 6. 19*), *I have dictated this during dinner.*
c. Mutuality : as,
Inter se aspiciēbant (*Cic. in Cat. III. 5. 13*), *they kept looking at one another.*
Cicērones puēri āmant inter sē (*Cic. ad Att. VI. 1. 12*), *the young Ciceros are great friends.*

1341 Intēr in composition with verbs denotes *between* : as, *interpōs-place between.* But see § 1342. 1.

1342 Intēr is compounded with nouns forming both substantives and adjectives—*a. with the sense between* : as, *intervallo-* (n.) *the space between two stakes in a palisade, an interval*, *intertignio-* (n.) *the space between two beams*, *internuntio-* *a messenger who goes backwards and forwards between two people*. *b. within* : as, *inter-cūti-* or *-cūt-* *within the skin*. *c. between, as regards time* : as, *interlūnio-* *the interval when no moon is visible.*

1342. 1 Inter—from *in* or *an* *up* = *ava* (see § 834, and compare § 308. 1) —denotes *a. up* : as, *intellēg-* *pick or gather up* (information), *perceive*, *interturba-* *stir up*, *intermisce-* *mix up*. *b. again* : as, *interpōla-* *full (cloth) again, vamp up anew*. *c. reversal of a preceding act* : as, *interiūg-* *unyoke*, *interquiesc-* *repose after labour*. *d. separation, removal, disappearance* : as, *interrūp-* *break off*, *intermitt-* *leave off or let out* (the fire), *interclūd-* *shut off*, *intercīd-* *fall away, escape*, *interfrīg-* *break off*, *interāresc-* *dry up*, *interbīb-* *drink up*, *interdīc-* *forbid*, *intermīna-* (r.) *warn off with threats*. *e. especially of*

disappearance by death, as *inter-fic- or -fici- make away with, kill, interim- take off, kill, interi- pass away, die, inter-mor- or -mori- die off, interneca- kill off, interfrigeso- die of cold* (hence *be neglected and so become obsolete*). *f. through* : as, *inter-fod- or -fodi- dig through, interspira- breathe through, inter-fug- or -fugi- fly through, interlūce- and interfulge- shine through.**

- 1343 *Intrā* denotes *within*. *a. Of place without motion* : as,
Intrā pāriētes meos dē meā pernicioſe conſilia ineuntūr (Cic. ad Att. III. 10. 2), plans are entered into within the walls of my house for my own destruction.

Antiōchum intrā montem Taurum regnārē iuſſerunt (Cic. p. Sest. 27. 58), they decreed that Antiochus should rule within Mount Taurus.

b. Of place with motion : as,

Intrā portas compelluntūr (Liv. VII. 11), they are driven within the gates.

c. Metaphorically : as,

Epulāmūr ūnā non mōdō non contrā lēgem ſed etiam intrā lēgem (Cic. ad Fam. IX. 26. 4), we feast together not only not against the law, but even within it.

Quidam phrēnētici intrā uerbā deſcipiunt (Cels. III. 18), some lunatics show the disease only in words.

d. Of number (particularly in regard to time), within, during : as,

Intrā annos quattuordēcim tectum non ſubiērunt (Caes. B. G. I. 34), for fourteen years they had not passed under a roof.

Intrā paucos diēs oppidum cāpitūr (Liv. II. 25), within a few days the town is taken.

- 1344 *Intrō in* is used in composition with verbs of motion or direction : as, *introi- enter, intrōdūc- lead in, intro-spīc- or -spīci- look in.*

- 1345 *Iuxtā†* (root *iūg- yoke, join*) denotes—*a. Proximity of place, close by* : as,

* This *inter* became soon in a great measure obsolete, so that many of the words belong exclusively to the older writers, Cato, Plautus, Lucretius. It may be useful to compare the meanings of this *inter* with those of *an* and its representatives, § 1308. 2.

† This word is scarcely to be met with in Cicero. In Tacitus it is very common.

- Iuxtā mūrum castrā pōsuit (Caes. B. C. I. 16), he pitched his camp near a wall.*
- b. The same with motion, nearly to : as,*
Iuxtā sēditiōnem uentum (Tac. Ann. VI. 13), matters came nearly to a sedition.
- c. Proximity of time, immediately after : as,*
Nēque enim conuenit iuxta inēdiam prōtinus satiētatem esse (Cels. II. 16), nor indeed is it reasonable that immediately after fasting there should be a full meal.
- d. Nearness in quality, akin to : as,*
Vēlōcitas iuxtā formidīnem est (Tac. Ger. 30), speed is akin to fear.
Eōrum egō uitam mortemquē iuxta aestūmo (Sal. Cat. 2), the life and death of such men I look upon as much the same.
- e. Equality without a noun, equally : as,*
Sōlō caelōquē iuxtā grāui (Tac. Hist. v. 7), the soil and atmosphere being equally unhealthy.*
- 1346 *Ob denotes—a. Towards, with motion (but only in very old writers) : as,*
Ob Rōmam noctū lēgiōnes dūcērē coepit (Enn. ap. Fest.), he began to lead the legions by night towards Rome.
- b. Against, before, with or without motion : as,*
Follem sibi obstringit ob gūlam (Plaut. Aul. II. 4. 23), he binds a bladder before his mouth.
Lānam ob oculum habēbat (Plaut. Mil. Gl. v. 1. 37), he had a piece of wool over his eye.
Mors ei ōb ōcūlos saepē uersātat (Cic. p. Rab. Post. 14. 39), death often passed to and fro before his eyes.
- c. Against, for, in accounts, where money is set against the thing purchased, pledged, &c., or the thing purchased, &c. against the money : as,*
A'ger obpositust pigneri Ob decem mnas (Ter. Ph. IV. 3. 56), my land has been put as a pledge against ten minae, i. e. has been mortgaged for that sum.

* In this sense a dative is found: *as, res parua ac iuxta magnis difficultate (Liv. XXIV. 19), 'a little matter, but equally difficult with great matters.'*

Quin arrabonem a me accēpisti ob mulierem (*Plaut. Rud. III. 6. 23*), *nay you received from me earnest-money for the woman.*
 Ait se ob asinos ferre argentum (*Plaut. As. II. 2. 80*), *he says that he has brought the money to pay for the asses.*
 Est flagitiosum ob rem iudicandam pecuniam accipere (*Cic. II. Verr. II. 32. 78*), *it is indeed a scandalous thing to take money for giving a verdict.*

d. A purpose or reason, for, on account of: as,

Haec ego ad te ob eam causam scribo ut iam de tua quocunque ratione meditare (*Cic. ad Fam. I. 8. 3*), *all this I write to you with this object, that you may consider the course of proceeding you also should now adopt.*

Verum id frustra an ob rem faciam, in uestra manu situm (*Sal. Jug. 31*), *but whether I am doing this in vain or to some purpose, is in your hands, my friends.*

- 1347 Ob in composition with verbs signifies—*a. to, towards*: as, obigo to, ostend- hold out to, occurr-* run to meet. *b. before*: as, obambula- walk before, obuolita- keep flying before, obuersa- (r.) pass to and fro before, obtine- hold in the presence of (an enemy). *c. shutting, obstructing*: as, obd- put to, obstru- build up, obside- blockade. *d. against (physically)*: as, oblucta- (r.) struggle against, offend- strike against. *e. against (morally)*: as, obnuntia- bring an unfavourable report, obtrecta- depreciate, obres- be injurious. *f. upon*: as, occulca- tread upon, opprim- crush, obtr- trample upon. *g. covering, affecting the surface*: as, obduc-* draw over, offud-* pour over, occalle- grow hard on the surface.

- 1348 Palam openly, publicly, in the presence of many. *a. With an ablative (or perhaps dative)*: as,

Inde rem creditori palam populo soluit (*Liv. VI. 14*), *upon this he paid the money to the creditor in the presence of the people.*

b. The same without a case: as,

Arma in templum luce et palam comportabantur (*Cic. in Pis. 10. 23*), *people were carrying arms into the temple in daylight and openly.*

- 1349 Penes denotes—*a. In the hands of, in the possession of*: as,

* See § 451. 1.

† Al. templo.

Pēnēs eum est pōtestās (Cic. ad Fam. iv. 7. 3), *the power is in his hands.*

Istaec pēnes uos psaltriat ? (Ter. Ad. III. 3. 34) *is that singing-girl at your master's house ?*

Serui centum dies pēnēs accusatōrem fuērē (Cic. p. Mil. 22. 60), *the slaves for a hundred days were in the custody of the accuser.*

Culpa tēst penes (Ter. Hec. iv. 1. 20), *the fault lies with you.*

Pēnes te ēs ?* (Hor. Sat. 2. 3. 273) *are you in your senses ?*

1350 Pēr denotes—*a. Through, with motion : as,*

It hastā Tāgō per tempūs ūtrumque (Virg. A. ix. 418), *passes the spear through Tago's either temple.*

Heluētīl pēr angustias suas cōpias transduxērāt (Caes. B. G. i. 11), *the Helvetii had led their forces through the defile.*

b. Through, as seen through : thus,

Nātūrā membrānās ōcūlōrum perlūcidās fēcit ut pēr eas cernī posset (Cic. N. D. II. 57. 142), *nature made the membranes of the eye transparent, that they might be seen through.*

Quod uidēbam ōquidē, sed quāsi per cāligīnem (Cic. Phil. XII. 2. 3), *which I saw all the time it is true, but only through a cloud as it were.*

c. When a similar thing occurs at consecutive points of a line :

as, Inuitātī libērālīter per dōmōs (Liv. i. 9), *generously invited to all the houses, i. e. some to one, some to another.*

Quid hōc negotist quod ōmnes homines fābulantur pēr uias ? (Plaut. Cist. v. 1. 1) *what is this business which all the world is talking about in every street of the town ?*

d. Of time, during, through, for : as,

Tēnuistī prōuīnciam per dēcē annōs (Cic. ad Att. VII. 9. 4), *you have clung to the province during ten years.*

Rōgō tē nē tē uiae pēr hiēmē committās (Cic. ad Fam. XVI. 8), *I beg you not to expose yourself to the danger of travelling during the winter.*

e. The means by which a thing is done, through, by, by means of : as,

* Compare this with a similar use of *apud* above.

Quōd adeptus est per scēlūs, id per luxūriam ecfundit (Cic. p. Rosc. Am. 2. 6), *what he has obtained through impiety, he is squandering in luxury.*

Quōmīnus discessiō fiēret pēr aduersārios tuos est factum (Cic. ad Fam. 1. 4. 2), *it was owing to your opponents that a division did not take place.*

f. When the means employed are deceitful, pēr may be translated by *under*. In this case the nouns employed are such as spēcīe- *appearance*, nōmēn- *name*, causā- *cause*, &c. : thus,

Per spēcīem āliēnāe fungendae uicis suās ōpes firmāuit (Liv. 1. 41), *under pretence of acting for another, he strengthened his own power.*

Aemulātiōnis suspectos per nōmēn obsīdum amōuebat (Tac. Ann. XIII. 9), *those suspected of rivalry he was endeavouring to get rid of under the name of hostages.*

g. When the agent does not act through any intermediate means, he is said (though incorrectly) to act through himself : as,

Quoscuquē nōuis rebūs idōneos crēdebat, aut per se aut pēr ālios sollicitābat (Sal. Cat. 39. 6), *all those whom he thought well fitted for taking part in a revolution, he was working upon, either himself or by means of others.*

Nihil audactēr ip̄i per sēs sīnē P. Sullā faciēre pōtuerunt (Cic. p. Sul. 24. 67), *they could do nothing daring of themselves without the aid forsooth of Publius Sulla.*

h. With phrases denoting *hindrance*, &c., the point where the hindrance exists is expressed by pēr *through* : as,

Vtrisque adpāruit nihil pēr altēros stārē quō mīnus inceptā persēquērentūr (Liv. VI. 33), *to each nation it was evident that there was no obstacle on the part of the other to prevent them from carrying out their intentions.*

Per dūces, non per mīlites stētērat, nē uincērent (Liv. III. 61), *it had been the fault of the generals, not the soldiers, that they had not conquered.*

i. With verbs denoting *permission* or *power*, the person who might have stood in the way is expressed by pēr : as,

Dīglādientūr illi per mē licet (Cic. Tusc. IV. 21. 47), *they may fight it out for me, i. e. as far as I am concerned.*

Quum et per ualētūdīnem et pēr annī tempus nauīgārē pōtēris,

ad nos uēni (Cic. ad Fam. xvi. 7), *when both your health and the season of the year permit your sailing, come to us.*

j. By, in entreaties, to express the person or object in consideration of which the favour is asked*: as,

Pēr† ēgō tē deōs ōro (Ter. And. v. 1. 15), *I entreat you by the gods.*

Pēr ēgō tē fili quaecunquē iūrā libēros iungunt pārentibus prēcor quaeōquē (Liv. xxiii. 9), *by all the ties, my son, which bind a child to a parent, I pray and entreat thee.*

k. Hence in oaths, by: as,

Iūrārem per Iūem Deosquē Pēnātis me eā sentirē quae dīōrem (Cic. Acad. Pr. ii. 20. 65), *I would have sworn by Jupiter and the Household Gods that I really felt what I said.*

1351 Pēr‡ in composition with verbs denotes—*a. through*: as, perduc- & *lead through*, perflu- *flow through*. *b. completion*: as, perficor -fici- *complete*, permitt- & *let go altogether, abandon (to others)*, pērorā- *conclude a speech*. *c. destruction*: as, pēri- *perish*, perdo- [*fordo*], *destroy*, pērim- *kill*||.

1352 Pēr in composition with adjectives denotes—*a. through*: as, pernōct- *lasting all night*, perulgil- *awake all night*, pērenni- *lasting through endless years*. *b. very*¶: as, perlēui- *very light*, permagno- *very great*. *c. destruction*: as, periūro- *violating an oath*, perfido- *breaking faith*.

* This in fact is only another example of the *means* noticed in § c. A weak party approaches an offended superior through some third party; as for instance in Caesar, B. G. vi. 4, the Senones, in applying for his mercy, *adeunt per Aeduos*.

† Observe how the preposition is separated from its noun in these examples.

‡ In *expergisc-* (r.) 'wake up,' the preposition is *por*, the old form being *exporgisc-* i. e. *exporrigisc-*. Again in *perhibe-* the old form was probably *porhibe-*. Compare *perinde*, a corruption of *proinde* or rather *porinde*.

§ See § 451.1.

|| The *per* signifying *destruction* is perhaps of a different origin. At any rate it is the same as the German prefix *ver*, seen in *verthun* 'destroy'; and as our English *for*, seen in the obsolete *fordo* i. e. 'destroy,' *foruear*, *forget*, &c.

¶ The prefix *per* 'very' is often separated from the simple adjective: as, *per mihi mirum uisumst* (Cic. de Or. i. 49. 214), 'it seemed very wonderful to me.'

- 1353 Põnē (closely connected with post) signifies *behind*. a. With a noun : as,

Põne nos recēde (*Plaut. Poen. III. 2. 34*), *step back behind us*.
Vinctae pōnē tergum mānūs (*Tac. Hist. III. 85*), *his hands were bound behind his back*.

ḡ. Without a noun : as,

Et ante et pōne, ēt ad laeuam ēt ad dextram, et sursum et deorsum [mōuēbātūr] (*Cic. de Un. 13 ad fin.*), [*it moved*] *forward and backward, to the left and to the right, upward and downward*.

Pōnē sēquens (*Virg. A. x. 226*), *following behind*.

- 1354 Post denotes *behind, after*. a. Of place : as,

Flūmēn ērat post castrā (*Caes. B. G. II. 9*), *there was a river in the rear of the camp*.

Sed magnum mētuen sō post crātērā tēgebat (*Virg. A. ix. 346*), *but behind a vast bowl in his fear he hid him*.

ḡ. The same without a noun : as,

Caedēre incipiunt seruos qui post ērant (*Cic. p. Mil. 10. 29*), *they begin to cut down the slaves who were in the rear*.

c. Of time, after, since : as,

Post tuum discessum binās ā Balbō ; nihil nōuī (*Cic. ad Att. xv. 8*), *since your departure two (letters) from Balbus ; no news*.

Hoc sexenniō post Veios captos factumst (*Cic. de Div. I. 44. 100*), *this occurred six years after the capture of Veii*.

Post diem quintum quam barbāri itērum mālē pugnāuerant, lēgātī ā Bocchō uēniunt (*Sal. Jug. 102*), *on the fifth day after the second defeat of the barbarians, an embassy from Bocchus arrives*.

d. The same without a noun : as,

Intiō meā sponte eum, post inuitātū tuō mittendum duxī (*Cic. ad Fam. vii. 5. 2*), *at first of my own motion, afterwards at your invitation, I thought it right to send him*.

Post paucis diēbūs* ālios dēcem lēgātōs adduxērunt (*Liv. xl. 47*), *a few days after they brought other ten ambassadors*.

Sēnātus post paulō* de hīs rēbūs hābitūs est (*Liv. v. 55*), *a senate was held soon after on this subject*.

* Or these may possibly be datives dependent upon *post*, as in *postibi*. Compare §§ 957, 958, and the use of *contra* with *auro*.

e. Metaphorically : as,

Vbi pēricūlum aduēnit, inuīdia et sūperbiā post fuērē (*Sal. Cat. 23*), *when danger approached, envy and pride fell into the rear.*

- 1355 Post in composition with verbs signifies—*a. after, of place* : as, postscrib-* (*Tac.*), *write after.* *b. after, of time* : as, postfacto-*done afterwards*, postgēnito-*born afterwards.* *c. after, in importance* : as, postpōs-* and posthābe-*deem of secondary importance.*

- 1356 Prae denotes *before.* *a. Of place* : as, Tībērim, prae se armentum āgens, nandō trāiēoit (*Liv. i. 7*), *he swam across the Tiber, driving the herd before him.* Stillantem prae sē pūgiōnem tūlit (*Cic. Phil. ii. 12. 30*), *he carried the dripping dagger before him.*

Also as an adverb : thus,

I prae (*Ter. And. i. 1. 144*), *go first.*

b. The same metaphorically : as,

Cetēri tectiōrēs ; ēgō semper mē didīcissē prae mē tūli (*Cic. Or. 42. 146*), *the others are more reserved ; I ever avowed the fact that I once studied the subject.*

c. The cause (but chiefly in negative sentences), for : as,

Sōlem prae iācūlōrum multītūdīnē non uidebītis (*Cic. Tusc. i. 42. 101*), *you will not see the sun for the number of darts.*

Nec lōqui prae maerōrē pōtuit (*Cic. p. Planc. 41. 99*), *and he could not speak for grief.*

Prae lassitūdine opus est ut lauem (*Plaut. Truc. ii. 3. 7*), *I am so fatigued I must take a bath.*

Crēdo prae āmōre exclusti hunc fōrās (*Ter. E. i. 2. 18*), *I suppose it was for love you shut him out.*

d. In comparison with, by the side of : as,

Rōmam prae suā Cāpua inridēbunt (*Cic. in Rull. ii. 35. 96*), *they will laugh at Rome compared with their own Capua.*

- 1357 Prae in composition with verbs denotes—*a. before* : as, praemīt-* *send in advance*, praebe- (*i. e. praehibe-*) *hold before, present*, praesta- *place or stand before.* *b. before, in the sense of passing by* : as, praeflu- *flow by*, praenāulga- *sail by.* *c. at the head of, in com-*

* See § 451. 1.

mand: as, *praeēs*-be in command, *prae-fic*-or *-fici*-place in command. *d. at the extremity*: as, *praeōd*-* *gnau* at the end, *praeclūd*-* *close* at the end. *e. superiority*: as, *praeſta*-and *praeōd*-* *surpass*. *f. before, in time*: as, *praeērp*-gather too soon, *praeōd*-* *say* beforehand, *praeſgi*-feel beforehand. *g. the doing a thing first for others to do after*: as, *praei-rē uerbā* to tell a person what he is to say, *prae-clp*-or *-clpi*-teach, *praescrib*-* *enjoin* by writing.

- 1358 *Prae* in the composition of adjectives denotes—*a. before, of place*: as, *praeīp*-or *praeīpīt*-head-first. *b. before, of time*: as, *praescio*-knowing beforehand. *c. at the extremity*: as, *praēusto*-burnt at the end, *praēcūto*-sharp at the end. *d. very*: as, *prae-alto*-very deep, *praeclāro*-most glorious†.

- 1359 *Praetēr* denotes—*a. Passing by*: as,
Praeter castrā Caesāris suas cōpias transduxit (*Caes. B. G. I. 48*), *he led his own troops past Caesar's camp*.
Serui praetēr ōculos Lolli haec omniā fērebant (*Cic. II. Verr. III. 25. 62*), *the slaves kept carrying all these things along before the eyes of Lollius*.

b. Beyond, in amount or degree: as,
Lacus praeter mōdum crēūrat (*Cic. de Div. I. 44. 100*), *the lake had risen above its usual level*.
Hoc mihi praecipuom fuit praetēr āliōs (*Cic. p. Sul. 3. 9*), *this belonged especially to me above others*.

c. Besides, i. e. in addition to: as,
Praeter sē dēnōs ad conlōquium addūcunt (*Caes. B. G. I. 43*), *they bring to the conference ten men each besides themselves*.
Praetēr auctōritātem, uirēs quōque ad coercendum hābēbat (*Caes. B. C. III. 57*), *besides the authority of a name, he had the physical means also for compulsion*.

d. Except†, excluding: as,

* See § 451. 1.

† This formation is scarcely if at all found in Cicero; for *praescelso* (*II. Verr. IV. 48. 107*) has been altered into *perescelso*-by Zumpt on the authority of Mss.

‡ This signification and the last are not so opposite as may at first seem. Thus in *neque uestitus praeter pellis habent quicquam* (*Caes. B. G. IV. 1*), either translation is admissible without any difference of meaning. See also § 1253. 1.

Omnibus sententiis præter unam condemnatus (*Cic. p. Clu.* 20. 55), *he was found guilty by all the votes save one.*

Frumentum omne præter quod secum portaturi erant comburunt (*Caes. B. G. I. 5*), *they burn up all the grain except what they purposed to carry with them.*

Primo clamore oppidum præter arcem captum est (*Liv. vi.* 33), *at the first shout all the town but the citadel was taken.*

In the sense *except* præter may be used like a conjunction, so as to be followed by a noun in the same case as some preceding noun :

Ceteræ multitudinis diem statuit præter rerum capitalium dampnatis (*Sal. Cat. 36*), *he fixes a day for the rest of the multitude, except those convicted of capital offences.*

e. Contrary to : as,

Nihil ei præter ipsius voluntatem accidit (*Cic. in Cat. II. 7. 16*), *nothing happened to him contrary to his own wish.*

Multa impendere videntur præter naturam (*Cic. Phil. I. 4. 10*), *many things seem likely to happen out of the usual course of nature.*

1360 Præter in composition with verbs signifies *passing by* : as, præteri- *go by*, prætermitt- *let go by*.

1361 Pro denotes—*a. Before, of place : as,*

Præsidia pro templis omnibus cernitis (*Cic. p. Mil. 1. 2*), *you see troops before all the temples.*

Laudati pro contione omnes sunt (*Liv. xxxviii. 23*), *they were all commended in front of the assembled army.*

b. Before, with the notion of defending, in defence of : as,

Pro nudata moenibus patriâ corpora opponunt (*Liv. xxi. 8*), *in defence of their native city, now stripped of its walls, they present their bodies to the enemy.*

Ego pro sodali et pro mea omni famâ decernô (*Cic. de Or. II. 49. 200*), *I am fighting the last battle for my friend and for my own character altogether.*

Hæc contra legem proque legē dicta sunt (*Liv. xxxiv. 8*), *such were the arguments urged against and in favour of the law.*

c. In place of : as,

Lūbenter uerbā iungēbant, ut *sodes** prō *si audes, sis* prō *si uis* (Cic. Or. 45. 154), *they were fond of joining words, as sodes for si audes, sis for si uis.*

Quoi lēgātūs et prō quaestorē fuērat (Cic. i. Verr. 4. 11), *under whom he had been lieutenant and proquaestor, i. e. deputy-quaestor.*

d. *Equivalent to, as good as, as, for : as,*

Pro occisō rēlictust (Cic. p. Sest. 38. 81), *he was left for dead.*

Confessionem cōdentis hostis prō uictōria hābeo (Liv. xxi. 40), *the confession of a retreating enemy I look upon as a victory.*

Id sūmunt prō certō (Cic. de Div. ii. 50. 104), *this they assume as certain.*

e. *In payment for, in return for, for : as,*

Misimus qui prō uectūrā solvret (Cic. ad Att. i. 3), *we have sent a person to pay for the freight.*

f. *In consideration of, for : as,*

Hunc amārē pro sūis suauitātē dēbēmūs (Cic. de Or. i. 55. 234), *this man we ought to love for his own sweetness of character.*

Tē pro istis factis ulciscār (Ter. R. v. 4. 19), *I'll punish you for those doings.*

g. *In proportion to, considering, in accordance with : as,*

Proelium atrocius quam prō nūmērō pugnantium ēdītūr (Liv. xxi. 29), *a fiercer battle is fought than could have been expected from the number of the combatants.*

Prō multītūdīne hōmīnum et prō glōriā belli angustōs hābent finīs (Caes. B. G. i. 2), *considering the number of inhabitants and their military reputation, their territories are confined.*

Dēcet, quidquid agās, agērē prō uirībūs (Cic. de Sen. 9. 27), *it is right that whatever you do, you should do to the best of your power.*

His raptim prō tempore instructis (Liv. xxx. 10), *these men being hastily drawn up as well as the circumstances admitted.*

h. *For, in favour of : as,*

Hoc non mōdō non prō mē, sed contrā me est pōtiūs (Cic. de

* An error no doubt of Cicero's. *Sodes* must be for *si uoles, i* and *d* being interchanged, as in so many words; *odor* and *oleo*, *lacruma* and *dauruma*, *Plises* and *Olusceus*.

Or. III. 20. 75), *this, so far from being for me, is rather against me.*

1362 Pör and prō in composition with verbs signify—*a. forward* : as, prōgrēd- or prōgrēdi- (r.) *advance*, porrig- *stretch out*, prōcūr-* *run forward*. *b. out* : as, prōdi- *come forth*, prōsili- *leap out*. *c. to a distance* : as, prōfūg- or prōfūgi- *fly to a distance*, prōterre- *frighten off*, prōsēqu- (r.) *follow for some distance*, prohībe- *keep off*. *d. downwards* : as, prōfliga- *knock down*, prōtēr- *trample down*. *e. extension* : as, prōmīt-* *allow to grow long*. *f. publicity* : as, prōfite- (r.) *declare publicly*, prōmulga- *advertise (a law)*, proscrib-* *offer a reward for the life of*, prōnuntia- *announce publicly*. *g. progress, profit* : as, prōfic- or prōfici- *make progress, advance*, prōdēs- *be of service*. *h. in place of* : as, prōcūra- *take care of in place of another*. *i. before, in time* : as, prōlud- *rehearse beforehand*. *j. postponement or continuation* : as, prōdic-* *name a future day*, prōfēr- *postpone*, prōrōga- *continue for a longer period (by enactment)*.

1363 Prō in the composition of adjectives denotes—*a. downward* : as, prōclui- *downhill*. *b. negation* : as, prōfundo- *bottomless*, prōfāno- *not sacred, profane*.

1364 Prō in composition with nouns of relationship denotes greater distance, expressed in English by *great* : as, prōnēpōt- *great-grand-son*, prōāuo- *great-grandfather*, prōsōcēro- *wife's grandfather*.

1365 Prōpēt denotes *near*. *a. Of place* : as,
Ipsius cōpiaē prōpe hostium castrā uisae sunt (Caes. B. G. I. 22), *his own forces were seen near the enemies' camp*.
b. The same without a case, or with āb and a noun : as,
Quis hic lōquītur prōpē ? (Plaut. Rud. I. 4. 11) *who is talking close by here ?*
Bellum tam prōpe ā Siciliā, tāmēn in Siciliā non fuit (Cic. II. Verr. v. 2. 6), *the war though so near Sicily, yet was not in Sicily*.
c. The same metaphorically : as,
Prōpē sēcēssiōnem plēbis res uēnit (Liv. VI. 42), *matters came almost to a secession of the commonalty*.

* See § 451. 1.

† See also § 908.

d. Near, of time : as,

Prope adēst quum alieno mōre uiuendūmst mihi (*Ter. And. i. 1. 125*), *the time is at hand when I shall have to live in accordance with another's ideas.*

1366 Proptēr (from prōpē) denotes—*a. Near, with or without a case : as,*

Propter Plātōnis stātūam consēdīmūs (*Cic. Brut. 6. 24*), *we took our seats near a statue of Plato.*

Duō filii propter cūbantes nō sensērunt quīdem (*Cic. p. Rosc. Am. 23. 64*), *his two sons sleeping close by were not even aware of it.*

b. On account of, for, through : as,

Tirōnem proptēr hūmānitātem et mōdestiam mēlō saluom, quā proptēr ūsum meum (*Cic. ad Att. vii. 5. 2*), *I wish Tiro to recover more out of regard to the delicacy and modesty of his character than for any benefit to myself.*

Nam nōn est aecum mē proptēr uos dēcipi (*Ter. Ph. v. 7. 34*), *for it is not reasonable that I should be a loser through you.*

1367 Re (or rēd) in composition with verbs signifies—*a. backward : as, retrāh- drag back, rēnuntia- carry word back, rēpēt- go back, rēformida- draw back in fear. b. hence reflection of light or sound : as, rēsōna- re-echo, rēfulge- shine brilliantly. c. in return : as, rēpend- repay, rēfēri- strike in return, red-d- repay. d. opposing an effort in the other direction : as, rētīne- hold back, rēuinci- bind back, rētīce- keep back (a secret). e. refusal : as, rēnu- refuse by a shake of the head, rēcussa- make some excuse and so decline. f. reversing some former act : as, rescid-* cut down again (that which has been erected), rēmīt-* let go again (that which has been stretched), rēquiesc- repose (after labour), rescisc- discover (that which it has been attempted to conceal), rēcālesc- grow warm again. g. reversing the act expressed in the simple verb† : as, rēfig-* unfix, rēsīgna- unseal, rēclud-* open, rētēg- uncover, rēsēra- unbolt. h. putting away from sight, concealing, sheltering : as, rēlēga- (leave behind), banish far away, rēcōnd- put away into some secret place,*

* See § 451. 1.

† Hence the adjective *residuus* 'rising again' shows that *recid-* once signified 'rising again after falling or being felled,' as the new shoots from the stump of a chestnut- or oak-tree.

rē-cīp- or -cīpi- receive and shelter. *i.* remaining behind when the greater part is gone: as, rēmāne- remain behind, rēside- remain still at the bottom. *j.* change of state: as, red-d- render, make, rēdīg- reduce to some state.* *k.* repetition: as, rēflōresco- blossom a second time.

- 1368 Rētrō by the later writers is compounded with verbs of motion, and signifies *backwards*: as, rētrōgrādi- (r.) march backwards (*Plin.*).

- 1369 Sē in the old writers is used as a preposition with the ablative, and signifies *separation* or *without*: as,

Si plus minus sēcūsrunt, sē fraude estō (*XII. Tables*, ap. Gell. *xx.* 1), if they cut more or less, it shall be without detriment (to them).

- 1370 Sē (or sēd) in composition signifies—*a.* with verbs, *separation*: as, sēcēd- withdraw, sēpōs-† put aside. *b.* in adjectives, *absences*: as, sēcūro- free from care, sēcōrd- or sēcōrd- senseless, *spiritless*.

- 1371 Sēcundum (*i. e.* sēcquendum, from sēcqu- (r.) follow) denotes—*a.* Following: as,

I tū sēcundum (*Plaut. Am. II.* 1. 1), do you come after me.

b. Along: as,

Lēgiōnēs iter sēcundum mārē sup̄erum faciunt (*Cic. ad Att. XVI.* 8. 2), the legions are marching along the upper sea.

c. Behind, without motion: as,

Volntūs acōspit in cāpītē sēcundum aurem (*Sulpic. ad Cic. Fam. IV.* 12. 2), he received a wound in the head behind the ear.

d. After, of time: as,

Spem ostendis sēcundum cōmītīā (*Cic. ad Att. III.* 12. 1), you hold out a hope of improvement after the elections.

Sēcundum uindēmiam (*Cato, R. R.* 114), after the vintage.

e. Second in order, next to: as,

Sēcundum tē nihīl est mihi amīcius solitūdīnē (*Cic. ad Att. XII.* 15), next to you I have no better friend than solitude.

* To this head belongs the use of *redi-* in such phrases as, *iam res in eum rediit locum* (*Ter. Haut. II.* 3. 118), 'matters are at last come to this state;' *ad eum summa imperi redibit* (*Caes. B. C. I.* 4), 'the chief command will devolve on him.'

† See § 451. 1.

f. In accordance with : as,

Omnia quae secundum naturam fiunt sunt habenda in bonis
(Cic. de Sen. 19.71), *every thing that happens in accordance
with nature is to be reckoned among blessings.*

g. In favour of : as,

Pontifices secundum eum decreverunt (Cic. ad Att. iv. 2. 3),
the pontifical college decreed in his favour.

1372 Sine denotes without : as,

Homo sine re, sine fide, sine spe (Cic. p. Cael. 32.78), *a man
without money, without credit, without hope.*

Infero mari nobis navigandumst, agere iam cum fratre an sine ?
(Cic. ad Att. viii. 3. 5) *we must sail along the lower sea.
True ; but just tell me, with my brother or without him ?*

1373 Sub has for its original meaning *up*, as is seen in its deriva-
tives the adjectives *sūpero- above*, *summo- highest*, the prepositions
sūper upon, *sūpra above* ; and above all in the use of *sūb* itself in
the composition of verbs*. It is found with both accusative and
ablative.

1374 Sub with the accusative denotes—*a. Up to† : as,*

Sub primam nostram aciem successerunt (Caes. B. G. i. 24),
they came up to our first line.

b. Under, with motion : as,

Exercitus sub iugum missus est (Caes. B. G. i. 7), *the army
was sent under the yoke.*

Totamque sub armā coactam Hesperiam (Virg. A. vii. 43), *and
all Hesperia to arms compelled‡.*

c. Within reach of things from above (with motion) : as,

Vt sub ictum uenerunt, telorum uis ingens effusa est in eos
(Liv. xxvii. 18), *the moment they came within throw, an
enormous quantity of missiles was showered upon them.*

Quod sub oculos uenit (Sen. de Ben. i. 5), *what comes within
the range of the eye.*

* See § 1376. Indeed our own word *up* is the very same word as
sub ; and the Greek *ὑψω-* 'highest,' the title usually given to the Ro-
man consul, is a superlative from the same root.

† The sense of *to* belongs to the accusative termination, and not to
the preposition.

‡ Compare the common phrase without motion, *sub armis esse*.

Ea quae sub sensus subiecta sunt (Cic. Acad. Pr. II. 23. 74), those things which are brought within reach of the senses.

d. Subjection to dominion, under (with action): as, Sub populi Rōmāni impērium ceciderunt (Cic. p. Font. I. 12), they fell under the dominion of the Roman people.

e. In phrases of time, immediately after; and sometimes, though rarely, just before:

Sub eas litteras statim recitatae sunt tuae (Cic. ad Fam. x. 16.1), immediately after these dispatches, yours were read out.

Africum bellum sub recentem Rōmānam pacem fuit (Liv. XXI. 2), the war with the Afri followed close upon the peace with Rome.

Sub haec dicta omnes manus ad consules tendentes procubuerunt (Liv. VII. 31), immediately after these words they all prostrated themselves, stretching out their hands to the consuls.

Quid latet ut marinae Filium dicunt Thetidis sub lacrimosa Troiae Fumera? (Hor. Od. I. 8. 13) why skulks he, as did sea-born Thetis' son they say on the eve of Troy's mournful carnage?

1375 *Sub with the ablative signifies—*a. Under (without motion)*: as,**

Sub terrā semper habitauerant (Cic. N. D. II. 37. 95), they had always lived underground.

Hostes sub montē consederant (Caes. B. G. I. 21), the enemy were encamped under a mountain.

b. Within reach of things above (without motion): as,

Adpropinquare non ausae naues, ne sub ictu superstantium in rupibus piratarum essent (Liv. XXXVII. 27), the ships did not dare to approach, lest they should be within shot of the pirates stationed above on the cliffs.

Iam lūcescebat, omniqus sub oculis erant (Liv. IV. 28), it was now getting light, and all that was passing below was visible.

c. Inferiority, subjection (without action), under: as,

* *Under with motion is at times expressed by the ablative; for instance, when the mind dwells upon the state that follows rather than the act, or when other prepositions are added to signify the precise motion. Thus, sub terra vivi demissi sunt in locum saxo conceptum (Liv. XXII. 57), 'they were let down alive into a stone chamber underground.'*

Mātris sūb impēriost (Ter. Haut. II. 2.4), she is under her mother's rule.

Vīr impīgēr et sūb Hannībālē māgistro omnis belli artīs ēdoc-tūs (Liv. xxv. 40), a man of energy, and who had been thoroughly instructed in the art of war under Hannibal.

d. In conditions, under : as,

Iussit ei praeium trībui sūb eā condiciōnē nē quid postea scribēret (Cic. p. Arch. 10. 25), he ordered a reward to be given him, under the condition that he should never write again.

e. In phrases of time—during, in, just at : as,

Nē sūb ipsā prōfectionē milītēs oppīdum irrumpērent, portās obstruīt (Caes. B. C. I. 27), that the soldiers might not burst into the town during the very embarkation, he builds up the gates.*

- 1376 *Sūb in composition with verbs denotes—*a. *up : as, subuēh- carry up (as a river), sūm- (i. e. sūbīm-) take up, surg- (i. e. sur-rīg-) rise, subdūc-† draw up, sustīne- hold up. b. under : as, sūbēs- be under, subiāce- lie under, submerg- sink. c. assistance : as, subuēni- come to assist, succūr-† run to assist. d. succession : as, succīn- sing after, succlāma- cry out after. e. in place of : as, suffic- or suffici- appoint in place of, suppēs-† put in place of, sub-stitu- set up in place of. f. near : as, sūbēs- be at hand, subsequ- follow close after. g. underhand, secretly : as, surrīp- or surrīpi- snatch away secretly, sūborna- equip secretly, subdūc-† withdraw quietly. h. in a slight degree : as, subride- smile, sūbaccussa- accuse in a manner. i. abundance† : as, suffic- or suffici- and suppēt- be abundant.*

- 1377 *Sūb in the composition of adjectives denotes—in a slight de-gree : as, sūbobescūro- rather dark, subfusco- dusky.*

- 1378 *Subtēr is used generally with an accusative, rarely with an ablative, often without a noun. It signifies—*a. *Under : as, Iram in pectōrē, cūpīditātem subter praecordiā lōcāuit (Cic.*

* Compare the use of *sub* with an accusative in phrases of time.

† See § 451. l.

‡ This sense is connected with that of *sub* 'up.' Compare the op-posite, *defic-* or *defici-* 'be low, wanting.'

Tusc. i. 10. 20), *anger he placed in the breast, desire under the midriff.*

Ferrē iūuat subter densā testūdīnē cāsus (Virg. A. ix. 514), *they glory beneath the close array of shields to bear each chance.*

Omnia haec, quae sūpra et subter, ūnum essē dixērunt (Cic. de Or. iii. 5. 20), *all these bodies, which are above and below, form one whole they said.*

δ. Metaphorically, *in subjection, under*: as,

Virtūs omniā subter se hābet (Cic. Tusc. v. 1. 4), *virtue holds every thing in subjection to her.*

- 1379 Subter in composition with verbs signifies—*a. under*: as, subterlāb-* *glide underneath.* δ. *secretly*: as, subterdūc-* *withdraw secretly.*

- 1380 Sūpēr is followed both by an ablative and an accusative. With an ablative it signifies—*a. Over* (without motion): as,

Districtūs ensis cui sūpēr impia Ceruicē pendet (Hor. Od. iii. 1. 17), *o'er whose unholy neck a drawn sword hangs.*

δ. *Upon* (without motion): as,

Pōtēras rēquiescērē mēcum Frondē sūpēr utridi (Virg. Buc. l. 80), *thou mightest have reposed with me upon green leaves.*

c. *Concerning*: as,

Quid nūcias Sūpēr anu? (Plaut. Cist. iv. 1. 7) *what news do you bring about the old woman?*

Vēlim cōgītes quid āgendum nobis sit sūpēr lēgatiōnē (Cic. ad Att. xiv. 22. 2), *I wish you would consider what we must do concerning the embassy.*

- 1381 Sūpēr with an accusative denotes—*a. Upon* (with motion): as, Imprūdēns sūpēr aspīdem assīdīt (Cic. de Fin. ii. 18. 59), *unwittingly he sits down upon an asp.*

Alii sūpēr uallum praecipitantūr (Sal. Jug. 58), *others are thrown headforemost upon the stakes.*

δ. *Above* in order (as at table): thus,

Nōmentānūs erat sūpēr ipsum (Hor. Sat. ii. 8. 23), *Nomentanus lay above him.*

* See § 451. 1.

c. *Beyond* (but with a notion of greater height*): *as*,
Proxime Hispāniam Mauri sunt, super Numīdīam Gaetuli (*Sal.*
Aug. 19), *next to Spain are the Moors, beyond Numidia the*
Gætuli.

d. *More*, in amount: *as*,
Sātis superquē dictumst (*Cic. N. D. II. 1. 2*), *enough and more*
than enough has been said.

e. *Besides*: *as*,
Pūnicum exercitum super morbum etiam famēs affecit (*Liv.*
xxvii. 48), *the Punic army, besides sickness, suffered severely*
also from famine.

1382 *Super* in composition with verbs signifies—*a. over*: *as*, *super-*
uēni- pass over, supereminē- project above, superfund-† pour over.
b. abundance: *as*, *superēs- abound. c. remaining over, survival*:
as, *superēs- remain over, survive. d. in addition*: *as*, *superaddū-†*
bring in addition.

1383 *Supra* denotes—*a. Upon*, with motion: *as*,
Sub terra hābitābant nēque exīrant unquam supra terram
(Cic. N. D. II. 37. 95), they lived underground, and had never
come out above the ground.
Et saltū supra uēnābūlā fertur (*Virg. A. IX. 553*), *and with a*
bound he flies upon the spears.

b. *Upon*, in contact with: *as*,
Nēreides supra delphinos sēdentes (*Plin. H. N. xxxvi. 5.*
med.), *Nereids seated upon dolphins.*

c. *Over*, at some distance above: *as*,
Eccē supra capūt hōmo lēuis ac sordīdus, sed tāmēn equestri
censū, Octiēnūs; etiam is lēniētūr (*Cic. ad Q. F. I. 2. 2. 6*),
see, there is ready to pounce down upon my head a fellow de-
voted of principle and honour, but yet of equestrian station, I
mean Catienus. Even he shall be appeased.

* For example, in the instance quoted Sallust used the word because they were farther from the sea, and therefore probably higher.

† See § 451. 1.

‡ Dr. Butler (*Latin Prepositions*, p. 121) has given this passage to prove that *supra caput* means 'exceedingly.' He connects it with *leuis*, though the words are separated by *homo*.

d. *Above*, in order (as at table) : thus,

Accūbuēram āpūd eum et quīdem sūprā me Atticūs, inf̄rā Verriūtis (Cic. ad Fam. ix. 26. 1), *I had just sat down to dinner at his house, and by the way Atticus sat next above me, Verrius below.*

e. *Above*, in amount : as,

Caesa eō diē sūprā miliā uigintī (Liv. xxx. 35), *there were slain on that day above twenty thousand.*

Etsi haec commēmōrātiō uēreor nē sūprā hōmīnis fortunam esse uidēātūr (Cic. de Leg. ii. 16. 41), *and yet what I am going to mention will be thought, I fear, to exceed the lot of man.*

f. *In addition to, over and above, besides* : as,

Sūprā bellī Sābīni mētum id quōque accessērat (Liv. ii. 18), *besides the fear of a Sabine war, there was this further trouble.*

g. In reference to former times, *before* : as,

Paulō sūpra hanc mēmōriam serui tūā crēmābantūr (Caes. B. G. vi. 19), *a little before the times which those now living can recollect, the slaves (of the deceased) used to be burnt with him.*

h. In referring to a preceding part of a book or letter, *above* : as,

Vt sūprā dēmonstrāuīmūs (Caes. B. G. vi. 34), *as we have shown above.*

1384 Tēnūs (from tēn- or tend- *stretch*), which always follows its noun, signifies *reaching to*, and is used—*a.* With an accusative (very rarely) : as,

Rēgiō quae uirgīnīs aequōr ād Helles
Et Tānain tēnūs immensō descendit āb Euro (Val. Fl. i. 537),
*The region which to the maiden Helle's sea
And far as the Don from the vast East descends.*

b. With an ablative of the singular, particularly with words in *a* or *o** : as,

Antiōchus Taurō tēnus regnārē iussust (Cic. p. Deiot. 13. 36),
it was ordained that Antiochus should rule only as far as the Taurus.

c. With an ablative of the plural (very rarely) : as,

* This form was probably at first an accusative, *Taurom*.

Pectōribusquē tēnus mollēs erectūs in auras
 Nārībūs et pātūlō partēm mārīs suōmīt ōre (*Ov. Met. xv. 512*),
Chest-high upraised into the moving air
From wide-spread mouth and nostrils vomits out
One half the sea.

d. With a genitive of the plural, particularly in the consonant declension : as,

Et crūrū tēnūs ā mentō pālēariā pendent (*Virg. G. iii. 53*),
And leg-deep from the chin the dewlap hangs.*

- 1385 Trans signifies—*a. On the other side of* : as,
 Cogito interdum trans Tiberim hortos aliquos parare (*Cic. ad Att. xii. 19. 1*), *I think at times of purchasing some park on the other side of the Tiber.*

b. To the other side of : as,

Trans Alpīs transfertur (*Cic. p. Quinct. 3. 12*), *he is carried to the other side of the Alps.*

- 1386 Trans in composition signifies *across* : as, transmit-† or trāmit-
send across, transi- go across.

- 1387 Versus (uorsum, uersus, uersum) signifies *direction* : as,
 Brundisium uorsus ibas (*Cic. ad Fam. xi. 27. 3*), *you were going in the direction of (or towards) Brundisium‡.*

- 1388 Versus is also used in conjunction with the prepositions *ad* and *in* : as,

Ad oceānum uersus proficisci iubet (*Caes. B. G. vi. 33*), *he orders him to set out in the direction of the ocean.*

In Itāliam uorsus nauigaturus erat (*Sulpic. ad Cic. ad Fam. iv. 12. 1*), *he was about to sail towards Italy.*

- 1389 Vls on the other side of, with an accusative (but rarely used) : as,
 Sacra et uls et cis Tiberim frunt (*Varr. L. L. iv. 15*), *sacrifices are offered both on yonder and on this side of the Tiber.*

- 1390 Vltrā denotes—*a. On the other side of, beyond* : as,
 Vltrā Siliānam uillam est uillulā sordida et ualde pusillā (*Cic. ad Att. xii. 27. 1*), *on the other side of Silius' country-house is a cottage of mean appearance and very small.*

* See also § 803.

† See § 451. 1.

‡ See also § 798.

b. *To the other side of, beyond* : as,
 Paulo ultra eum locum castrā transtulit (*Caes. B. C. III. 66*),
he moved the camp to a spot a little beyond that place.

c. *Metaphorically* : as,
 Sunt certi denique fines
 Quos ultra citraque nequit consistere rectum (*Hor. Sat. I. 1. 106*),
There are in fine fixed limits
Beyond and short of which truth cannot halt.
 Non ultra heminam aquae assumit (*Cels. IV. 2. 4*), *he takes not*
more than a pint-and-a-half of water.

d. *The same without a noun* : as,
 Estne aliquid ultra, quod progredi crudelitas possit? (*Cic. II. Verr. V. 45. 119*) *is there any thing beyond this to which*
bloodthirstiness can go?

- 1391 In the examples already given, it has been seen that prepositions are at times placed after their nouns, although their name implies the contrary*. In the old language this appears to have been the case with perhaps every preposition, and the practice prevailed to the last in some legal phrases. It may further be observed that—*a.* The preposition *cum* is always placed after the ablatives of the personal pronouns : as, *mecum, tecum, secum, nobiscum, vobiscum*, and for the most part after the ablatives of the simple relative : as, *quocum, quicum, quicumque, quibuscum*. *b.* The prepositions *tantum* and *versus* always follow their case. *c.* The disyllabic prepositions generally are more apt to occupy the second place than those which are monosyllabic. *d.* The relative, and the pronoun *ho- this*, when it occurs at the beginning of a sentence, have a tendency to throw the preposition behind them.

* It may be useful to compare the meaning of the term *case* with that of the term *preposition*. They both denote primarily the relations of place. They are both so intimately connected with the noun as to be pronounced with it, and even written with it, although printers have as regards prepositions abandoned the authority of the best inscriptions and manuscripts. Thirdly, as the case-ending is always added as a suffix, so also in the old language was the preposition. Hence there is no original distinction, either in essence or form, between a case-ending and a preposition. These considerations may perhaps tend to create in the mind a clearer notion of what a case is.

† This explains the form *quoad*, as compared with *adeo*, and also *quamobrem, quemadmodum, quocirca*.

c. When an emphatic adjective or genitive accompanies a noun, this emphatic word commonly comes first, and is immediately followed by the preposition, which must then be considered as an enclitic attached to it, and should be pronounced accordingly.

- 1392 The preposition is occasionally separated from its noun. The words which may come between are included for the most part under the following heads: *a.* an adjective belonging to the noun; *b.* a genitive belonging to it; *c.* an adverb or case attached to that noun when it is a gerund or participle; *d.* the enclitics *ně, quě, uě*, although in the case of the monosyllabic pronouns the noun as well as the preposition commonly precede these enclitics*; *e.* the conjunctions which commonly occupy the second place in a sentence, as *autem, enim, quidem, tamen, uerō*.

- 1393 The preposition may attach itself to the adjective in place of the substantive, or even to a genitive which depends upon the substantive, and the substantive itself be removed to a distance; or, lastly, the preposition occasionally is found before the verb†.

- 1394 Whether a preposition is to be repeated or not before each of two nouns, is to be decided by the intimacy of the connection between them. When that intimacy is close, the nouns may be considered as one, and a single preposition will be sufficient. Thus, the Aulerci and Lexovii being close neighbours in the map of Gallia, one preposition is enough in—

Exercitum in Aulercis Lexouiisque conlocavit (*Caes. B. G. III. 29*), *he posted the army in the country of the Aulerci and Lexovii.*

- 1395 On the other hand, if the nouns be looked upon as very distinct, two prepositions are requisite: *as*,

Satis est ad laudem et ad utilitatem profectum arbitratur (*Caes. B. G. IV. 19*), *he thinks that sufficient progress has been made both for glory and for utility‡.*

* See §§ 836, 837.

† *As, dum longus inter saeviat Ilion Romamque pontus* (*Hor. Od. III. 3. 37*).

‡ Hence the preposition *inter* is often repeated: *as, interest inter causas fortuito antegressas et inter causas naturalis* (*Cic. de Fat. 9. 19*). So also *Cic. de Fin. I. 9. 30, Parad. I. 3. 14*.

- 1396 When the antecedent and relative are dependent upon the same preposition, the preposition may for brevity's sake be omitted in the relative clause, if the verb be not expressed : as,

Mē tuae littērae nunquam in tantam spem adduxērunt, quantam āliōrum (Cic. ad Att. III. 19. 2), as for myself, your letters have never led me to entertain so strong a hope as those of other friends.

- 1397 If two prepositions have a common noun, that noun must be repeated in Latin (except in the case of those disyllabic prepositions which are used adverbially) : as,

Hoc non mōdō non prō mē, sed contrā me est pōtiūs (Cic. de Or. III. 20. 75), this, so far from being for, is rather against me.

ADVERBS.

- 1398 An adverb, as its name implies, is commonly attached to a verb, and usually precedes it ; but if the adverb is emphatic, it may commence or end the whole sentence ; or if unemphatic, it may occupy the non-emphatic, that is, the second place* in a clause.

- 1399 An adverb may of course be used with participles, and this usage is sometimes retained by them even when they have become virtually substantives : as, factō- (n.), dictō- (n.), responso- (n.), &c. Thus,

In ōdium addūcentūr aduersārii, si quōd eōrum sūperbē, crūdēlīter, mālitiōsē factum prōfērētūr† (Cic. de Inv. I. 16. 22), the opposite parties will be brought into discredit, if any tyrannical, cruel, or spiteful act of theirs be brought forward.

Sui nēgōti bēnē gērens (Cic. p. Quint. 19. 62), a good manager of his own affairs.

Pol mēi patris bene pāta indiligenter Tutātur (Ter. Ph. v. 3. 5), faith he takes poor care of what my father earned so creditably.

- 1400 An adverb often accompanies adjectives and adverbs, but is rarely found with substantives, and perhaps only under one of the

* See § 1473.

† Observe that if *factum* had not been a substantive, the pronoun must have been *quid*, not *quod*. See § 306.

two conditions: *a.* that the substantive shall be in apposition; *b.* that it shall be interposed between a substantive and its adjective or dependent genitive: as,

a. Mārius septimū consul dōmī suae est mortuōs (*Cic. N. D.* III. 32. 81), *Marius in his seventh consulate died at his own house.*

Pōpūlus, lātē rex (*Virg. A. i. 21*), *a city that ruleth far and wide.*

b. E't heri semper lēnitas uerēbar quorsum euāderet (*Ter. And.* I. 2. 4), *and master's constant gentleness, I was afraid what it would end in*.*

Omnes circā pōpūli (*Liv. xxiv. 3*), *all the states around.*

1401 Adverbs are used in some phrases with the verb *ēs-be*, when an adjective or participle might have been expected: as,

Vtī nēquē uos cāpiāmīni ēt illi frustrā sint (*Sal. Jug. 85*), *that you may not be deceived, and that the other party may be disappointed.*

Aput uŕtēres dicta impūne ērant (*Tac. Ann. i. 72*), *among our ancestors mere words were unpunished.*

Vēliae fui sālē lūbentēr āpud Talnam nostrum (*Cic. ad Att.* xvi. 6. 1), *at Velia I was indeed most comfortable at our friend Talna's.*

NEGATIVE PARTICLES.

1402 The simplest form of the Latin negative is *nē*†. On the other hand, *nōn* has some other element added to the simple negative, and is therefore more emphatic. Hence *nōn*‡ is used with the

* Even here it is far from certain that *semper* does not belong to *uerebar*.

† The same is the form of the English negative as it appears in our old writers. It also enters into the formation of *never* from *ever*. The particle enters into the formation of many Latin words: as, *nēquē* 'be unable,' *nēfas*, *nēfasto*-, *nēfario*-, *nēfando*-, *nēuis* 'thou wilt not,' in which it is short; and the following with a long *ē*, *nēus*, *nēdum*, *nēmōn*-, *nēquam*, *nēquāta*-, *nēquaquam*, *nēquiquam*. Other words into which *ne* enters are *nunquam*, *nūtiquam*, *neuter* (old form *ne-cuter*), as also the phrase *ne minus*. See also § 761.

‡ *Non* may possibly be formed from *ne* and *unum*, just as our English *no* is a corruption of *none*, i. e. *ne one*. Compare the German *nein* from *ne ein*. Indeed the old Latin writers use the form *nenu*, which seems more clearly to be a contraction of *ne unum*.

indicative, and with the subjunctive when a result is expressed, in which case the subjunctive evidently assumes the meaning of the indicative*.

- 1403 When *nōn* affects a single word in a sentence, it precedes it; when it affects a whole sentence, it commonly precedes the verb. Occasionally, in order that it may have great emphasis, *nōn* is placed at the beginning of a sentence, or at the beginning of the predicative part of a sentence, and in these cases it often becomes difficult to give a translation which shall not greatly alter the order of words†: as,

Nōn hos pālus, non silvae mōrantūr (Caes. B. G. vi. 35), no marsh, no woods restrain them.

- 1404 In sentences containing a main verb of thinking or saying, the negative, which really belongs to the infinitive mood, is at times for emphasis placed before these main verbs: as,

Nōn existimāvit suis similibus prōbārī possē se esse hostem patriae, nisi mihi esset inimicūs (Cic. Phil. ii. 1. 2), he thought that the men of his own stamp could never be satisfied he was a public enemy to his country, unless he was a private enemy of mine‡.

- 1404.1 *Nē, haud (hau), nōn*, are all proclitics§. Hence the form of the verbs *nesci-*, *hausci-* (so in Ritschl's *Plautus*); and hence such an order of words as:

Vt iam liceat ūnā comprehensiōne omniā complectī, non-dubitantemquē dicere, omnem nātūrā esse seruātricem sui (Cic. de Fin. v. 9. 26, ed. Madvig), so that we may now in-

* In the same way the French use the strengthened negatives, *ne...pas*, *ne...point*, *ne...rien*, in such phrases as *je n'irai pas*, *je n'irai point*, *je ne vois rien*, &c., where the particles *pas*, *point*, *rien*, severally represent the Latin nouns *passum*, *punctum*, *rem*. On the other hand their subjunctive mood commonly takes a simple *ne*.

† In the commencement of Horace's Satire (i. 6), *Non quia Maecenas &c. naso suspendis aduoco Ignotos*, the negative is separated from the verb to which it belongs by nearly five lines.

‡ In the same way the Greeks use the order *οὐκ εφη*, although the negative belongs to the following infinitive. In Latin also *nega-* probably owes its formation to the same principle, the negative in this word too belonging always to the accompanying infinitive.

§ So also *οὐκ (ou)* is commonly a proclitic; and similarly our *not* (cánnōt, kñw-not) is an enclitic.

clude all in one general assertion, and without hesitation say that nature is always self-preserving.

- 1405 Between *nē** and *quidem* the word (or words, if intimately connected) on which the emphasis lies is always interposed: *as*,

Egō ne ūtilem quidem arbitror esse nobis futurarum rerum scientiam (*Cic. de Div. II. 9. 22*), *for my part I do not think it even expedient for us to know the future.*

Nē si cūpiam quidem (*Cic. in Pis. 28. 68*), *not even if I desired it.*

- 1405.1 Besides *not—even*, the ordinary meaning of *nē—quidem*, it is sometimes to be translated *neither†*: *as*,

Nē Varius quidem dubitat cōpias prōducere (*Caes. B. C. II. 33*), *neither does Varius hesitate to lead out his forces.*

Hūc ut scēlus, sic nē ratiō quidem defuit (*Cic. N. D. III. 26. 68*), *as this woman (Medea) was not deficient in villany, so neither was she in wit.*

Si illud, hoc; nōn autem hoc; igitur ne illud quidem (*Cic. de Fin. IV. 19. 55*), *if that be true, then this must be so; but this is not true; consequently neither‡ is that.*

- 1406 Where in English the conjunction *and* is followed by a negative pronoun or adverb, the Latin language commonly prefers *nēquē* accompanied by an affirmative pronoun or adverb: *as*,

Nēque ex castris quisquam discesserat (*Sal. Cat. 36*), *and not a man had left the camp.*

Nēque ullam societatem confirmari posse credidi (*Cic. Phil. II. 35. 89*), *and I thought that no alliance could be ratified.*

Nēque est usquam consiliō locūs (*Cic. de Off. II. 1. 2*), *and there is nowhere room for deliberation.*

- 1406.1 In writers after the Augustan period *nēc* often has the power of *not even*: *as*,

Pātris iussū nec potuisse filium dēstrictare (*Tac. Ann. III. 17*), *the orders of a father it was not even in the power of a son to decline (let alone the will).*

* As *quidem* is itself a word of strong affirmation, it was enough to use the simple negative *ne*.

† In German *auch nicht*. See Madvig ad *Cic. de Fin. p. 816*.

‡ This distinction has been thoroughly established by Madvig (*ibid.*), who has dealt with all the apparent exceptions in Cicero, Sallust, &c.

... Nec puēri crēdunt, nisi qui nondum aerē lūantur (*Juv.* II. 152), (*all this*) *not e'en our bairns believe, save those, Who for the penny-bath are yet too young.*

Sed nec Tiberiō parcat (*Suet.* Oct. 86), *but not even Tiberius does he spare.*

- 1407 Similarly an intention to prevent any thing is expressed in Latin by *nē* and an affirmative pronoun or adverb, although the English often uses the conjunction *that*, followed by a negative pronoun or adverb : *as*,

Vt dāret opēram nē quōd his collōquium inter se esset (*Liv.* XXIII. 34), *that he should take care that they should have no conference with each other.*

Dispōsitis exploratōribus nēcūbi Rōmāni cōpias transducērent (*Caes.* B. G. VII. 35), *scouts being placed at different points, that the Romans might not lead their forces over at any point.*

Tū tāmēn eas epistōlas concerpitō nēquandō quid ēmānet (*Cic.* ad Att. x. 12. 3), *you however will tear up those letters, that nothing may ever ooze out.*

- 1408 On the other hand, where a result is denoted, the conjunction *ut* is employed with the negative pronouns, &c. : *as*,

Tantīs impēdiōr occupatiōnibūs ut scribendi fācultas nullā dētūr (*Cic.* ad Fam. XII. 30. 1), *I am hindered by so many engagements, that I have no opportunity of writing.*

Obuiam mihi sic est prōditum, ut nihil posset fieri ornātius (*Cic.* ad Fam. XVI. 11. 2), *they came out to meet me in such a manner, that nothing could be more complimentary*.*

- 1409 But when the negative affects a single word, *and not* is expressed by *et nōn* : *as*,

Vētūs et nōn ignōbīlis dicendi māgister (*Cic.* Brut. 91. 315), *an old and not unknown professor of oratory.*

* Thus in the following tables the words in the first column belong to clauses of purpose, those in the second to clauses of result :

<i>ne</i>	<i>ut non.</i>	<i>ne quando .</i>	<i>ut nunquam.</i>
<i>ne quis .</i>	<i>ut nemo.</i>	<i>ne unquam</i>	<i>ut nusquam.</i>
<i>ne quisquam</i>		<i>ne-cubi .</i>	
<i>ne quid .</i>	<i>ut nihil.</i>	<i>ne ullus .</i>	<i>ut nullus.</i>
<i>ne quidquam</i>			

Incredibyllis animis et non unus uiri uires (*Cic. p. Mil. 25. 67*),
*a spirit past belief, and a power of work such as no single man
 ever had.*

- 1409.1 Again, when *and not* introduces an idea directly opposed to
 what precedes, *et non* or *ac non* are required : as,

Illi iudices, si iudices, et non parricidae patriae nominandi sunt
 (*Cic. p. Planc. 29. 70*), *those jurymen, if indeed they are to
 be called jurymen, and not rather parricides of their father-
 land.*

Quasi uero me tuo arbitratu, et non meo gratum esse oporteat
 (*Cic. p. Planc. 29. 71*), *as if forsooth your opinion and not
 my own ought to decide the measure of my gratitude.*

Quid tu fecisses, si te Tarentum et non Samarobriam misis-
 sem ? (*Cic. ad Fam. vii. 12*) *what would you have done, if
 I had sent you to Tarentum, instead of Samarobriam ?*

Nulla res recte potest administrari, si unusquisque uelit uerba
 spectare, et non ad uoluntatem eius qui ea uerba habuerit
 accedere (*Cic. de Inv. ii. 47. 140*), *nothing can be executed
 properly, if every separate person is to look to the words only,
 instead of complying with the intention of him who used those
 words.*

Non dicere, si pueri esse illam culpam, ac non patris existi-
 marem (*Cic. ii. Verr. iii. 68. 159*), *I should not have said so,
 if I had thought that was the boy's and not the father's fault.*

Pluribus uerbis ad te scriberem, si res uerba desideraret, ac
 non pro se ipsa loqueretur (*Cic. ad Fam. iii. 2. 2*), *I should
 have written to you at greater length, if the subject had needed
 words, and not itself spoken in its own behalf.*

Qui potes reperire ex eo genere hominum qui te ament ex
 animo ac non sui commodi causa simulent ? (*Cic. ad Q. F.
 i. 1. 5. 15*) *how are you to find men of that class who love you
 sincerely, instead of pretending to do so for their own advan-
 tage ?*

- 1410 The adjective *nullo-* and the indeclinable noun *nihil* are occa-
 sionally used emphatically for *non* and *ne* : as,

Nihil necessest (*Cic. ad Att. vii. 2. 8*), *there is no necessity.*

Sextus ab armis nullus discedit (*Cic. ad Att. xv. 22*), *Sextus
 has not a thought of laying down the sword.*

- 1411 An accumulation of negatives is common in Latin, so as to produce a strong emphasis (but attention must be paid to the position of *nōn* in such phrases*): as,

a. Non nihīl ūt in tantis mālīs est prōfectum (*Cic. ad Fam. xii. 2. 2*), some progress has been made, considering the very unhappy position we are in.

Pōpulus sōlet non nunquam dignos praetērīrē (*Cic. p. Planc. 3. 8*), the citizens are wont at times to pass by the worthy.

Sē non nollē dixit (*Cic. de Or. ii. 18. 75*), he said he was no way unwilling.

b. Tuum consīlium nēmō pōtest non laudārē (*Cic. ad Fam. iv. 7. 2*), the course you are pursuing no one can avoid praising.

Aperte ādūlantem nēmō non uīdet (*Cic. de Am. 26. 99*), a man who openly flatters, every one sees through.

Nihil nōn aggrēdientūr hōmīnēs (*Liv. iv. 35*), men will attack any thing.

- 1412 After a general negative, a second negative may be introduced under either of the following circumstances—*a.* when some word or phrase is made emphatic by being placed between *nē* and *quīdem*; and *b.* when the main clause is divided into two or more, of which each has its own negative†: as,

a. Aduentus noster nēmīni nē mīnīmō quīdem fuit sumptui (*Cic. ad Att. v. 14. 2*), our arrival was not even the least expense to any one.

Nōn enim praetēreundumst ne id quīdem (*Cic. ii. Verr. i. 60. 155*), for we must not pass over even this.

b. Sic hābeas nihil tē mihi nec cārītus essē nec suāuitis (*Cic. ad Att. v. 1. 5*), be assured that there is nothing either dearer or sweeter to me than yourself.

* Thus,

non nihil = aliquid.

non nemo } = aliquis.

non nullus }

non nunquam = aliquando.

non nusquam = alicubi.

nihil non = omnia.

nemo non = omnes.

nullus non = omnis.

nunquam non = semper.

nusquam non = ubique.

Similarly *non modo* —, *non tantum* —, mean ‘so much and more besides;’ whereas *modo non* —, *tantum non* —, mean ‘something just short of —.’

† Occasionally a double negative with the power of a single negative occurs through carelessness: as, *quos non miseret neminis*, ‘who don’t pity no one.’ (*Cato ap. Fest. v. nemini.*)

- 1413 After clauses containing words compounded with *nē*, a second clause is sometimes introduced which requires that the affirmative notion*, instead of the negative, should be supplied : as,

Nēgant Caesārem in condiōnē mansūrum, postulatāque haec ab eo interpōsita esse, quōminūs a nobis pārārētūr (*Cic. ad Att. vii. 15. 3*), *they say that Caesar will not abide by the terms, and that these demands have been put forward by him to prevent our making preparations.*

Nemo extulit eum uerbis qui ita dixisset ut qui adessent intelligērent quid dicēret, sed contempsit eum qui minūs id faciēs pōtuisset (*Cic. de Or. iii. 14. 52*), *no one ever extolled a man for speaking so as to make himself intelligible to those present, but all despise one who is unable to do so†.*

- 1414 A negative will often extend its influence over a second clause attached to the first by *aut* or *ut* : as,

Nēquē consistendi aut ex essēdis desiliendi facultātem dēderunt (*Caes. B. G. v. 17*), *nor did they give (them) an opportunity of halting or leaping down from their war-chariots.*

Nōn libris cōramus quibuscūlibet (*Hor. Sat. i. 4. 74*), *not any where or before any people.*

- 1414.1 A negative prefixed to two clauses may be used to deny not each separate clause, but the combination. Thus in the following example each of the three negatives affects what has been included for the nonce in brackets.

Nōn enim (dixi quidem sed non scripsi), nec (scripsi quidem sed nōn obī legatīōnem), nec (obī quidem sed non persuasi Thebanis) (*Quint. † ix. 38. 55*), *for you must not suppose that I spoke, and then abstained from writing ; or that I wrote indeed, but took no part in the embassy ; or that I did take part in the embassy, yet failed to persuade the Thebans.*

* i. e. for *nega*- 'deny,' *dio*- 'say;' for *nol*- 'be unwilling,' *uol*- 'wish;' for *nemo* 'no one,' *omnes* 'all.' As regards *nega*- see § 1404. Compare too *Hor. Sat. i. 1-3*, *nemo . . . uiuat, laudet* (i. e. *omnes laudent*); *Liv. xxvi. 2*, *nemo memor esset, praesidio sociis essent*; *Plaut. Trin. iii. 2. 62*, *nolo . . . set . . .*

† Observe that *nemo extulit* has caused *contempsit* to be an aorist as well as a singular, though a plural present is required by the sense.

‡ Translating Demosthenes p. Cor. c. 55.

- 1415 The negative in *nē* — *quidem*, when followed by a common predicate, often extends its influence over a preceding clause beginning with *non modo* or *non solum* : as,

Assentātiō non modo amico sed nē libero quidem dignast (*Cic. de Am.* 24. 89), *flattery is unworthy not merely of a friend, but even of a freeman.*

Senātui non solum iuvare rempublicam, sed nē lugere quidem licuit (*Cic. in Pis.* 10. 23), *the senate were forbidden not merely to assist, but even to mourn over their country*.*

- 1416 In imperative sentences, and in subjunctive clauses dependent upon *ut* or *nē*, *nēuē* is used rather than *nēquē* or *et nē* : as,

Suis praedixerat ut Caesaris impetum exciperent nēuē se loco mouerent (*Caes. B. C.* III. 92), *he had told his men beforehand to wait for Caesar's attack, and not move from their ground.*

Hominem mortuom in urbē nēuē sepelito nēuē urito (*apud Cic. de Leg.* II. 23. 58), *neither bury nor burn a corpse in the city.*

- 1416.1 *Haud not* (in old writers often *hau*) is used chiefly before adjectives and adverbs, but also in the phrase *haud scio* or *hau scio* *I know not.*

INTERROGATIVE PARTICLES.

- 1417 The simplest interrogative particle is the enclitic *nē*, which is affixed to that particular word on which the question turns, whether verb, substantive, adjective or particle : as,

Potestne uirtus, Crasse, seruire? (*Cic. de Or.* I. 52. 226) *is it possible, or is it not possible, Crassus, that virtue should be a slave?*

Apollinemne tu Delium spoliare ausus es? Illine tu templum tam sancto manibus impiis afferre conatus es? (*Cic. II. Verr.* I. 18. 47) *was Apollo of Delos the god whom you dared to despoil? Was that the temple with all its sanctity on which you attempted to lay your unholy hand?*

* It is in such passages as these that *non modo* is said to be used for *non modo non*. The distinction is well seen in *Cic. p. leg. Man.* 13. 39 : *Quous legiones sic in Asiam peruenerunt, ut non modo manus tanti exercitus, sed ne uestigium quidem quoquam pacato nocuisse dicatur. . . Non modo ut sumptum faciat in militem nemini uis adfertur, sed ne cupienti quidem quoquam permittitur.*

Nállon egó Chremétis paoto adfinitatem ecfúgere potero ? (*Ter. And. i. 5. 12*) *is there no way in which I shall be able to escape a marriage into Chrenes' family ?*

A. Quid coeptás Thraso ? B. Egóne ? (*Ter. E. v. 7. 1*) A. *What are you after, Thraso ?* B. *What am I after ?*

Stcíne ágis ? (*Ter. Ad. i. 2. 48*) *is this the way you act ?*

I'licone crédere ea quae dixi oportuit te ? (*Ter. E. v. 6. 11*) *if you must needs believe what I said, ought you to have done so at once ?*

1418 A question is often asked without any interrogative particle :
as,

Rógitas ? Nón uides ? (*Ter. E. iv. 4. 8*) *do you ask ? Don't you see ?*

Néqueo te exoráre ut maneat tríduom hoc ? (*Ter. Ph. iii. 2. 4*)
can I not prevail upon you to wait the next three days ?

Clódius insidias fecit Mílóni ? (*Cic. p. Mil. 22. 60*) *did Clodius waylay Milo ?**

1419 In direct† questions the particle num commonly implies the expectation of an answer in the negative, and nonnē one in the affirmative : as,

Num facti piget ? Num eiús color pudóris signum usquam indicat ? (*Ter. And. v. 3. 6*) *is he sorry for his conduct ? No. Does his cheek show any sign of shame ? No.*

Quid cānis, nonnē similis lúpō ? (*Cic. N. D. i. 35. 97*) *well and the dog, is he not like the wolf ? Of course he is.*

1420 In simple indirect questions (not commencing with an interrogative pronoun‡) nē is commonly employed, sometimes num : as,

Videāmus primum, deórumnē prouidentia mundus régātur ; deindē, consulantnē rébus hūmānis (*Cic. N. D. iii. 25. 65*),
let us consider first whether the universe is governed by the foresight of the gods ; secondly, whether they provide for the welfare of man.

Spēcūlārī iussi sunt, num sollicitāti ānīmī sóciórum ā rége

* In many of these cases it would be perhaps better to consider the words as an assertion either put ironically or in the name of the other party. Thus, 'Clodius waylaid Milo, you say.'

† See § 1134 and note.

‡ Such as *qui-s, ubi, unde, quo, quando, &c.*

essent (*Liv. XLII. 19*), *they were directed to be on the look-out to find whether the king had been tampering with the allies.*

- 1421 The particle *an* is not used in the simple direct question; and in the simple indirect the best writers seldom use it except in the phrases *nescio an*, *haud scio an*, *dūbīto an*, *incertum an*: as,

Est id quidem magnum atque haud scio an maximum, sed tibi commune cum multis (*Cic. ad Fam. ix. 15.1*), *true, that is an important matter, and I would almost venture to say the most important of all, but still it is common to you with many.*

*Hoc diiudicari nescio an numquam**, *sed hoc sermone certe non potest* (*Cic. de Leg. i. 21.56*), *the decision of this point I am strongly inclined to think can never take place, but certainly not through the present conversation.*

Moriendum certe est, et id incertum an hoc ipso die (*Cic. de Sen. 20.74*), *die we must, some time or other, and possibly this very day.*

- 1422 The use of *si* (and *si fortē*) in indirect questions is very rare, except in phrases where *hope* or *expectation* is expressed or implied (*if perchance*): as,

Expectabam si quid de eo consilio ad me scriberes (*Cic. ad Att. xvi. 2.4*), *I was waiting to see whether you would write any thing to me about this plan.*

Circumfunduntur ex reliquis partibus, si quem aditum reperire possint (*Caes. B. G. vi. 37*), *they pour round on the other sides, in hopes they may find some place to enter at.*

- 1423 The term *disjunctive question* is used to denote those cases where one or more alternatives are added (which in English are preceded by the word *or*). The forms used, alike for direct and indirect questions, are the four which follow: *a. utrum*† —,

* In many of the ordinary editions the negative in these phrases has been deprived of its first letter. Thus Ramshorn, p. 710, quotes *nescio an ulli* from *Cic. ad Fam. ix. 9.2*, though the best Mss. have *nulli*. See Orelli's edition. So also *Cic. ad Att. iv. 3.2*.

† *Num* is limited in its use to the simple question. Yet at times it appears to be used in disjunctive questions, because at the close of that simple question which alone was intended at starting, it suddenly occurs to the writer (see § 1426) to draw attention to the absurdity of some alternative, which he attaches as usual by the particle *an*. See Madvig's *Opusc. ii. 230*.

ān* —; b. — nē, ān —; c. —, ān —; d. —, — nē: as,

a. Vtrum nescis quam alte escendēris, an prō nihlō id pūtās? (Cic. ad Fam. x. 26. 3) *which is the right explanation of your conduct; that you do not know to what a high station you have risen, or that you set no value upon it?*

Id āgtūr, ūtrum hac pētitiōne an proxīmā praetor fiās (Cic. ad Fam. x. 26. 2), *the question is this, whether you are to be praetor this election or next.*

b. Eā fērārumne ān hōmīnum causā gignērē uidētūr? (Cic. N. D. II. 62. 156) *is it for the wild-beasts think you or for man that it (the earth) produces these things?*

Quaero eum, Brūtīnē simīlem mālis, ān Antōnī (Cic. Phil. x. 2. 5), *I ask whether you would wish him to be like Brutus or Antony.*

c. Sortiētūr, an nōn? (Cic. Prov. Cons. 15. 37) *shall he cast lots or not?*

Postrēmō, fūgēre an mārērē tūtius fōret, in incerto ērat (Sal. Jug. 38), *lastly, whether to fly or stay were the safer, was a matter of doubt.*

d. Sunt haec tuā uerbā, necnē? (Cic. Tusc. III. 18. 41) *are these your words or are they not?*

Nihl intēressē nostrā pūtāmus, uāleāmūs aegrīnē sīmūs (Cic. de Fin. IV. 25. 69), *it makes no difference to us we think, whether we are well or ill.*

1424 The forms, — nē, — nē; ān —, ān —, are found in the poets (and but rarely elsewhere): as,

Qui tēneant ōrās, hōmīnesnē fēraene,

Quaerērē constituit (Virg. A. I. 312),

Who occupy the borders, men or beasts,

He resolves to ask.

* Care must be taken not to confound with disjunctive questions those in which, although the English language uses the same particle, there is really no opposition between the parts, but all may be equally denied or affirmed, so that *aut* and not *an* must be interposed: as, *quid ergo, solem dicam aut lunam aut caelum deum?* (Cic. N. D. I. 30. 84) ‘what then, shall I apply the name of god to the sun, or to the moon, or to the sky?’

† *Ne* in the second part of a direct question is rare, and perhaps limited in the best writers to the form *neque*. So *utrum* —, *neque* occurs in an indirect question. The Pseudo-Nepos has *utrum* —, *matremne*, &c.

Saepe mánus ópēri tentantēs admōuēt, an sit Corpūs ān illū
ēbur (*Ov. Met. 10. 254*), *oft his hands he moveth to the work,*
trying whether that before him be flesh or ivory.

1425 The old construction with ūtrum has after it — nē, ān — :

as,

Vtrūm, studione id sibi habet an laudī putat Fore; si perdidit
gnātum? (*Ter. Ad. III. 3. 28*) *does he look upon this as an*
amusement, or does he think it will be a credit to him, if he
ruin his son?

Vtrum erat ūtilius, suisnē seruire an pōpūlō Rōmāno obtempē-
rārē? (*Cic. II. Verr. IV. 33. 73*) *which was the more expedient*
course, to be slaves to countrymen of their own, or to meet the
*wishes of the Roman people?**

1426 It has been seen that ān is the particle ordinarily used before
the second part of a question. Hence ān (or an uērō) is well
adapted for those cases where a statement is immediately followed
by the alternative put in the form of a question : as,

Necesses quicquid prōnuntiās, id aut esse aut nōn essē. An
tū diālecticis ne imbūtus quidem ēs? (*Cic. Tusc. I. 7. 14*)
what you put forward must needs either be or not be. Or are
you not acquainted with even the A B C of logic?†

Ad mortem tē Cātīlinā dūci iampridem oportēbat—an uērō
Scipiō Graccum priuātus interfēcit, Cātīlinam nos consules
perferēntis? (*Cic. in Cat. I. 1. 3*) *death, Catiline, ought long*
ago to have been your fate—or does any one really pretend,
that when Scipio, though a private man, slew Gracchus, the
consuls of Rome are to tolerate Catiline?

Nōs hic te expectāntis ex quōdam rūmōre, ān ex littēris tuis
ad alios missis (*Cic. ad Att. I. 3. 2*), *we meanwhile are ex-*

* The particle *ne* is at times added to the interrogative pronouns and
also to the particles *num* and *an* : as, *quine, quone, quantane, uterne,*
utrumne, numne, anne. But care must be taken to distinguish those
elliptical phrases where the relative and not the interrogative pronoun
precedes *ne*. Thus, *Ter. Ph. v. 7. 29 : De. Argentum iube rescribi. Ph.*
Quodne ego discepsi porro illis quibus debui? De. 'Order the money to
be repaid. *Ph.* What, the money which I paid away forthwith to those
creditors I spoke of?' And again, *Ter. And. IV. 4. 29 : Quemne ego heri*
vidi ad uos adferri uesper? 'What, the child which I myself saw being
carried to your house yesterday evening?'

† Which must be the case if you deny my proposition.

*pecting you here on the authority of some rumour, or (am I right?) letters of yours to some other people.**

- 1427 An answer in the affirmative may be expressed by *etiam*, *ita* or *ita est*, *sic* or *sic est*, *uerum*, *uerō*, *factum*, *sānē*, *maximē*, *quidnī*?, *admōdum*, *oppidō*, *plānē*, &c., by a personal pronoun with *uerō*, or lastly by the verb of the preceding sentence repeated :† *as*,

Hæcin tua domus? Ita (Plaut. Am. i. l. 206), is this your house? Yes.

Nūi tibi quidnam scribam?—quid?—etiam (Cic. ad Att. i. 13. 5), have I any news to write to you?—any news?—yes.

P. Itāne patris aīis conspectum ueritum hinc abiisse? G. Admodum. P. Phānium relictam solam? G. Sic. P. Et iratū senem? G. Oppido (Ter. Ph. 2. 2. 1), P. Do you really mean that, afraid to face his father, he is gone off? G. Precisely. P. That Phanium has been left by herself? G. Just so. P. And that the old man is in a passion? G. Exactly.

A. Dasne hoc? B. Dō sānē (Cic. de Leg. i. 7. 21), A. Do you admit this? B. Yes, I do admit it.

- 1428 An answer in the negative may be expressed by *nōn*, *mīnīmē*, *nihil mīnūs*, &c. : *as*,

Cognitōrem adscribit Sthēniō. Quem? Cognātum aliquem? Nōn. Thermītānum aliquem? Ne id quidem. At Sicūlum? Mīnīmē (Cic. ii. Verr. ii. 43. 106), he appoints a person to act as attorney for Sthenius. Whom, think you? Some relative? No. Some inhabitant of Thermæ? Not even that. Still a Sicilian of course? By no means.

- 1429 *Imō* seems to have signified properly an assent with an important qualification (but from carelessness it is used at times where the correction amounts to a total denial) : *as*,

Viuit? Imo etiam in senātum uenit (Cic. in Cat. i. l. 2), is

* Hence in *Tac. an* is used almost with the sense of *uel*: *as*, Ann. ii. 42, *finem uitae sponte an fato impleuit*, 'he ended his life by an act of his own, or was it by a natural though sudden death.'

† At times the affirmation is understood without a formal expression; *as* when a reply begins with *at* 'true but,' *at enim* 'true but beyond a doubt,' *et quidem* 'true and no less truly.'

‡ Just as *si* 'so,' 'yes,' is used in French &c.

he alive? Yes indeed he is, and more than that, comes into the senate.

Causa igitur non bona est? Imo optima, sed agitur foeditas (Cic. ad Att. ix. 7.4), the cause then is not a good one? Nay, the best of causes, but it will be supported most disgracefully.

A. Sic hunc decipis? D. Imo enimvero A'ntipho, hic me decipit (Ter. Ph. 3. 2.43), A. Is this the way you cheat this poor fellow? D. Not exactly so; it is this poor fellow, Antipho, who is cheating me.*

COPULATIVE CONJUNCTIONS.

- 1430 Of the three copulative conjunctions, *et*, *quæ*, *atquæ* (*æc*), the enclitic *quæ* is more particularly employed to attach something subordinate to what precedes and unites two things more closely together into one: as,

Solis et lunæ reliquorumquæ siderum ortus (Cic. de Div. i. 56. 128), the rising of the sun and moon and the other stars.

Senatus populusquæ Romanus (Cic. Phil. iii. 15.38), the senate and people of Rome.

- 1431 Long phrases are connected commonly by *et*, sometimes by *quæ*, rarely by *atquæ*; whereas all three are employed to connect words or short phrases, except that *quæ* is never attached to those demonstrative pronouns or adverbs which end in *c*.

- 1432 When two words or phrases are to be united, a still stronger union is effected by employing a pair of conjunctions. Thus, *a. et — et —* is employed either with single words or long phrases. *b. — quæ, — quæ* is used in the connection of relative clauses, and sometimes with a pair of words the first of which is a pronoun; and also generally in the poets. *c. — quæ, et — †* is limited to single words, of which again the first is often a pronoun. *d. even et —, — quæ* occurs, but again rarely except with single words: as,

* A friend and former colleague suggested that *imo* is merely a contraction of *in modo* 'in a manner,' and referred to the arguments I had put forward elsewhere ('Alphabet,' p. 141), to show that *modo* when used as an adverb had a monosyllabic pronunciation.

† This form occurs in Sallust, not in Cicero.

- a. Nihil est enim simul et inuentum et perfectum (*Cic. Brut.* 18. 70), *for nothing was ever both invented and perfected at once.*
- b. Quique Rōmae, quique in exercitu erant (*Liv. xxii. 26*), *both those at Rome and those in the army.*
- Maque regnumque meum (*Sal. Jug. 10*), *both myself and my sceptre.*
- Alii fontemque ignemque ferebant (*Virg. A. xii. 119*), *others the limpid stream and fire were bearing.*
- c. Saeque et cohortem (*Liv. xxv. 14*), *both himself and the cohort.*
- d. Id et singulis universisque semper honori fuit (*Liv. iv. 2*), *this was ever an honour alike to individual leaders and to the whole mass of those who followed.*

1433 When more than two things are to be united, of which no one is to be more closely united to one than to another, the following forms are admissible :

- a. Et —, et —, et —.
- b. —, et —, et —.
- c. —, —, — que.
- d. —, — que, — que* : as,
- a. Is, et in custodiam cuius dedit, et supplicationem mihi decrevit, et indices praemiis affecit (*Cic. in Cat. iv. 5. 10*), *this person has ordered citizens into custody, has voted a public thanksgiving in my name, has rewarded the informers.*
- b. Admirari soleo gravitatem et iustitiam et sapientiam Caesaris (*Cic. ad Fam. vi. 6. 10*), *I always admire the high principle, and justice and wisdom of Caesar.*
- c. Urbem pulcerrimam florentissimam potentissimamque esse uoluerunt (*Cic. in Cat. ii. 13. 29*), *they wished Rome to stand foremost in splendour, prosperity, and power.*
- d. A cultu provinciae longissime absunt, minimaeque ad eos mercatores saepe commeant, proximique sunt Germanis (*Caes. B. G. i. 1*), *they are farthest from the civilisation of the province, are visited very rarely by merchants, and lie nearest to Germany†.*

* Very rarely —, atque (ac) —, atque (ac) —.

† The poets often attach a *que* to the first, as well as all the following members of a series : as, *oblitus regisque ducumque meique* (*Ov. Met. xiii. 276*), ‘forgetful of prince, of chiefs, of me.’

- 1434 When of the words or phrases to be united, the union is to be closer between some than others, more than one of the conjunctions *et*, *quæ*, *atquæ* must be used ; and thus the Latin language has great power in grouping together the different parts of a sentence according to their importance* : as,

Caedēs atque incendia, et lēgum intērītum, et bellum ciuile ac dōmesticum, et tōtius urbis atque impēri occāsū appropinquārē dixerunt (*Cic. in Cat. III. 8. 19*), *massacres and conflagrations, the annihilation of law, civil and domestic war, the downfall of the city and the empire, all these were approaching they said.*

Illud signum solis ortum, et forum cūriamquē conspicit (*Cic. in Cat. III. 8. 20*), *yonder statue looks upon the rising sun, and the forum and senate-house†.*

Nāuigantēs indē pugnātum ad Līlybæum fūsasque et‡ captās hostium nāuis accēpērē (*Liv. XXI. 50*), *as they were sailing thence they received the news that a battle had been fought off Līlybæum, and that the enemies' ships had been all put to flight or‡ taken.*

Itāquē prōductis cōpiis ante oppidum constdunt; et proximam fossam crātībūs intēgunt atque‡ aggere explent, sēque ad eruptionem atque omnis cāsus compārant (*Caes. B. G. VII. 79*), *accordingly having led out their forces they take a position before the town; and the first ditch which presented itself they bridge over with hurdles, or‡ fill up with earth, at the same time that they prepare against a sally and every other mischance§.*

- 1435 There are three modes by which an enumeration is made so as

* Cicero at times in his orations purposely uses *et* alone throughout a long period to connect all the single words and phrases and clauses, whether long or short; his object being rather to deluge his hearer's mind with a torrent of ideas, than to place them in due subordination before him.

† The omission of the word *the* before *senate-house* has the same effect of bringing the latter pair of nouns nearer together, as the change of conjunction has in Latin.

‡ This disjunctive use of *et* and *atque* is not uncommon.

§ If every one of the three conjunctions be translated by *and*, the repetition at once offends the ear and confuses the mind. The variety of stops in our modern printing enables us to make that distinction visible to the eye, which the Romans made sensible to the ear also by a variety of conjunctions. See 'Journal of Education,' iv. 135.

to be highly impressive :—*a.* that already mentioned (in § 1433) with the prefixed and repeated *et* (called *Polysyndeton*); *b.* a simple enumeration without conjunctions (called *Asyndeton*); *c.* a repetition of some word at the beginning of each clause (called *Anaphora*): thus,

b. Sempër audax, pëtülans, lübidinösüs (*Cic. p. Sull. 25. 71*),
always daring, mischievous, sensual.

Quid uöluerit, cögitarit, admisërit, nön ex crimïne est pondërandum (*Cic. p. Sull. 25. 69*), his criminal wishes, intentions, actions, are not to be measured by the charges of his accuser.

c. Erepti estis sinë caedë, sinë sanguinë, sine exercitü, sinë dimicätionë (*Cic. in Cat. III. 10. 23*), you have been rescued without a massacre, without bloodshed, without an army, without a struggle.

1436 An omission of a conjunction is—*a.* common in the old language and public formulae between two words; *b.* the regular construction with words or phrases opposed to one another; and *c.* occasionally used in a light and lively style for the sake of brevity: as,

a. Rögätionem prömulgäuit, uellent iübërentnë* Phülpö rëgi bellum indicï (*Liv. xxxi. 6*), he put up a public notice of his intention to take the pleasure and order of the people for declaring war against king Philip.

Lex Aeliä Sentiä (*Gaius, I. 6. 18*), the law passed by Ælius and Sentius.

Vsus fructüs† est iüs äliënis rëbüs ütendi fruendi saluä rërum substantiä (*Paul. in Dig. vii. 1. 1*), the usufruct is the right to the use and produce of property belonging to others, without detriment to the property itself.

b. Nö cursem hüc illuc uia dëterrümä (*Cic. ad Att. ix. 9. 2*), that I may not keep running first to this place and then to that along the worst possible road.

Omniä, minümä maxüma, ad Caesärem mitti sciëbam (*Cic. ad Q. F. III. 1. 3. 10*), all the news, from the most unimportant to the most important, I knew was regularly sent to Caesar.

* More literally 'he advertised a bill asking whether they wished and ordered that war should be declared against king Philip.'

† Thus what was originally two independent words became almost one; still the accusative is *usum fructum*.

Quum diu anceps fuisset certāmen, et Sāguntinis* quiā praeter spem resistērent crēuissent anīmi, Poenus quiā non uicisset prō uicto esset, clamōrem rēpente oppidāni tollunt (*Liv. XXI. 9*), *when the contest had been for a long time doubtful, and the spirit of the Saguntines was increased because they had up to this time made a resistance beyond their hopes, whilst the Carthaginian was as good as defeated because he was not already victorious, the townspeople suddenly set up a shout*.

Sullā pōtuit, ego non pōtēro? (*Pomp. ap. Cic. ad Att. ix. 10. 2*), *was Sulla able, and shall not I be able?*

c. Adērant prōpinqui, amīci (*Cic. II. Verr. i. 48. 125*), *his connections, friends were present*.

In fēris inessē fortitūdinem saepē dicimūs, ut in ēquīs, in leōnībūs (*Cic. de Off. i. 16. 50*), *we often attribute courage to a beast, as the horse, the lion*.

1437 When clauses follow one another without any conjunctions to connect them, the same order is commonly used in each (except that an inversion is admissible in the last clause): as,

Ad hoc praeuisti artus, nūē rīgentes neruī, quassatē fractāque armā, claudi ac debīlēs equī§ (*Liv. XXI. 40*), *in addition to this their limbs frostbitten, their muscles stiffened by the snow, their arms shattered and broken, their horses lame and exhausted*.

Is mōtus terrae multārum urbium magnas partis prostrāuit, mārē flūmīnībūs inuexit, montīs lapsu ingenti prōruit (*Liv. XXII. 5*), *this earthquake threw down a great portion of many cities, carried the sea up rivers, caused fearful avalanches*||.

* In the passages where long clauses are opposed, the writer takes care to place opposed words at the beginning of each clause, as here: *Saguntinis . . . , Poenus . . .* Where the phrase is a short one, this is not necessary, as in *Cic. in Cat. II. 11. 25, quibus nos suppeditamus, eget ille*, 'of which we have abundance, while he has none.'

† This conjunction is almost necessary in the English translation when two opposed clauses are attached by a conjunction to another sentence.

‡ Compare also the use of such opposed clauses after *an* in § 1426; and see 'Journal of Education,' IV. p. 140, &c.

§ After *nerui* the editions have *membra torrida gelu*; which, to say nothing of the substantive preceding the epithet, is evidently a mere marginal interpretation of *praeuisti artus*.

|| Here again our editions insert after *prostrauit*, *auertitque cursus rapidos amnes*, which is evidently an interpolation.

1438 With adjectives and adverbs of comparison*, the conjunctions *et* and *quē* are used in such a manner that the two things compared are brought together and under a common construction, while the adjective or adverb of comparison either precedes or follows the things compared; or is interposed after the first of the things compared, as a sort of enclitic. Thus, if we include the double and single use of each conjunction, there are six varieties:

- a. *Strēnui militis et boni imperatoris officia, simul exsequēbātur* (*Sal. Cat.* 60), *he was performing the parts at once of a zealous soldier and a good general.*
- b. *Quoi-simul et Volcatio pecuniā nūmērāst* (*Cic.* II. *Verr.* III. 76. 176), *the money having been paid to him and Volcatius at the same time.*
- c. *Nihil est enim simul et inuentum et perfectum* (*Cic.* *Brut.* 18. 70), *for nothing was ever invented and brought to perfection both at the same time.*
- d. *Alienata mentē simul luctū mētūquē* (*Liv.* XXIV. 26), *their minds distracted by the double feeling, of sorrow (for their mother's death) and fear (for themselves).*
- e. *Hoc, principium-simul omenquē belli* (*Liv.* XXI. 29), *this, at once a commencement and an omen of the war.*
- f. *Pārīter, cōmittique dñeriquē timentem* (*Virg.* A. II. 729), *fearful alike for his companion and for the load he bore.*

1439 The use of *atquē* with adjectives and adverbs of comparison is much more free, as neither an identity of construction nor the close union of the things compared is essential. Thus,

Mē cōlīt et observat aequē atque illum (*Cic.* *ad Fam.* XIII. 69. 1), *he pays as much respect and attention to me as to him.*

Si qui dicātūr aliū occidisse ac volūerit (*Cic.* *de Inv.* II. 7. 23), *if a person were charged with having killed a different person from what he had intended.*

Par dēsidērium suū reliquit ac Ti. Gracchus reliquerat (*Cic.* *p. Rab.* 5. 14), *he died as much regretted as Tiberius Gracchus had done.*

1440 *Et* is occasionally used in the sense of 'also,' 'too,' even in

* This word is here used in a wide sense, so as to include such adjectives as *aequo-*, *par-* or *pari-*, *simili-*, *dissimili-*, *idem*, *uno-*, *duo-*, *dupli-*, and the adverbs *aequē*, *parīter*, *simul*, *una*, &c.

the best writers*, but for the most part only in certain combinations: as, *sed et, simul et, sic et, et ipsé*.

- 1441 Quē and uē in the poets are sometimes placed, not after the second of the two words compared, but after a word which is the common predicate of both clauses: as,

Insānum te omnes puērī clāmentquē† puellae (Hor. Sat. II. 3. 130), the madman! all would exclaim, both boys and girls‡.

- 1442 The poets take the liberty of placing quē behind a later word than the first of its clause, particularly in a pentameter line: as,

*Quum maestūs ēb alto
Ilīōn, arduentes respicēretquē deos (Tibul. II. 5. 21),
As in sadness from the deep
On Ilion and the burning gods he was looking back.*

- 1443 The construction nēquē — et —, and also that of et — nēquē — deserve attention, because they differ from the English idiom. Thus,

Pătēbat uia, et certā nec longā (Cic. Phil. XI. 2. 4), a road lay open to them which had the double advantage of being certain and not long.

Vōluptātēs āgricolārū, nēc ulla impēdiuntur sēnectūte, et mihi ad sapiētis uitā proximē uidentūr accēdērē (Cic. de Sen. 15. 51), the pleasures of the farmer (have a twofold recommendation: they)§ are never obstructed by old age, however advanced, and they seem to me to approach most nearly to the life a wise man would lead.

DISJUNCTIVE CONJUNCTIONS.

- 1444 The difference between aut|| and uēl, though commonly trans-

* See Allen's 'Doctrina Copularum,' p. 52.

† A construction that probably began with a repetition of the predicate: *pueri clament clamentique puellas*. Other instances are to be found in Horace; as, *mutatosque*, Od. I. 5. 5; *horribilique*, II. 19. 24; *mediusque*, II. 19. 28; *tegitique*, II. 19. 32: and in Tibullus; as, *percatque*, I. 1. 51; *sequiturque*, I. 3. 56. See Orelli ad Hor. Od. II. 19. 28.

‡ See Allen's 'Doctrina Copularum,' p. 120.

§ Or the words within brackets might have been omitted, and the word 'and' exchanged for 'at the same time that.'

|| See § 840, notes † and ‡.

lated by the same word in English, is marked. *Aut* divides two notions essentially different, while *uel* marks a distinction either not essential in itself or unimportant in the mind of the speaker, so that it is often used to correct a mere expression. When they are repeated, the distinction becomes still more marked. In the construction *aut* — *aut* —, the denial of one clause is an affirmation of the other. Whereas in the construction *uel* — *uel* — all the clauses may coexist or not, the speaker merely expressing his indifference as to a choice between them. Lastly, *uel* is used with superlatives and in other phrases with the sense of *even*, or perhaps more precisely *if you like**.

a. Audendum est aliquid universis, aut omnia singulis patienda (*Liv.* vi. 18), *we must make a bold effort in a body, or else every individual must suffer the worst.*

Aut occubuissem honeste, aut victores hodie uteremur (*Cic.* ad Att. iii. 15. 4), *either I should have fallen honourably, or else we should have been now living as conquerors.*

b. Magnus homo, uel potius summus (*Cic.* Brut. 85. 293), *a great man, or rather the greatest of men.*

Vna atque altera aestas uel metu uel spe uel poena uel praemiis uel armis uel legibus potest totam Galliam sempiternis uinculis adstringere (*Cic.* Prov. Cons. 14. 34), *one or two summers, by the influence of fear or hope or punishment or rewards or arms or laws (I care not which), may bind all Gallia in eternal chains.*

c. Videtur uel mori satius fuisse quam esse cum his (*Cic.* ad Att. ix. 6. 7), *it seems to me that even death would have been better than to live in the company of these people.*

Vestra causae me loqui quae loquor, uel ea fides sit (*Liv.* xxi. 13), *that it is for your sake that I say what I do say, let even this be a security to you.*

Cuius eo tempore uel maxima apud regem auctoritas erat (*Liv.* xxxvi. 41), *whose influence with the king at this time was the very greatest*†.

* It will be seen that all the meanings here given to *uel* are consistent with its being in origin an imperative of *uol*—‘wish,’ in the sense of ‘make your own choice.’ See § 840, note †.

† The use of *ue* agrees nearly with that of *uel*, from which it is probably formed; but it is always an enclitic, and occurs more frequently in poetry than in prose.

VARIOUS CONJUNCTIONS AND ADVERBS.

1445 The conjunction *et* denotes rather addition than opposition. It is commonly employed after a concession, especially—

a. After *si*, in the sense of *yet, still*: as,

Si minus supplicio affici, at custodiri oportebat (*Cic. II. Verr. v. 27. 69*), *if it was not right they should be severely punished, still they ought to have been guarded.*

Si non bonam, et aliquam rationem afferre solent (*Cic. II. Verr. III. 85. 195*), *they usually bring forward, if not a good reason, yet some reason.*

b. In a reply, when a proposition of the other party is assented to, but at the same time rendered useless for his purpose by some addition: as,

Nunquam nisi honorificentissimè Pompèium appellat.—*At in eius personā multā fecit asperius* (*Cic. ad Fam. VI. 6. 10*), *he never speaks of Pompey except in the most complimentary terms.*—*Precisely so, but in dealing with him he acted on many occasions somewhat roughly.*

c. Hence it is employed to anticipate an opponent's objection, in which case the verb *inquies* or *dicēs* is commonly omitted, and not unfrequently the particle *enim* or *uērō* added: as,

At sunt morosi et difficiles senēs (*Cic. de Sen. 18. 65*), *but you will tell me, old men are cross and difficult to please.*

At enim Q. Cātulūs ab hac rationē dissentit (*Cic. p. leg. Man. 17. 51*), *true, I shall be told, but Quintus Catulus dissents from this view.*

d. It denotes a sudden emotion of the mind, and is employed in sudden transitions in a speech: as,

Exi foras scélēste. At etiam réstitas? (*Ter. E. IV. 4. 1*) *get out of the house, you scoundrel. What! do you still resist?*

Narrabat se hunc neclégere cognatū suū. At quē uirū? (*Ter. Ph. II. 3. 19*) *he often told me that this kinsman took no notice of him. And yet what a noble creature he was!*

e. Hence the repeated form *attāt*, i. e. *attātāt**, is used to mark a sudden discovery: as,

* See § 24.

Attāt hoc illūd est (*Ter. And. i. 1. 98*), *ah, ah, I see it then, this explains that business.*

1446 Autem strictly denotes *again*, and is never used in the sense of opposition, but real addition. It never occupies the first place in a clause. Its significations are—

a. *Again*: as,

Tum autem hoc tīmet (*Ter. And. i. 5. 34*), *then again she is afraid of this.*

Sed quid ego haec autem nēquiquam ingrātā rēvolvo ? (*Virg. A. ii. 101*) *but why do I again in vain turn o'er these unwelcome thoughts ?*

Porro autem aliō (*Ter. Ph. i. 1. 14*), *and ere long with another again.*

b. *On the other hand*: as,

Nēque enim tu is es qui quid sis nescias; nēque autem ego sum itā dēmens ut &c. (*Cic. ad Fam. v. 12. 6*), *nor indeed are you the person not to know what is due to you, nor on the other hand am I so mad as &c.*

c. *And or now* (especially in a parenthesis): as,

Diōgēnem addūlescens, post autem Pānaetium audiērat (*Cic. de Fin. ii. 8. 24*), *he had attended the lectures of Diogenes when a young man, and afterwards those of Panætius.*

Nēmīnem conuēni (conuēnio autem quōtidie plūrimos) quin omnes mihi grātiās āgant (*Cic. ad Fam. ix. 14. 1*), *I have met no one (and I daily meet very many), but they all thank me.*

d. *But or now*, especially in adding the new propositions of a syllogism: as,

Si amitti uitā beātā pōtest, beāta esse non pōtest. Quis enim confidit sibi semper id stābīlē permansūrum quod frāgilē sit ? Qui autem diffidat perpētuitātī bōnōrum suōrum, tīmeat nēcessē, ne āliquando āmissis illis sit mīser. Beātūs autem esse in maxūmārum rērum tīmōrē nēmō pōtest. Nēmō igitūr esse beātus pōtest (*Cic. de Fin. ii. 27. 86*), *if happiness can be lost, it cannot be happiness. For who feels sure that that will always remain stable to him which is in itself frail ? But if a man feels no security in the continuance of his blessings, he must needs be afraid of some time or*

other losing them, and so becoming miserable. But no one can be happy when in fear about matters of the greatest importance. Consequently no one can be happy.

e. Autem is also used in catching up some objectionable word or phrase, where we insert some such expression as *did I say?*

Numquis testis postūmum* appellāuit? testīs autem, num accussātōr? (*Cic. p. Rab. P. 5. 10*) *now did any witness mention the name of Postumus? Witness did I say, did the accuser? Intelligis quam meum sit scīrē quid in rē publicā fiat; fiat autem, immō uōrō etiam quid futurum sit* (*Cic. ad Att. v. 13. 3*), *you understand how much it concerns me to know what is doing in the public world; doing did I say, nay even what will be done.*

In āfricam* transcendes; transcendēs autem dicō? hōc ipso annō duos consūlēs, ūnum in hispāniam*, altērum in āfricam* misērunt (*Liv. xxi. 44*), *you will cross over into Africa. Will did I say, this very year they have sent their two consuls, one into Spain, the other into Africa.*

1447 Dēmum is strictly an adverb of time, and signifies—*a. At last, a very long time having preceded*: as,

Ego nōuos maritus ānno demum quīnto et sexagēsumo Fiam! (*Ter. Ad. v. 8. 15*), *I become a bridegroom now for the first time in my sixty-fifth year!*

Nunc dēmum uēnis? Cur passu's? (*Ter. Ad. ii. 2. 25*) *are you come now for the first time? Why did you put up with it so long?*

Quartā uix dēmum expōnīmūr hōra (*Hor. Sat. i. 5. 23*), *at last at ten o'clock (and then with difficulty) we land.*

b. *Nothing short of*, especially with the pronoun *i-* or *eo-*: as, Sic enī sentio, id dēmum esse mīserum quod turpē sit (*Cic. ad Att. viii. 8*), *for I feel that that, and that alone, is wretched which is base.*

Idem uelle et idem nolle, eā dēmum firma amicitia est (*Sal. Cat. 20*), *an identity of desires and dislikes, that and nothing short of that constitutes lasting friendship.*

1448 Dum is strictly an adverb of time, and signifies—*a. While, as long as* (nearly always with the indicative):

* To copy the *Mss.*, where proper names have no capitals.

Dum haec dicit, abiit hōra (*Ter. E. II. 3. 49*), *while he was saying this, an hour passed away.*

Dum haec in uēnētis* gēruntur†, titurius in finis unellōrum* peruēnit (*Caes. B. G. III. 17*), *while these things were going on among the Veneti, Titurius arrives in the territories of the Unelli.*

Dum lātīnā* lōquentur littērae, quercūs huic lōcō non dērit (*Cic. de Leg. I. 1.1*), *so long as literature shall talk Latin, this spot will not be without its oak.*

Diem insēquentem quiuōrē mīlites, dum praefectūs urbis uīrēs inspīcēt† (*Liv. XXIV. 40*), *the next day the soldiers rested, that the general might in the interval examine the strength of the city.*

b. *Until* (nearly always with the indicative mood, unless a purpose be intended): as,

Expectabo dūm uenit (*Ter. E. I. 2. 126*), *I shall wait until he comes.*

Expecta āmābō tē, dum attīcum* conuēniam† (*Cic. ad Att. VII. 1. 4*), *wait, I pray you, until I can see Atticus.*

c. *Provided that* (always with the subjunctive): as,

Odērint, dum mētuant (ap. *Cic. Phil. I. 14. 34*), *let them hate, provided they fear.*

Omnia hōnestā neclēgunt, dum mōdō pōtentiam consēquantūr (*Cic. de Off. III. 21. 82*), *they neglect all that is honourable, if they can but attain political power.*

d. *Yet, a while*, as an enclitic after negatives (including uix) or a present of the imperative: as,

Vixdum ēpistōlam tuam lēgēram cum curtiū* uēnit (*Cic. ad Att. IX. 2 A. 3*), *I had scarcely yet read your letter, when Curtius called.*

Lēgātīōnē dēcrētā neudum missā (*Liv. XXI. 6*), *when the embassy had been decreed, but not yet sent.*

Adesdum, paucis tē uōlo (*Ter. And. I. 1. 2*), *here a moment, I want a few words with you.*

1449 Enim must commonly be translated by the English conjunction *for*, but at times retains what was probably its earlier signification

* See p. 397, note.

† See § 458.

‡ The subjunctive, to denote a purpose.

indeed, as in *enimuērō indeed, indeed, nēque enim nor indeed, ētēnim and indeed, ētēnim* true you will say, but in fact, sēd enim but indeed, &c.* : as,

Enimuēro daue†, nillocist segnitiae nec socordiae (*Ter. And. i. 3. 1*), *indeed, indeed, Davus, there is no room for sloth or stupidity.*

Quid tūte tecum? Nihil enim (*Plaut. Most. III. 1. 24*), *what are you saying to yourself? Nothing, I assure you.*

1450 *Iam* is an adverb of time, and often differs from *nunc* just as *eō tempōrē* differs from *hoc tempōrē*. It commonly denotes something extreme in point of time : as,

a. *Already* (sooner than might have been expected) : as,

Hermæ tui pentēlic† iam nunc mē dēlectant (*Cic. ad Att. i. 8. 2*), *your Mercuries of Pentelic marble already now charm me (before I have seen them).*

Haec iam tum cum ādērās offendere ēiūs ānimum intellēgēbam (*Cic. ad Att. i. 11. 1*), *this, already when you were with us, I perceived annoyed him.*

b. *At last* (later than might have been expected) : as,

Postūlo ut rēdeat iam in uiam (*Ter. And. i. 2. 19*), *I expect him to return at last into the right path. (He has gone astray long enough.)*

c. *Presently* : as,

Dē quibus iam dicendi lōcūs ērit (*Cic. Brut. 25. 96*), *of which I shall presently have an opportunity of speaking.*

d. *Then again, lastly* (to denote a transition from one subject to another) : as,

Iam quantum dicendi grāuitātē uēleat, uos saepē cognostis (*Cic. p. leg. Man. 14. 42*), *then again how impressive he is as a speaker, you yourselves have often witnessed.*

e. *Iam iamquē*, of what is expected *every moment* : as,

Quāquam ipsē iam iamque ādēro (*Cic. ad Att. XIV. 22. 1*), *and yet I myself shall be with you forthwith.*

1451 *Itā† so* differs from *sic so* as the logical *i-* or *eo-* *this* from the demonstrative *hō-* *this*.

* See § 1445 c.

† See p. 397, note.

‡ The oldest form of the neuter pronoun *id*. Compare the Gothic neuter *thata*, whence our *that*.

- a. *So (so exceedingly)*, pointing to a coming *ut* that : as,
Inclusum in cūriā sēnātum hābuērunt itā multos diēs ut in-
terīerint nonnulli fāmē (Cic. ad Att. vi. 2. 8), they kept the
senate shut up in their house so many days that some died of
hunger.
- b. *So (so little, or with a restrictive sense)*, with the same con-
 struction : as,
Itā triumphārunť, ut illē pulsus sup̄rātusquē regnāret (Cic.
p. leg. Man. 3. 8), they triumphed, it is true, yet so that the
other, routed and overpowered though he was, was still a sove-
reign.
- c. *So*, referring to the preceding sentence : as,
Itā sunt omniā debilitātā (Cic. ad Fam. ii. 5), to such an extent
is every thing exhausted.
Ita est (Ter. E. i. 2. 44), yes, it is so.
- d. *So*, corresponding to a preceding or following *as* (*ut* &c.) :
 as,
Vt quisque optīmē grēcō scit, ita est nēquissimū (Cic. de
Or. ii. 66. 265), as each man is better acquainted with Greek,
so is he a greater rogue.
- e. *So**, in expressing a prayer : as,
Itā mē Di āment, nonnihil timeo (Ter. E. iv. 1. 1), so may the
gods love me, I am somewhat frightened.
- f. *Ut . . . Itā although . . . yet* : as,
Vt ā proeliis quīstem hābuērānt, itā non noctē, non diē un-
quam cessāuerānt āb ōpēre (Liv. xxi. 11), although they had
had rest from fighting, yet they had never ceased either by day
or by night from working.
- g. *Itā† . . . si on the one condition . . . that* : as,
Pacis ita ālliquā spēs est, si uōs ut uicti audistis (Liv. xxi. 13),
of peace there is not the slightest hope, except on the condition
that you listen to the terms offered as men who are conquered.

* *Sic* is used in the same way : *sic te diua potens cypri . . . regat*,
Hor. Od. i. 3. 1.

† *So* also *sic* is used in Horace (*Ep. i. 7. 69*) : *sic ignouisse putato*
Me tibi, si cenas mecum. Indeed *sic* is only *si* with the demonstrative
 suffix added. Compare the use of *so* in English for *if* : 'So you dine with
 me, I'll forgive you.'

h. This, referring to an accusative and infinitive following : as, Itā constitui, fortiter esse agendum (Cic. p. Clu. 19. 51), this I resolved upon, that I must act with firmness.*

i. So (so very), with the words by which the degree is to be measured, not expressed (especially after negatives) : as,

Stimulacra praeclara, sed non ita antiqua (Cic. II. Verr. IV. 49. 109), figures of great repute, but not so very old.

1452 *Nam, while it commonly signifies for, has two other meanings which deserve attention :*

a. Thus, for example (introducing a particular instance after a general proposition)†. b. It often assigns a reason why a particular name or fact which might have been expected is not included in a series or argument just preceding. Thus,

b. Nam quod negas te dubitare quin magna in offensam sim apud pompeium hoc tempore, non video causam cur ita sit (Cic. ad Att. IX. 2. 2), I purposely pass over your statement that you have no doubt of my having given great offence to Pompey, for this simple reason, that I do not see any reason why it should be so.

Nam maeciam, non quae iudicaret, set quae reiceretur esse uolui (Cic. p. Planc. 16. 38), I omit the Maecian tribe, for in presenting that tribe you intended it to be, not one of those to furnish a jury, but the one to be challenged by your opponents.

1453 *Quidem‡ gives emphasis to the word or words before it, and its meanings deserve great attention. They are—*

a. At least : as,

Ut mihi quidem uidetur (Cic. de Fin. I. 7. 23), so it seems to me at least.

Mea quidem sententia pax semper est consulendum (Cic. de Off. I. 11. 35), in my opinion at least (whatever others may think) peace ought ever to be the object of our counsels.

b. Nō . . . quidem§ not even : as,

* *Sic is used in the same way.*

† *See Caes. B. G. III. 28 ; Plaut. Trin. I. 2. 46.*

‡ *The same in meaning and perhaps in form as the Greek γα. See 'Alphabet,' p. 141.*

§ *See §§ 1405, 1412, 1415.*

Id nō fērae quīdem faciunt (Cic. de Fin. i. 10. 34), *this even the wild-beast does not do.*

Ne id quīdem est explorātum (Cic. ad Att. x. 8), *even that is not certain.*

c. Et quīdem *and indeed, nay: as,*

Mē cum gābiniō sententiam dicere, et quīdem illum rogārī priūs (Cic. ad Att. x. 8), *that I should give my opinion in the same room with Gabinius, and indeed he be asked his first!*

d. Et quīdem, and qui-quīdem (in replies), assenting to what is said, and at the same time ironically adding what renders the assent useless: *as,*

Torquem detraxit hosti.—Et quīdem sē texit nō intēiret.—At magnum pericūlum adiit.—In oculis quīdem exercītus (Cic. de Fin. i. 10. 35), *he tore the collar from his enemy's neck.—Yes, and (excuse my adding) covered himself with his shield, that he might not be killed.—But still he incurred great danger.—Certainly, in the eyes of the army.*

At erat mēcum sēnātūs—et quīdem uestē mūtātā. At tōta itālīā conuēnērat—quoi quīdem uastitātis mētūs infērebātūr (Cic. p. Plano. 35. 87), *but the senate, you say, were with me. They were, and (you have forgotten to add) dressed in mourning. But all the inhabitants of Italy had assembled to support me. They had, and (by way of encouragement I suppose) were daily threatened with the devastation of their property.*

e. Qui-quīdem *which by the way: as,*

Quō quīdem in bellō uirtūs enītuīt ēgrēgiā .m. cātōnis proāui tui (Cic. pro Mur. 14. 32), *in which war by the way, the valour and abilities of your great-grandfather M. Cato shone conspicuous.*

Dē triumphō tibi assentior, quem quīdem tōtum facīle abiēcērō (Cic. ad Att. ix. 7. 5), *about the triumph I agree with you, and by the way I shall readily at once abandon all idea of it.*

f. *It is true, certainly* (a concession commonly followed by sēd):
as,

Faciēs amīcō tū* quīdem, sed mihi uidēris aliud tu hōnestum

* See § 1080.

iudicare atque ego existimem (*Cic. ad Att. VIII. 2. 2*), *you act like a friend I grant, but still you seem to me to hold a different opinion of what is right and proper from that which I entertain.*

Ignosco equidem* tibi, sed tū quōquē mihi uelim ignoscās (*Cic. ad Q. F. III. 1. 3. 7*), *I forgive you certainly, but I must beg you too to forgive me.*

g. Similarly in a transition from one subject to another, the last clause of the preceding matter has a quidem, while the new matter is introduced with an autem. Thus,

Ac dē primō quidem officii fontē diximus. Dē tribus autem reliquis latissimē patet eā ratiō quā societas hominum continētur (*Cic. de Off. i. 6. 19 et seq.*), *and we have now said enough of the first source of duty. Of the three which remain, the most extensive in its operations† is the principle by which society is held together.*

1454 Quōd (in origin only the neuter of the relative, signifying *this* or *that*) is translated by the words *that, because, &c.* In the older constructions it is generally preceded by some part of a logical pronoun. The difference in use between quōd and ūt in the sense of *that*, lies chiefly in this, that quōd commonly precedes a statement of facts past or present in the indicative, ūt commonly introduces purposes or results expressed in the subjunctive. The uses of quōd belong for the most part to the following heads:

a. *That, the fact that*, after a logical pronoun (see §§ 301 &c., 1112 &c.): as,

Eo ipso quod necesse erat solui, facultas soluendi impediēbatur (*Liv. vi. 34*), *by the very fact that it was necessary payment should be made, the means of making that payment were obstructed.*

Horum fortissimī sunt belgae, propterea quōd a cultū prouinciae longissimē absunt (*Caes. B. G. i. 1*), *of these the bravest are the Belgae, for the reason that they are furthest removed from the civilisation of the province.*

Praeterquam quōd admissi auditique sunt, eā quōquē uanā

* i. e. *ego quidem*, and perhaps pronounced *ēkem* or *ēke*.

† Literally 'extends most widely.'

légatio fuit (*Liv. xxi. 10*), *beyond the fact that they were admitted and heard, this embassy also was without effect.*

b. As *quid why* is used for *propter quid*, so *quod* is commonly used for *propter quod*, that is *because*. Thus,

Gratias agimus ducibus uestris, quod oculis magis quam auribus crediderunt (*Liv. vi. 26*), *we thank your generals for that they gave credit to their eyes rather than to their ears.*

In uiam quod tē des* hoc tempore, nihil est (*Cic. ad Fam. xiv. 12*), *there is no reason why you should expose yourself to travelling at this season.*

Laudat africanum quod fuerit† abstīnens (*Cic. de Off. ii. 22. 76*), *he praises Africanus for having been temperate.*

c. In *that*, where *quum* or the relative itself might have been used (see § 1455 h.): as,

Bene facitis quod abominamini (*Liv. vi. 18*), *you do well in rejecting it as something impious.*

Fecisti mihi pergratum quod serapionis librum ad me misisti (*Cic. ad Att. ii. 4. 1*), *you have done what is most agreeable to me, in sending me Serapion's book.*

d. *Quod* often introduces a clause which serves as the nominative or accusative to the main verb, or stands in apposition to a noun. Thus,

Accedit quod mirifice ingenii excellentibus delectatur (*Cic. ad Fam. vi. 8. 8*), *there is added the fact, that he is wonderfully charmed with men of extraordinary genius.*

Mitto quod omnis meas tempestates subieris (*Cic. ad Fam. xv. 4. 12*), *I pass over your having encountered, as you say, all the storms to which I have been exposed.*

Me unquam consolatio sustentat, quod tibi nullum et me pietatis officium defuit (*Cic. p. Mil. 36. 100*), *for myself but one consolation supports me, I mean the fact, that no duty demanded of me by affection has been wanting to you.*

e. *Quod* often introduces a sentence, which is to be the subject of remark, when the English may be expressed by *with regard to the fact that*, or more simply. Observe too that a. if the sentence so introduced be a present or past fact, the indicative is required; b. if it be a future possibility, the subjunctive: as,

* See § 1189.

† See § 1205.

- a. Quod scribis tē ai uellim ad mē uentūram, egō uērō te isto
essē uōlo (Cic. ad Fam. xiv. 3. 5), *as to your offer to come to
me if I wish it, I do not wish it (my dear Terentia); on the
contrary, I wish you to remain where you are.*

Quod mē uētas quidquam suspicārī . . . , gēram tibi mōrem (Cic.
ad Att. iii. 20. 3), *you forbid me to harbour any suspicion—
I will oblige you.*

Quōd ad crimīna attīnet, quibus mōti bellum indixistis, uel
fātēri eā tūtum censēmūs (Liv. vi. 26), *as regards the
charges which induced you to declare war, we think it safe
for us even to confess them.*

- b. Tum quod tē postērius purgēs, hūius non faciā (Ter. Ad.
ii. 1. 8), *then as to your trying afterwards to clear yourself,
as you perhaps will, I shall not value it at this.*

Nam quōd de argento spērem, aut posse pōstulem me fāltere,
Nihil est (Ter. Haut. iv. 2. 4), *for as to my entertaining any
hope about the money, or expecting to be able to take them in,
that's at an end.*

f. Non quōd *not because, not that* (or more commonly non quō*),
with a subjunctive, is used to deny a reason, or to guard against
an inference (see § 1208): as,

Nullō mōdō prorsūs assentior, non quod difficīlīs sit mentem
āb ōcūlis sēuōcārē; sed quō māgis sēuōco, eō minūs id
quod tū uis possum mentē comprehendēre (Cic. N. D. iii.
8. 21), *I by no means give an unqualified assent, not that I
find it difficult to abstract my thoughts from what I see with
my eyes, but because the more I do this, the less able am I to
grasp with my mind the idea you wish me to grasp.*

g. Quōd, like quum (see § 1455 g), is used to denote duration
of time: as,

Iām diu est quod uēntri uictum nōn dātis (Plaut. Am. i. 1. 146),
it is now a long time since you gave my belly any food.

h. Quid quōd often introduces a new and striking fact when
the literal translation would perhaps be: *what would you say to
the fact that* —? but the idea may often be more simply ex-
pressed by *nam*. Thus,

* Not only is *non quo* more common, but the examples with *non
quod* seem apt to have a following *d*, as *difficile* here, and *doleant* § 1208,
ex. 3; and so are open to suspicion.

Quid quod sēnātūs eos uoluit praeessē prōuinciis, qui non prae-fuissent ? (*Cic. ad Att. vi. 6. 3*) *may the senate decreed that those should preside over the provinces, who had not already done so.*

i. Quōd followed by a conjunction, as *si, nisi, utinam, ubi*, &c. is often used to connect a new sentence with what precedes ; in which case it often admits such a translation as *but, whereas, and*. Thus,

Quod si tū uālēres, iam mihi quaedam explorāta essent (*Cic. ad Att. vii. 2. 6*), *whereas if you had been in health, some points would have been cleared up for me before this.*

1455 Of quom, quum, or cum*, the chief uses are as follow :—

a. To denote time, with the past-imperfect subjunctive, *while*,

i. e. at some point of time in a long period. Thus,

Ad hannibālem, quum ad lācum āuerni esset, quinque nōbiles iuuenēs ab Tārentō uenērunt (*Liv. xxiv. 13*), *there came to Hannibal, while he was near the lake of Avernus, five young men of high family from Tarentum.*

b. Time with the past-perfect subjunctive, *after†, when : as*,

Cum hostis fūdisset, moenia ipsa oppugnāre est adgressūs (*Liv. viii. 16*), *after routing the enemy, he advanced to storm the fortifications themselves.*

c. In indefinite expressions‡, quum, when preceded by a verb signifying existence, is followed by a subjunctive : as,

Erit illud prōfectō tempus quum grāuissūmi hōmīnis fidem dēsidērēs (*Cic. p. Mil. 26. 69*), *there assuredly will come the time when you will feel the loss of so high-principled a man.*

d. When a time is precisely defined, as for instance by the two particles tum quum, the indicative is used even with the past tenses, both perfect and imperfect : as,

Tum quum in āsiā res magnas permulti āmisērānt, scīmus rōmae fidem concidissē (*Cic. p. leg. Man. 7. 19*), *at the time*

* In form an old accusative of the relative. Compare the English *when*, the old accusative of *who*, as *then* is of *the*.

† Yet after *postquam, ubi*, and *ut*, in a sense nearly the same, the indicative aorist is used.

‡ See § 1189.

when very many lost vast properties in Asia, we know that at Rome credit was knocked down.

Quid quum dābās his litēras, nōn eōs ad mē uentūrōs arbitrābārē? (*Cic. ad Fam. III. 7. 3*) *well, and when you were handing the letter to them, did you think that they would not come to me?*

e. When, used with the perfect and the other tenses in a manner not included under the heads *a, b, c*, and requiring commonly the indicative: as,

Quum se intēr ēquītum turmās insinuāuerunt*, *ex* essēdis dē-siliunt (*Caes. B. G. IV. 33*), *their habit is, when they have worked their way among the squadrons of cavalry, to leap down from their chariots.*

Quum caesār in galliam uēnit, altērius factiōnis princīpēs ērant aedui, altērius sēquani (*Caes. B. G. VI. 12*), *when Caesar first came into Gallia, the Aedui were at the head of one party, the Sequani of the other.*

Longum illud tempus, quum nōn ēro, māgis mē mouet quam hoc exiguom (*Cic. ad Att. XII. 18. 1*), *that long period, when I shall no more exist, has more influence with me than the present short span.*

Cum inde ābeot, iam tum incēperat Turba intēr eos (*Ter. E. IV. 4. 58*), *when I came away, there had already commenced a row between them.*

Iam āddicta atque abdūcta erat, quom ad pōrtum uenio (*Plaut. Merc. III. 4. 31*), *she had already been knocked down (by the auctioneer) and carried off, when I got to the harbour.*

f. When, where the time or circumstances are first defined, and then follows quum with an indicative verb, which is in substance the main verb of the sentence: as,

Lēgēbam tuas littēras, quum mihi ēpistōla affertūr ā leptā, circumallātum essē pompēium (*Cic. ad Att. IX. 12. 1*), *I was in the act of reading your letter, when behold despatches*

* This reading, not *insinuauerint*, is justified by the Mss. and required by the idiom of the language. It is one of many such passages corrupted by editors. See Madvig ad *Cic. de Fin. v. 15*; and above § 1159.

† A present with the power of an aorist seems to have been the idiom of the language in phrases of this kind. Compare in this same play *respicio* (II. 3. 50), *aduenio* (II. 3. 53), *perit* (III. 3. 16). See also § 458.

are brought me from Lepta, stating that Pompey was completely blockaded.

Commōdum ad tē dēdēram littēras, cum ad mē diōnysius fuit (Cic. ad Att. x. 16. 1), *I had only that moment sent off a letter to you, when Dionysius made his appearance here*.*

g. It is used to express a long period down to the present inclusive: *as*,

Hānc domum iam mūltos annos ēst quom possideo ēt colo (Plaut. Aul. prol. 3), *this house I have occupied and taken care of these many years.*

Multi anni sunt cum ille in aerē meo est (Cic. ad Fam. xv. 14. 1), *it is now many years that that man has been in my debt.*

Quia septem menses sūnt, quom in hasce aedis pedem Nemo intro tetulit (Plaut. Most. II. 2. 39), *because for the last seven months not a soul has set foot in this house.*

h. With two indicative verbs in the same tense, it expresses identity of action as well as identity of time (when the best translation is by the preposition *in*): *as*,

Quae quum tāces, nulla essē concēdis (Cic. p. Rosc. Am. 19. 54), *in the very fact that you say nothing about these matters, you acknowledge that they amount to nothing.*

Praeclārē fācis quum puērum dilīgīs (Cic. de Fin. III. 2. 9), *you act a most noble part in thus loving the child.*

Lōco illē mōtūs est cum est ex urbē dēpulsūs (Cic. in Cat. II. 1. 1), *in driving him out of Rome, we dislodged him from his (military) position.*

i. When used as an equivalent for quōd, it has an indicative: *as*,

Grātūlor tibi quum tantum uālēs āpūd eum (Cic. ad Fam. ix. 14. 3), *I congratulate you on your having such influence with him.*

j. Quum, *since, as, although*, used to denote a reason† *for or against*, requires the subjunctive. Thus,

* Literally 'at my house.' See § 1161.

† The text of Cicero, particularly in the sixth and following books of the miscellaneous letters, has often *quum* or *quando* where the best Mss. have the more correct reading *quoniam*, viz. where a reason is given and an indicative mood follows. See Wunder's V. L. ex codice Erfurtensi, praef. p. 97 &c. See also § 1229.

Qui cum ūnā dōmō iam cāpi non possint, in ālias dōmōs exeunt (*Cic. de Off. i. 17. 54*), and as at last they cannot all be contained in one house, they move off into other houses.

Druentiā quum āquae uim uehat ingentem, non tāmen nāuium pātiens est (*Liv. xxi. 31*), the *Durance*, although it carries with it a tremendous volume of water, still is not able to float ships.

k. Quum followed by tum* unites two clauses, the first of which deals with what is general, or common, or old, while the latter opposes to it that which is special, or strange, or new. Hence the tum is often accompanied by emphatic adverbs, such as maxūmē, imprimis, uērō, &c. In this construction sometimes the subjunctive mood, more commonly the indicative, follows quum. Not unfrequently the quum is used without any verb of its own. Thus,

Quum plūrīmas commōditātēs āmicitiā contineat, tum illā praestat omnībūs (*Cic. de Am. 7. 23*), among the very many advantages which friendship possesses, the most important of all is this.

Quum ipsam cognitiōnem iūris augūrī consēqui cūpiō, tum mercē tuis stūdiis ergā mē dēlectōr (*Cic. ad Fam. iii. 9. 3*), at the same time that I am eager to acquire a knowledge of the augural law for its own sake, I am upon my word charmed with your zeal in my favour.

Quōs ēgo sēnātōres uidī, qui ācerrimē cum cētērā, tum hoc iter pompēi uitūpērārent (*Cic. ad Att. vii. 5. 4*), what senators have I seen most fiercely attacking every thing that had been done, but above all this march of Pompey's!

1456 Vērō always gives great emphasis to the word before it. Its chief uses are as follows :—

a. Added to enim indeed, giving it greater power : as,

Enimuēro daue nīl locist segnitiae nec socōrdiae (*Ter. And. i. 3. 1*), indeed, indeed, friend Davus, there is no room now for sloth or stupidity.

b. In answering questions† emphatically, in which case it commonly follows either the verb or a personal pronoun which stands first in a sentence. Thus,

* See § 1231.

† See §§ 578, 586, 1079, 1427.

Egō uerō āpūliam prōbō (Cic. ad Att. x. 7.1), *yes, my friend, you are right; I do approve of Apulia (as the place for you to go to).*

c. It is particularly used after the pronoun *i-* or *eo-*, as also after the particles of time, *tum*, *tibi*, *ut*, to introduce the end of a climax, *then beyond all mistake, then with a vengeance*: as,

Hoc sēnātui cūram inīscit nō tum uerō sustinēri sēditiō non posset (Liv. v. 7), *this filled the senate with alarm lest their last hope should now be destroyed, and the sedition should be indeed past resistance.*

Vt uerō* nūmidās insequētēs āquam ingressi sunt, tum rigēre omnibus corpōrā (Liv. xxi. 54), *but the moment that, in pursuit of the Numidians, they entered the water, then beyond all mistake the bodies of all the men became numbed with cold.*

Id uerō ita accendit animōs ut pēr omnē fās atquē nēfas sēcūtūri uindictam libertātis uidērentūr (Liv. vi. 14), *this indeed completed their indignation, enraging them to such a degree that they seemed ready to follow the assertor of their liberties even to the violation of every divine and human law.*

d. As a connecting particle it may be translated by *but*; yet some words should always be inserted to express the importance of the matter added: as,

Certior factūs est trīs iam cōpiarum partis heluētios transduxissē, quartam uerō partem cītrā flūmen rēliquam essē (Caes. B. G. i. 12), *he received information that the Helvetii had conveyed over three parts of their forces, but that the fourth part fortunately was still on his side of the river.*

1457 Vt† is translated by *that* or *to*, *as*, *how*, *when*, &c. Its constructions are as follows:

a. *That, to*, to express an object (always with an imperfect subjunctive)‡: as,

* Observe that the full translation of *uero* after *ut* or *ubi* is not given until the *apodosis* as it is called of the sentence. To understand the force of *uero* in this passage, it should be known that the Roman troops had come out of their camp without sufficient clothing, without breakfast, in a winter-day amid snow and wind.

† *Vt* is in origin only another form of *quod*. The difference in form is explained by the several changes which have occurred in *illud* and *illut*, in *quouis* and *cuius*, in *cubi* and *ubi*.

‡ See § 1179.

Ab krätro abduxerunt cincinnätum, ut dictätör esset (*Cic. de Fin. II. 4. 12*), they took *Cincinnatus* from the plough, that he might be dictator.

Söd (üt äd eä quae coniunctiörä rēbus tuis sunt rēuortär) (*Cic. ad Fam. I. 8. 5*), but (to return to what is more closely connected with your affairs*).

Vt te omnes di deaeque pérduint (*Ter. Haut. IV. 6. 6*), oh that all the gods and goddesses would destroy thee!

Hos läböres tīmeo ut sustīneās (*Cic. ad Fam. XIV. 2. 3*), these labours I am afraid you will not support.

b. That, so that, to, so as to, to express a result (always with a subjunctive)† : as,

Söl efficit üt omniä flōreant (*Cic. N. D. II. 15. 41*), the sun causes every thing to blossom.

Sticiliam itä uexäuit üt eä restitui in antioum stätum nullö mödö possit (*Cic. I. Verr. 4. 12*), he has harassed *Sicily* to such a degree that it cannot by any means be restored to its former condition.

c. That, in the sense of granting that, even allowing that, although†, in which case it commonly begins the sentence (still with a subjunctive) : as,

Söd üt fuēris dignior, non compētītör in culpast (*Cic. p. Planc. 4. 10*), but even allowing you were the more worthy of the two, it is not your competitor who is in fault.

Vērum üt hoc non sit, praeclārum spectācūlum mihi prōpōnō (*Cic. ad Att. II. 15. 2*), but even supposing this is not so, I promise myself a glorious sight.

d. That, to think that, the idea of — ! in elliptical phrases of indignation or ridicule‡ : as,

Pätör üt öbessē filiö dēbeat ! (*Cic. p. Planc. 13. 31*), the idea of a father being bound to damage his son !

e. In explanation of some preceding word, namely (still with a subjunctive) : as,

Quöd ipsi diēbus uīginti aegerrimē confēcērant, ut flūmen transirent, ille ünö diö fēcērat (*Caes. B. G. I. 13*), what they themselves had completed with the greatest difficulty in twenty

* See § 1227 g.

† See §§ 1182, 1187.

‡ See § 1227 b.

§ See § 1227 e.

days, namely the passage of the river, the other had done in a single day.

f. How (with an indicative in direct, a subjunctive commonly in indirect sentences) : *as,*

Vt uālēs ? (Plaut. Most. III. 2. 29) how do you do ?

Audisti ut mē circumstētērint (Cic. ad Att. I. 16. 4), you heard how they planted themselves round me.

g. As, to express similarity, often with sic or itā so to correspond with it. An indicative is required in this and all the following constructions. Thus,

Itā est, ut scribīs (Cic. ad Att. VII. 8. 1), it is as you say.*

Ipsē rex, sic ut sompno excitūs ērat, sēmīnūdus fūgit (Liv. XXIV. 40), the king himself, just as he was when roused from sleep, with but half his clothes on, runs off.

Hōmo ut ērat fūriōsus respondit (Cic. p. Rosc. Am. 12. 33), the fellow with his usual madness replied.

Illī, ut est hōmīnum gēnus suspiciōsum, hoc arbitrantūr (Cic. in Caecil. 9. 28), those (Sicilians), with that readiness to suspect which characterises their nation, hold this opinion.

h. As, to judge from what —. Thus,

Vt stām rem uideo, stiūs† obsaturābere (Ter. Haut. IV. 8. 29), to judge from what I see of that business of yours, you will have your fill of it.

i. As was to be expected —. Thus,

Vt āb irātō uictōrē (Liv. XXI. 12), as might be expected from an angry conqueror.

j. As, so far as is possible, making allowance for — (in elliptical phrases, no verb following the conjunction‡). Thus,

Multum ut tempōribūs illis uāluit dicendō (Cic. Brut. 7. 27), he had great power in oratory, making allowance for those times.

Non nihl ut in tantis mālīs est prōfectum (Cic. ad Fam. XII.

* Literally 'write,' the extract being from a letter in answer to one from Atticus.

† See § 288, note.

‡ Some such phrase as *feri potest* understood. This construction must be carefully distinguished from another elliptical use of *ut* with *feri solet* understood, 'as naturally happens.' See Heindorf ad *Hor. Sat. I. 1. 80*.

2. 2), some progress has been made, considering the very bad state of affairs.

k. To express contrast, rather than similarity, when the *ut* and *ita* may be translated by *though, yet*. Thus,

Vt locus procul muro satis aecus agendis vineis fuit, ita haud-quāquam prospere, postquam ad effectum operis ventumst, coeptis succedebat (*Liv. xxi. 7*), *although the ground at a distance from the wall was sufficiently level for bringing up the vines, yet when they came to the actual employment of them, no success whatever attended their efforts.*

l. As applied to time, *ut* commonly signifies immediate succession, the instant that, and is most frequently followed by the aorist of the indicative: as,

Fugit satellitum, ut incertem videret regem, factast (*Liv. xxiv. 7*), *a flight among the guards took place the moment they saw the king lying on the ground.*

m. It is also used to denote the point from which a period of time commences, but with the same notion of immediate succession, from the very moment that: as,

Vt Catilina erupit ex urbe, semper vigilavi (*Cic. in Cat. iii. 1. 3*), *from the very moment that Catiline sallied from Rome, I have ever been on the watch.*

Vt ab urbe discessi, nullum adhuc intermisit diem, quin aliquid ad te litterarum darem (*Cic. ad Att. vii. 15*), *from the time of my leaving the city, I have never yet allowed a single day to pass, without sending you something in the way of a letter.*

Vt primum forum attigi, spectavi semper ut tibi possem quam maxime esse coniunctus (*Cic. ad Fam. v. 8. 3*), *from my first setting foot in the forum to the present hour I have ever made it an object to be as closely as possible united with you.**

In the simplest form of sentence, viz. one which denotes an action, the common order is the nominative, the accusative, the

* Other examples are: *ut semel emigravimus* (*Plaut. Most. ii. 2. 39*), *uxorem ut duxit* (*Ter. Hec. v. 1. 25*), *ut venit* (*Hor. Sat. ii. 2. 128*), *ut tetigi* (*Ov. Trist. iii. 8. 27*).

verb; i. e. first the quarter whence the action proceeds, then the direction of that action, lastly the action itself. Any words belonging to the nominative and accusative commonly follow them, while those belonging to the verb commonly precede it. The latter consist of adverbs or adverbial phrases which express the time, manner, means, and generally the attending circumstances.

1459 But as the grammatical connection between Latin words is expressed in the terminations of those words, a greater freedom of position is admissible than would be practicable without ambiguity in English. Hence the words of a Latin sentence are commonly placed with a view to marking their relative importance and emphasis,* and on this principle must the arrangement of the Latin sentence be studied.

1460 The most conspicuous place in a sentence or clause of a sentence is the first. Hence this place is allotted to an emphatic word. Thus, Cæsar's Gallic war properly begins with the word *Gallia*. Again, in the seventh chapter there occurs a sentence beginning with *Cæsar*,† because the preceding paragraph spoke only of what the other party, the Helvetii, were doing. Hence a sentence thus beginning with the nominative of a proper name should have some such words as *on the other hand*, *meanwhile*, &c. inserted after the nominative, to give it a sufficient prominence in English.

1461 A still greater emphasis is given to *other words*‡ when placed at the commencement of a sentence, because the very inversion of the ordinary order draws the greater attention to them: as,

Susceptum§ cum sãguntinis bellum, hãbendum cum rãmãnis est (*Liv. xxi. 10*), *we began the war with Saguntum, we must conduct it against Rome.*

* Emphasis always implies an opposition to some other word expressed or understood; and the student would do well in each case to ask himself what the opposed word or notion is.

† See also the sentences beginning with *Dumnorix*, c. 9; *Helvetii*, c. 11; *Cæsar*, c. 18; or *Liv. xxi. c. 3*, *Hanno*; c. 5, *Hannibal*; c. 7, *Hannibal*; c. 11, *Saguntini*.

‡ See the examples in interrogative sentences, § 1417. See also the position of the verb in cases of concession, §§ 1156, 1227 *b*, and in hypothetical conditions, § 1219; also § 1436 *b*, third example.

§ Still *susceptum* in the Latin is only a participle; but the English translation would lose its force if the sentence began with 'the war.'

- 1462 The word *est**, commonly the most unimportant word in a sentence, acquires a strong accent when placed first in a sentence or clause (see § 1080, 1st example; § 997, 3d example); but *est* and *erat* are also found in the first place when a formal narrative or description commences†: as,

Erant in eâ lēgiōnē fortissimī uīrī centūriōnes quī &c. (Caes.

B. G. v. 44), now there happened to be in that legion two very brave officers, with the rank of centurions, who &c.‡

Est in sēcessū longō lōcūs &c. (Virg. A. i. 163), there is in a deep recess a place &c.

- 1463 Relatives, interrogatives, and conjunctions naturally occupy the first place in their several clauses. If they give up this place to another word, the strangeness§ of the transposition gives unusual emphasis to the word thus occupying the first place: as,

Nos tua progēies, caeli quibus adnuis arcem (Virg. A. i. 254||), we, thine own progeny, to whom thou promisest the height of heaven.

Adeon rem rēdisēs, pātreū ut extimescam (Ter. Ph. 1. 3. 1), to think that matters should be come to this, that a father should be the object of my dread!

Posthāc si quidquam, nil precor (Ter. Ph. 1. 2. 92), if aught occur hereafter, I offer no prayer (for him).

Ego illius ferrē possum magnificā uerba, Verba dum sunt (Ter. E. iv. 6. 3), I can bear that fellow's grand words, so long as they are mere words.

* Thus in Greek, *εστι*, generally an enclitic, has an accent when it commences a sentence.

† The monosyllabic verbs *dat*, *fit*, *it*, seem at times to occupy the first place when not emphatic. Possibly their very brevity is a reason for giving them this advantage, lest they be wholly overlooked. See a parallel case in § 1469, note §.

‡ See also i. 6, *Erant*; iii. 12, *Erant* &c.; v. 6, *Erat*; v. 25, *Erat* &c.; vi. 38, *Erat*. See also *Virg. A. ii. 21*.

§ This doctrine of emphasis growing out of a strange position is well exemplified in the heroic verse. The most natural place for a sentence to begin is at the beginning of a verse. But there occur passages where a sentence begins in the sixth foot; and in such cases the isolated word is always specially emphatic in good writers. See Bentley ad *Lucan. i. 231*, and *Journal of Education, iv. 356*. Perhaps too, when a sentence terminates with a word in the first foot of a line, that equally isolated word should be one of importance.

|| Compare also v. 1, *Troiat qui* &c.; 392, *Tyriam qui* &c.; and iii. 658, *ingens cui* &c.

1464 It should be recollected that there are many actual pauses in a sentence where the printer inserts not even a comma. The word which follows such a pause must, for the purposes of emphasis, be considered a commencing word*.

1465 It must be recollected too that many little words, as *ut*, *si*, *et*, *nec*, *sed*, *ne*, *nōn*†, *an*, *quam*‡, and the prepositions, are at times proclitics§, that is, pronounced with the word which follows them, so that they must not be deemed to be first words to the exclusion of the following word.

1466 The last place in a sentence is often an emphatic one: as,
 Qui hōnos post conditam hanc urbem hābītust tōgātō antē mē
 nēmīnī (*Cic. Phil. II. 6. 13*), *an honour which since the founda-*
tion of this city was never paid to any one wearing a toga
before me.

Aliūd itēr hābēbant nullum (*Caes. B. G. I. 7*), *other road they*
had none.

Aptūd heluētios longē ditissimū fuit orgētōrix (*Caes. B. G. I.*
2), *among the Helvetii by far the richest man was Orgetorix.*

Nam ex his praēdiis talēnta argenti bīna Capiēbat statim (*Ter.*
Ph. v. 3. 6), *for from these farms he received two talents of*
silver every year invariably.

Animos uestros temptābunt semper, uīres nōn expērientūr
 (*Liv. IV. 5*), *your courage and your feelings they will attempt*
to master, aye without intermission; of your actual strength
they will make no trial.

1467 It has been stated that the ordinary place of a verb is at the end, and that it is emphatic at the beginning of a sentence. When placed elsewhere it has the power of making the preceding word or words emphatic||: as,

* Thus in the ordinary hexameter there is frequently a pause after the first two feet and a half, which is followed by an emphatic word: as in *Virg. Buc. x. 73*,—

<i>Gāllo, cūius amor</i>		<i>tantūm mīhi orēscit in hōras,</i>
<i>Quāntum uēre nouo</i>		<i>uiridīs se sūbicit ālnus;—</i>

where *uiridīs* means 'with the sap flowing freely,' not 'green.'

† See § 1404. 1.

‡ In the Mss. these little words are very often, if not generally, written in immediate connection with the following word.

§ See § 28.

|| The reason of this appears to be, that the predicate of a sentence is

Saguntum vestri circumcidēt exercitūs : mox karthāginem circumcidēbunt rōmānae lēgiōnēs (Liv. xxi. 10), Saguntum is besieged by your armies : ere long Carthage will be besieged by the legions of Rome.

Vtinam prō dēcōrē tantum et non prō sālūte esset certāmēn (Liv. xxi. 41), oh that the struggle had been one for glory only and not for existence.

Vt seruāmīnī dest uōbīs ānīmus ? Quid, si mōriendum prō pātria esset, fācētīs ? (Liv. xxii. 60) when the object is to save yourselves, does your courage run low ? What then would you have done, if you had had to die for your country ?*

Prius semprōniō per cluium agmen quam pēr hostiū† fuit ērumpendum (Liv. xxii. 60), Sempronius had to force a passage through the ranks of his own countrymen before he forced one through those of the enemy.

- 1468 Sometimes the word thus placed before the verb is not itself so emphatic as the word with which it is intimately connected, and which then stands at the end of the sentence : as,

O Geta, Prouinciā cepisti durā (Ter. Ph. i. 2. 22), oh Geta, the duty you undertook was a hard one.

*Mæcēnās ātāuīs ēditō rēgībūs (Hor. Od. i. 1. 1),
Mæcenas sprung of royal line.*

- 1469 An adjective‡ or dependent genitive, if emphatic, commonly precedes its substantive ; whereas when not emphatic, it commonly follows§. Thus,

Saepe et contemptūs hostis cruentum certāmēn ēdidit, ēt inclitī pōpūlī rēgesquē perlēuī mōmentō uictī sunt (Liv. xxi.

commonly the more emphatic part, and that the verb is commonly the chief part of the predicate. Observe too that a participle in its own clause has the same influence.

* So generally in Mss., not *deest*.

† The comma usually inserted after *hostium* is inadmissible, as the *fuit* should be pronounced almost as though it were attached to it like an enclitic.

‡ In the phrase *tuum officium facere* 'to do your duty,' it would at first seem that *tuum* has no title to the emphatic position which it commonly, though not always occupies in this phrase ; but the answer is, that *officium* (= *opus*) originally meant not 'duty,' but 'work,' so that the phrase literally translated is, 'to do your own work, not another person's.'

§ When a substantive is very short compared to its adjective, the former commonly precedes, as *res alienum*, *res familiaris*.

43), if a despised foe has often maintained a bloody contest, not less often have renowned states and monarchs been conquered by the slightest blow.

Pulchrum erit campāni, rōmānum impērium uestrā fidē, uestris utribus rētentum esse (*Liv. xxiii. 5*), it will be a proud reflection, men of Capua, that the empire of Rome herself was saved from falling by your fidelity, by your power.

- 1470 A still stronger emphasis belongs to the adjective or dependent genitive when it throws* as it were its substantive to the end of the sentence† : as,

Dē quō quum dispūtārem, tuam mihi dārī uellem cotta elōquentiam (*Cic. N. D. ii. 59. 147*), in discussing which I should have wished your eloquence, Cotta, to have been given to me.

Hoc tibi iūuentus rōmāna indicimus bellum (*Liv. ii. 12*), such the war which we, the youth of Rome, declare against you.

Bondā me absente hic cōfecistis nūptias (*Ter. Ph. ii. 1. 28*), a pretty marriage you have knocked up here in my absence.

E quibūs ūnūs sūet quāuis aspergērē cunctos, Praetēr eum quī praebēt, āquā (*Hor. Sat. i. 4. 87*), one of whom delights to sprinkle with any (the dirtiest) water all save him who acts purveyor.

Nēc cum huiusmodi ūsus uenit ut conflictarēs malo (*Ter. Ph. iii. 3. 21*), and have never been called upon to struggle with a misery of this kind.

Nam per eius unam, ut audīo, aut uiuam aut moriar sententiam (*Ter. Ph. iii. 1. 19*), for on his one vote it depends, I hear, whether I am to live or die.

- 1470.1 And generally any qualifying word may in this way be separated from the word qualified : as,

Itā patrem adolēscētes facta haec tōlerare audiō uiolenter (*Ter. Ph. v. 1. 4*), so very furiously is the young man's father offended with these proceedings.

* This wide separation of the adjective and substantive would cause confusion, but that the great emphasis of the adjective causes it still to be ringing in the ear when we come to the substantive.

† Compare in the first book of the Aeneid, v. 647, patrius amor, rapidum Achates ; v. 661, noua consilia ; v. 678, nostro dolore ; v. 678, funonia hospitia ; v. 679, magno amore ; v. 680, nostram mentem ; v. 688, notes uoluit.

- 1471 The demonstrative pronouns, and the logical pronoun *i*- or *eo*-, commonly occupying the place before the substantive, appear to acquire a special emphasis when placed after it: *as*,

Te appi tuumquē cāput sanguine hōc consēcrō (*Liv. III. 48*),
thee Appius, and thy head with this blood I devote.

- 1471.1 Numerals are often placed at the end of a sentence or clause.*
Gallia est omnis diuisa in partis tris (*Caes. B. G. I. 1*), *Gallia as a whole is divided into three parts.*

- 1472 Nouns in apposition and the genitive commonly follow the substantive to which they belong, and therefore have an emphasis when prefixed to the substantive: *as*,

Vni consūli seruiliō ius fuit dicendi dictatōris (*Liv. XXII. 31*),
to Servilius alone, as consul, belonged the power to name a dictator.

Sed itā forsitan dēcuit cum foederum ruptōrē dūce ac pōpūlō deōs ipsos committere ac prōfligārē bellum, nos qui sēcundum deos uiolātī sūmus, commissum ac prōfligātum conficērē (*Liv. XXI. 40*), *but perhaps it was fitting that, with a general and a people who habitually violate treaties, the gods themselves should commence the war and break the neck of it†, and that we who next to the gods have been injured should then come in and finish it.*

Fābius pōtens uir, quum inter sui corpōris hōmīnes, tum etiam ad plēbem (*Liv. VI. 34*), *Fabius, a man of influence not merely among the men of his own body‡, but also with the commonalty.*

- 1473 As an emphatic word demands a large share of the attention, it tends to prevent the mind from dwelling on the word or words which follow. Hence as the first place in a sentence or clause is allotted to emphatic words, so the second place is adapted to unimportant words§, which are inserted here although unconnected with the adjoining words: *as*,

* A habit borrowed probably from the form of accounts, where the numbers are placed at the end of the lines in a vertical column for the convenience of addition.

† Literally 'to give the knock-down blow which all-but finishes.'

‡ *i. e.* class or order.

§ Such words should be read most faintly, so as not to attract attention.

Ianuā se ac p̄riētibus texit (*Cic. p. Mil. 7. 18*), *he protected himself behind the gate and the walls of his house.*

An hūiūs illē lēgis mentionē fācēre ausūs esset? (*Cic. p. Mil. 12. 33*) *or would he have dared to make mention of this law?*

Hunc illi ē nāui āgressum comprehendērant atque in uinculū coniscērant (*Caes. B. G. iv. 27*), *this man had no sooner embarked than they had seized him and thrown him into prison.*

Magnūs ibi nūmērus p̄cōris rēpertūs est (*Caes. B. G. v. 21*), *a great number of sheep was found there.*

Magnam haec res caesāri difficultātem adfērebat (*Caes. B. G. vii. 10*), *no little difficulty did this occasion to Caesar.*

Rēsistēs autem si sātis firmus stētēris, si te nēquē collēgae uānā glōriā nēquē tuā falsa infāmiā mōuerit (*Liv. xxii. 39*), *and resist him you will, if you stand firm enough, if — nor your colleague's empty glory, nor your own ill-founded disgrace affect you.*

Vnō diē intermissō galli, atque hoc spātiō magnō crātium nūmēro effectō, mēdiā nocte ad mūnitiōnēs accēdunt (*Caes. B. G. vii. 81*), *having allowed one day to pass (without any attack), and having in this interval made up a great quantity of hurdles, at midnight the Gauls quietly advance to the lines.**

Quos sibi caesār† oblātos gāuisus rētīnēri iussit (*Caes. B. G. iv. 13*), *delighted that these men should be thrown in his way, Caesar ordered them to be detained‡.*

- 1474 It is because of their enclitic character§ that autem, quidem, quōquē, &c. never occupy the first place in a clause or sentence. Igītūr, enim, uērō, are occasionally found at the beginning, and

* Many editors would place a comma before *Galli*, thus giving it an importance it does not deserve. It is in fact a sort of enclitic, and should appear in the English translation in the least prominent place. Similarly a comma should follow, not precede the word *Caesar* or *Galba* in the first line of the following chapters,—*B. G. ii. 2, ii. 7; iii. 3, iii. 28; iv. 6, iv. 13, iv. 20; v. 7, v. 11.*

† Here both *sibi* and *Caesar* have the nature of enclitics.

‡ For the enclitical position of a word which refers equally to two words or to two clauses, see § 1438 *b* and *c*.

§ The vocative when in the first place is of course emphatic. Otherwise it is commonly an enclitic, and should be thrown in after an emphatic word.

then have more importance than when they occupy their more ordinary place after the first word.

- 1475 In short* sentences, words which are opposed to one another are either brought close together, or placed as far apart as possible, in the latter case occupying the two emphatic positions of first and last.

Hostis hostem occidēre uolui (*Liv. II. 12*), *I wished to slay the enemy of my country.*

Hospēs necauit hōspitem (*Plaut. Most. II. 2. 48*), *he strangled one who was his own guest.*

Cum hānc sibi uidebit præsens praesentem ēripi (*Ter. Ad. IV. 5. 34*), *when he shall see her torn from him before his very face.*

Rātiō nostrā consentit, pugnat ōrātiō (*Cic. de Fin. III. 3. 10*), *our principles agree, our language is at variance.*

Nūc ad mortem mīnus ānīmi est, quam fuit ad caedem (*Liv. II. 12*), *nor have I less courage to die myself, than I had but now to slay another.*

Mihi māgis littērae sunt exspectandae ā tē, quam ā mē tibi (*Cic. ad Fam. IX. 10*), *I have a better right to expect a letter from you, than you from me.*

- 1476 When two clauses opposed to one another contain the same word in different cases or tenses, that common word usually precedes the words opposed.

Si ciuis uester, sicūt ad pācem pētendam uēnit, itā pācis condīciōnes rettūlisset, sūperuacāneum hoc mihi fuisset itēr (*Liv. XXI. 13*), *if your countryman, who came to ask for peace, had in the same patriotic spirit reported the terms of that peace, this visit would have been superfluous for me.*

Vincēre scis, uictōria ūtī nescis (*Liv. XXII. 51*), *how to gain a victory, you know; how to use a victory, you do not know.*

* See § 1436 b note, and § 1437.

APPENDIX I.

ON THE CRUDE-FORM VIEW OF LANGUAGE, ITS TRUTH AND ITS PRACTICAL ADVANTAGES.*

As the very phrase 'crude form' is yet strange to the ears of most scholars, it may be useful to explain what is meant by it ; to establish the truth of the new system ; and to show the practical advantages which it offers even for elementary instruction.

In the first place, it may be noted, if only to conciliate the attention of readers, that upon the system of crude forms every Sanskrit grammar is constructed.

"Inflection", says Professor Wilson (§ 48 of his *Grammar*, 2d ed.), "whether of declension or conjugation, is contrived by the Sanskrit grammarians on the same principle. It consists of two parts : 1, the *anga*, 'body,' or inflective base, that is the word itself ; and 2, of certain particles, which, being attached to the base, complete the inflected word". He goes on to say, at the latter part of § 51, "there is but one general declension in Sanskrit grammar"; and though it is convenient to divide nouns into classes, yet even then, he adds, "no arrangement admits of more ready reference than that which classes them according to their final letters."

Again, in § 167, he founds the system of conjugation on the *dhatu*, or 'crude verb ;' observing also, in § 171, that "the verb in its inflected form is composed of two elements : 1, the *anga*, or 'base,' the modified verb to which the inflections are subjoined ; and 2, certain letters or syllables which constitute the inflectional terminations, and are subjoined to the base."

The exhibition of the Greek† and Latin languages upon the

* Chiefly reprinted from the *English Journal of Education* (Bell), New Series, Nos. 48 and 50 (Dec. 1850 and Feb. 1851).

† See the *Elements of Greek Grammar* by Joseph G. Greenwood, Esq., now Principal of Owen's College, Manchester.

crude-form system is in perfect accordance with the passages we here quote from Professor Wilson's Grammar, and with the remarks of Bopp in his *Vergleichende Grammatik*, § 112, &c.

The first proposal in print to apply the principle to the analysis of the classical languages was made by the present writer in a review of Zumpt's Latin Grammar in the first Number of the *Journal of Education*, published by the Society for the Diffusion of Useful Knowledge in 1830 (pp. 98-100 and 105). The system had been previously expounded in the classical lecture-rooms of the University of London (now University College).*

In endeavouring to give a more distinct exposition of the system of crude forms, we shall, for the sake of brevity, for the most part limit our observations to the Latin language.

In the ordinary grammars it is the practice to start from the nominative of a noun, and from the infinitive or first person of the present indicative of a verb. Now the nominative of a noun is something more than the naked word, as it also expresses a certain relation to the sentence. So again, the first person of a verb includes in its termination a representative of the pronoun 'I'. The infinitive mood in like manner presents to us a suffix, by means of which the notion of the verb is expressed in the form of an abstract substantive. Thus, in every one of these three cases we have some foreign matter, so to say, added to the pure metal.

Now the principle of the crude-form system is to get rid of this foreign matter, and thus to exhibit the simplest form of a word, or, as Bopp expresses it, *die Grundform, die nackte Wortgestalt*. But it would be thought a false step to introduce that which, though in a certain sense more true and more philosophical, would involve a complicated process of analysis. To such an objection the supporters of the crude-form system answer, that their principles are not only true, but at the same time are recommended by extreme simplicity. Thus they affirm, with Professor Wilson, that on the crude-form system there is at bottom but one declension and but one conjugation; and if for some purposes it is still

* In the year 1836 was published the *Bromsgrove Latin Grammar* by the Rev. G. A. Jacob, M.A. (late Scholar and Tutor of Worcester College, Oxford); which is drawn-up in a great measure, but far from uniformly, upon the crude-form system. Mr. Jacob subsequently published a Greek Grammar upon the same plan.

convenient to divide nouns and verbs into classes, these classes depend upon one simple and unvarying rule, viz. the characteristic or last letter.

But examples will best explain what is meant. In the fourth declension, that of *gradus* for example, the same letters down to the vowel *u* inclusive, appear in every case both of the singular and plural, except in the dative and ablative of the latter, and the doubt which this one exception might suggest is removed by the occurrence of such forms as *verubus*, *acubus*. From the fact of the five letters *gradu* being thus common to all the inflected forms, it becomes to some extent probable that the several ideas of number and case are distinguished by the letters which follow *gradu*. Similarly in the fifth declension, *dies* for example, the three letters *die*, being constant, tend to a similar conclusion. In the third declension, nouns such as *turris*, *avis*, differ much in several of the case-endings from *rex*, *homo*, *aestas*. The former exhibit an *i* in nearly every case; for we have *turrim* in the acc. singular, and *turris*, *avis*, as well as *turres*, *aves* in the acc. plural; *turri*, *avi*, as well as *turre*, *ave* in the abl. sing. Nay, even a plural nom. such as *turris* is well established as an archaic variety. Thus an *i* presents itself in every case of both numbers. On the other hand, we never meet with an acc. *regim*, nor with such plural cases as *regis* or *regium*. Under these circumstances there are strong reasons for separating the consideration of such words as *rex* from those nouns which have a nominative in *is*. Looking then, in the first instance, to *turris* as an example of a class, we find *turri* in every case. To proceed: in the nouns of the first declension, as *musa*, an *a* is traceable through every case of both numbers, if we include in our view such datives as *equabus*, *duabus*, *ambabus*, and the Greek forms *μουσαι*, &c.

In the nouns so far discussed, the parts common to every case are *gradu*, *die*, *turri*, *musa*; and so we have come across classes which end in four out of the five Latin vowels. There remains one declension, the second, and one vowel, viz. *o*. Now the nouns of this declension exhibit the vowel in question in the dat. and abl. of the singular, in the gen. and acc. of the plural, as *domino*, *dominorum*, *dominos*. The corresponding Greek declension helps us out in many of the other cases, as *δουλος*, *δουλοιο* or *δουλου*, *δουλον*, *δουλοι*, *δουλοις*. But we need not depend on the Greek alone. Cicero also wrote *servos*, *servum*, rather than *servus*, *ser-*

uum; and so in all words where the ordinary ending of these cases would give us the combination *-uus*, *-uum*. Again, Cicero's genitive of *qui* was *quo-ius*, not *cuius*. So also we may fairly assume that *nullius* with its long *i* is a contraction of *nullo-ius*, a genitive which bears a marked affinity in its termination to the Homeric genitive *λογιοῦ*. We may the more safely assume that *nullius* is only a reduced form of *nulloius*, because a long *i* in Latin often corresponds to the diphthong *oi* of the Greek, as in *domini* (nom. pl.), *dominis*, compared in respect of ending to *δουλοι*, *δουλοῖς*. In the nom. pl. Terence wrote *Adelphoe*; and *oloe* is said to have been used as an archaic form for the nom. *illi*. At any rate, as regards the abl. pl. Festus says: '*aboloes* dicebant pro *ab illis*.' Thus the sing. vocative alone in this declension presents any difficulty. But the change to a short *e* is seen even in the nom., as in *ille*, *iste*, *ipse*; and that the last of these grew out of an old *ipso*s is pretty well established by the fact that the old writers give us a nom. *ipseus*. In truth, it is nearly a law of the Latin and other languages, that any short final vowel is soon reduced to a short *e*. Thus *magis*, *scriberis*, *aetatis**, *scripserunt*, when deprived of the final consonants, become at once *mage*, *scribere*, *aetate*, *scripsere*. Add to this, that a vowel *o* is wholly unknown to the terminations of the other declensions. From all these facts it is inferred that in the second declension the part essential to the noun, as opposed to case-endings, terminates in the vowel *o*.

But we have passed over that portion of the third declension which differs in the mode of forming the cases from *turris*. Examples of such nouns are, if we define them by their nominatives, *rex*, *nux*, *lapis*, *paries*, *virtus*, *aetas*, *pater*, *consul*, *hiemps*, *ratio*, *homo*, *pulvis*, &c. Upon any grammatical system such words present anomalies in the nominative case. In the other, or so-called oblique cases, the difficulties are few; and it will be found that the essential part of these words ends in a consonant, viz. *rēg-*, *nūc-*, *lapīd-*, *pariēt-*, *virtūt-*, *aetāt-*, *hiēm-*; and again, *patr-*, *consul-*, *ration-*, *homōn-*, *pulv-*. The modification or loss of the final consonant which ensues in the first seven of these nouns on the addition of an *s* to form the nominative, is nearly parallel to what happens in the formation of the perfect tenses, *rexi*, *duxi*, *divisi*, *mini*, *sumpsi*; and this was to be expected, as the same consonants

* See Grammar, § 909 nota.

are brought into juxtaposition. As regards *pulvis*, *cucumis* and *cinis*, the final *s* of the nominatives in reality performs a double office. In other words, *pulvis* would have been theoretically a more correct form; and hence it is that the last syllable of this nominative is at times found long, as in Virg. Aen. i. 478, *et uersa pulvis inscribitur hasta*. That the base of *pulvis* must put in a claim to an *s*, is proved by the diminutive *pulvisculus* as compared with *navicula*, *canicula*, *fraterculus*. The oblique cases *pulverem*, *pulveris*, &c. confirm this, for the syllable *er* in these words represents the *is* of the base, just as *er* in *scripserunt* corresponds to the middle syllable *is* of *scripsistis*, and the *er* of the reflective or passive *scribèr-is* to the *is* of the simple verb *scribis*. The change of *s* between vowels into *r* is familiar to every Latin scholar. It must also be admitted, on consideration, that while *i* is the vowel which the idiom of the language prefers before *s*, a short *e* is all but required before *r*.

The absolute disappearance of the final *s* in the nominatives *pater*, *consul*, *ratio*, *homo*, and the loss in addition of a liquid from the end of the last pair of words, will need a fuller discussion, and shall be considered presently.

Thus far we have dealt only with the declension of nouns. As regards the verbs, the question is exceedingly simple. No one will have any difficulty in assigning *ama*, *mone*, *reg*, and *audi*, as the essential elements in the conjugation of the verbs *ama-re*, *mone-re*, *reg-ere*, and *audi-re*. The only parts of the verb *amare* which fail to exhibit an *a* after the *m* are the first person *amo* of the indicative present, and the whole of the present subjunctive, *amem*, &c. But a contraction of *ama-o* into *amo* would be perfectly parallel to what is seen in the Greek grammar in *τιμᾶω*, *τιμᾶω*; and the compression of *ama-am*, *ama-as*, *ama-at*, &c. (which the analogy of *scrib-am*, *scrib-as*, *scrib-at*, &c. would have led us to expect) into *amem*, *ames*, *amet*, &c. is a matter of no extraordinary character, considering the intimate connection between a long vowel *e* and the simple *a*. A Greek scholar is of course familiar with this fact; and in the Latin perfect *eg-i* (as compared to the present *ag-o*) we seem to have a word which has been contracted from a perfect of reduplication *a-ag-i*. In the second conjugation we should have been able to trace the vowel *e* throughout all the deduced forms, if we had taken for our example any of the verbs *te-re*, *ne-re*, *de-le-re*, or *ex-ple-re*, for in these the perfect and so-

called supines still exhibit an *e* in the base of the word. And even among those verbs which commonly form the perfect in *-ui*, as *moneo*, *habeo*, &c., the archaic forms, such as *habessit*, seem to imply an old perfect *habeui*; for *habessit* must have been a contraction of *habeuesit*, just as *amasso* and *amassim* are admitted to be contractions from old forms *amaueso* and *amauesim*, which preceded *amaueso* and *amauerim*. Lastly, the conjugation of *audi-re* in no single instance fails to retain the *i*.

Thus we reduce the four conjugations to the four heads, of verbs in *a*, in *e*, in consonants, and in *i*. The question here suggests itself, how is it that there are not six conjugations to correspond to the six declensions? in other words, what has become of the conjugations in *o* and in *u*? To speak first of the verbs in *u*: the class exists, and as examples of it may be taken the verbs *nu-ere*, *plu-ere*, *acu-ere*, *metu-ere*; but the vowel *u* is rarely subject to contraction with a following vowel, so that it was found unnecessary to separate verbs of this class from those which ended in a consonant. On the whole however it is perhaps desirable, for simplicity's sake, to make a *u* conjugation; and in fact in the third person of the plural of the present indicative these verbs have a peculiarity which distinguishes them from such verbs as *reg-ere*, *scrib-ere*; we mean that *metuunt* and *sequuntur*, though supported by the authority of our grammars and ordinary editions, are not so legitimate, if manuscripts are to be trusted, as *metuont* and *secuntur*. Secondly, an advantage is gained by the separation of verbs in *u* from verbs in a consonant, in the complete analogy of the perfects *col-ui*, *audi-ui*, *ne-ui*, *ama-ui*, *gno-ui*, *plu-ui*, where we have the same suffix added without distinction to a verb ending in a consonant, and to verbs in all the five vowels, *i*, *e*, *a*, *o*, *u*. *Pluuit* was the only perfect known to Livy; and the older writers generally adopted either the form *annuuit*, or at least *annuit* with a long *u*, thus distinguishing the perfect from the present. But there still remains a vacancy caused by the non-appearance of a class of verbs in *o*. Such vacancy can only be filled by a wretched remnant of a conjugation. The forms *gno-ui*, *gno-tum* (*noui*, *notum*), the participles *potus* and *aegrotus*, all point to bases in *o*, viz. *gno-*, *po-*, *aegro-*. The present of the first exhibits a somewhat fuller form in the so-called inceptive *gnosco*. That there was once a verb *po-* 'drink,' is proved by the substantives *po-tion-*, *po-culo-* (nom. *potio*, *poculum*), by the frequentative *po-ta-re*, and

by the Greek $\pi\omega\text{-}\sigma\omega$, $\pi\epsilon\pi\omega\text{-}\kappa\alpha$. Again, a verb *aegro-o* from the adjective *aegero* (nom. *aeger*, *aegra*, &c.) would be in perfect keeping with the Greek verb $\delta\upsilon\lambda\omicron\text{-}\omega$ from the noun $\delta\upsilon\lambda\omicron\text{-}$ (nom. $\delta\upsilon\lambda\omicron\varsigma$). Unfortunately there was a tendency in the Latin language to force all those verbs which are formed from substantives or adjectives of the second declension into the first conjugation. Thus from the substantives *dono-*, *domino-* (nom. *donum*, *dominus*), and from the adjectives *misero-*, *denso-* (nom. *miser*, *densus*), were deduced the verbs *dona-re*, *domina-ri*, *misera-ri*, *denso-re*. The readiness which exists in the Latin language to interchange the vowels *a* and *o* is well seen in *ignora-re*, from an adjective *ignaro-* (nom. *ignarus*), while the simple adjective *gnaro-* (nom. *gnarus*) is deduced from the verb *gno-* (*gnosco* or *nosco*).

The application of the crude-form system to verbs was virtually adopted in the Latin grammar which was used in the Charter-House during the headship of the Rev. Dr. Russell, as the three conjugations of *amare*, *monere* and *audire* were treated as contract verbs, *amao amo*, *amais amas*, *amait amat*, &c. It has at times been objected to this view, that a contraction of *amait* to *amat* ought to have led to a long vowel in the last syllable of *amat*. The argument is valid, but yet no way damages the theory, for the syllable was originally long, as indeed is seen in the passive *amātur*, *monētur*, *audītur*, whereas from *regit* comes *regitur*. It is thus that the old writers, as Plautus, Terence, &c. never hesitate to treat the third person of a tense as having a final long syllable, whenever the corresponding vowel is long in the first and second persons of the plural. Examples may be seen in the "Prolegomena" to Ritschl's Plautus, p. 182, &c., such as *velit*, *audiēt*, *fit*, *solēt*, *attinēt*, *habēt*, *sūt*, *dēt*, *fuāt*, *mauelit*, *afflictāt*, *egēt*, *desiderēt*, *ūt*, *lubēt*, though followed in every example he quotes by a word with an initial vowel. There are not wanting similar examples in Virgil and Horace; but editors and teachers complacently get over the difficulty by attributing the unusual length to the so-called principle of *cæsura*, or to poetical license. What therefore at first view appeared as a defect in the theory of crude forms, only tends to prove the validity of the system.

In the irregular verbs the system of crude forms has its usual superiority. The conjugation for example of the so-called substantive verb, in both Greek and Latin, becomes more intelligible, and therefore more easy to remember, when attention is paid to

the form of the base. *Sum* and *εμ*, when examined by themselves, appear utterly unconnected; but a light is thrown even upon these, and still more decidedly on many other parts of the conjugation, when *εs* is regarded as the point of departure. Varro, for example, tells us that *esum*, *esumus*, *esunt* were the old forms, which, losing their initial vowel, became severally *sum*, *sumus*, *sunt*. That *εσ-μ** in Greek should be changed to *εμ* was to be expected from the habitual tendency of that language to suppress the sibilant. Further, an attention to the crude form *εs* at once explains the so-called adjectives, but really participles, *absens*, *praesens*, which are but reduced forms of *ab-es-ens* *prae-es-ens*. Again, the beginner in Greek is somewhat confused at times by the similarity in many parts of the verbs *εμ* 'I am' and *εμ* 'I go'. He will have most of his doubts at once solved by the knowledge that the former has *εσ*, the latter *ι*, for its base.

We next proceed to examine the proposition that all the Latin declensions in reality belong to one type. In the process of word-building the chief difficulty arises from the fact, that if vowels are brought together, contraction commonly results; while if consonants are placed in juxtaposition, the one or the other is frequently modified, so as to harmonise with the other. Hence it follows that where the choice presents itself, we should select for our first consideration those forms, where, of two syllables brought into contact, either the first ends in a consonant and the second begins with a vowel, or *vice versa*, where a vowel at the end of the first is followed by a consonant at the beginning of the second. Now it so happens that among the suffixes which have the office of denoting cases, the majority commence with a vowel. Hence the consonant declension for the most part exhibits the cases in a fuller and less modified form. Thus to take the accusative, *reg-em* assigns a whole syllable to the case-ending, whereas in *turri-m*, *die-m*, *musa-m*, *seruo-m* (or *seruu-m*), *gradu-m*, a vowel has been lost. The same applies to the plural accusatives *reg-es*, *turri-s* (*turres*), *die-s*, *musa-s*, *seruo-s*, *gradu-s*. Similarly in the ablatives of the singular, *reg-ē*, *turri* (*turrē*), *diā*, *musā*, *seruō*, *gradū*, the first gives us a letter *ē* as the representative of the case, whereas contraction absorbs this vowel in all the vowel declensions, yet at the same time leaves a trace of the same termi-

* The modern Lithuanian, or the language now spoken around Memel and Riga, conjugates its substantive verb, *esmi*, *essi*, *esti*, &c.

nation in the length of the final vowel, as arising from contraction.

The genitival *is* of *reg-is* would lead us to expect from analogy *turri-is*, *die-is*, *musa-is*, *seruo-is*, *gradu-is*, not one of which occurs. This fact at first sight appears somewhat fatal to the theory; but a closer inspection will remove much of the difficulty, and the satisfactory removal of a difficulty ought to be held a strong confirmation of a theory. Now the forms *gru-is*, *su-is*, *anu-is* (the last in Terence) really exhibit what is demanded; and the long *u* in *gradus* gen. has always been held to be the result of contraction from *gradu-is*. Secondly, in the first and fifth declensions the older language has at least two forms, *musai* and *musas* (as in *pater-familias*, to say nothing of the Greek gen. *σοφίας*), *diei*, *dies* and *die*. Now it is evident that all these varieties would grow out of *musa-is* and *die-is*. By the loss of the *s* we obtain *musai* and *diei*, and then by an ordinary contraction *musae* and *die*; while the absorption of the *i* in *musais* and *dieis* gives us *musæ*s and *diæ*s. In the second declension, although *seruo-is* is unknown, yet in *nullius*, or rather *nullo-ius*, we get even more than the suffix wished for; and a termination *us* harmonises better with the Greek genitival suffix *os* than the ordinary Latin suffix *is*. Thus in the celebrated Bacchanalian inscription we find *senatu-os* for the genitive of *senatu*.

But there still remain the genitives *avis*, *turris*, which refuse even in their quantity to justify the theory of a previously existing *avi-is* or *turri-is*. The explanation probably is this: the Latin language had some twenty verbs which blended together the third and fourth conjugations, as *facio*, *iacio*, *orior*, *gradior*, which in the first person singular and third plural follow the analogy of the fourth, but in the other persons that of the third conjugation. Nay, as we look further and further back into the language, we find such forms as *parire* for *parère*, *morimur* for *mortimur*, *euenat* for *eueniat*, &c. Similarly in the declensions they seem at times to have had double forms, one ending in a consonant, one in the vowel *i*. Thus by the side of *navi*- 'a ship' we may assume a shorter form *nau*:- compare the Greek *nav-s*. Thus *nau-is* would be a legitimate genitive, and *nau-fragus*, *nauta* need not be deemed contractions from *navi-fragus*, *navi-ta*. So *au* in *auceps*, *cruxper*, may have been an original base, signifying 'bird,' from which the gen. *au-is* with a short *i* is regularly formed. In fact, we have

probably in this tendency to double forms the explanation of the confusion by which the Romans themselves were led to force the nouns ending in a consonant and those ending in a vowel *i* into a common declension.*

In the genitives plural *dic-rum*, *nusa-rum*, *seruo-rum* we have a common suffix; while in *reg-um*, *ausi-um*, *gradu-um* we only miss the *r*, the addition of which would bring them into perfect agreement with the preceding trio. Now this *r* really represents the *s* which formed the essential part of the genitival suffix in the singular, it being a law of the Latin language to change an *s* into *r* whenever it is thrown between vowels, as in such neuters as *opus*, *operis*, in the verb *esse*, *eram*, *ero*, &c. But this *s* of the genitive is itself lost in *musai*, *musae*, in *serui*, in *Vlizi*, *Achilli*, *Cleomeni* (for *Vlisis*, *Achillis*, *Cleomenis*), and in *diei*. Hence there is nothing very surprising in the disappearance of its representative *r* in the plural. Besides, *caelicolum*, *amphorum*, *nummum*, *duum*, and even *dieum*, *specieum*, are more or less familiar contractions for *caelicolarum*, *amphorarum*, *nummorum*, *duorum*, *dierum*, *specierum*. Lastly, it is a well-known fact that *nucenum*, *bouenum* were the old forms of *nucum*, *bouem*. And these two words by the way justify the theory at which we have hinted already, that the plural cases are in reality formed from the singular genitive by the addition of a suffix for plurality. Thus *nucen* and *bouen*, of the two archaic forms *nucenum*, *bouenum*, represent the singular genitives *nucis*, *bouis*, precisely as from the base *cinis* or *pulvis* we have a genitive *ciner-is*, *puluer-is*. Thus *musarum* is for *musas-um*, of which *musas* is an old genitive singular. In the Greek language this *s* falling between vowels is of course lost as usual, and we have *μουσαων* instead of *μουσαο-ων*. Similarly theory would give us for the noun *γενεα*- (nom. *γενος*) a singular genitive *γενεα-ος*, but in place of this the Greek ear preferred *γενε-ος*; while the Latin has *gener-is*.

What we have said of the plural genitive being formed directly from the singular genitive has its parallel in the accusative. Thus *musam*, *seruom* should be considered as the Latin mode of writing what would have appeared in Greek as *musan* and *seruon*. The

* Indeed there is strong reason for believing that the final *i* is in origin a diminutival suffix, the special power of which was soon lost. In other words the two forms *nau-i* and *nauis* stood to each other in the same relation as our *lad* and *laddie*.

addition of an *s* as the symbol of plurality would have given us *musans*, *seruons*; but as *n* was never pronounced in Latin, any more than in Greek, before the consonant *s*, it was at last omitted in writing, and so there arose *musās*, *seruōs*, but of course with a long vowel. In the Cretan dialect of the Greek language such a form as *δουλοvs* for the accusative plural was in ordinary use; but the Attic dialect substituted *δουλοvs*, precisely as the nominative of *οδovs* became not *οδovs* but *οδovs*.

The Latin dative *reg-i* would suggest other datives, *avii*, *diei*, *musai*, *servoi*, *gradu*. Of these *diei* and *gradu* occur in the ordinary language; *musai* is an archaic variety of *musae*; and even in the second declension *quoi*, as we have already observed, exhibits the desired form. But *gradu* and *diei* are often contracted into the disyllables *gradu* and *die*. Moreover the Greek grammar habitually so far suppresses the final *i* as to make it subscript, which seems very like retaining it as an etymological symbol, while in pronunciation it was altogether destroyed. Hence *servō* agrees substantially with *δουλφ*. Besides, the Latin datives *nulli*, *utri*, &c. are evidently representatives of *nulloi*, *utroi*, as *nullius*, *nulli* nom. pl., *nullis*, stand for *nullioius*, *nulloi*, *nullois*.

We have said that *i* is the ordinary suffix of a singular dative. An older form must have been *bi*. Such is seen in the so-called adverbs, but originally datives, *i-bi* (nom. *i-s*), *u-bi* (or *cubi*, as seen in *si-cubi*, *num-cubi*, *ne-cubi*, from the relative), *ali-bi* (archaic nom. *ali-s*), *utro-bi* (nom. *uter*), *ubi-que* (nom. *quisque*), *no-bi-s*,* *uo-bi-s*; secondly, in the plural datives *reg-i-bus*, *avi-bus*, *die-bus*, *equa-bus*, *duo-bus*, *acu-bus*; thirdly, in the Homeric datives *ι-φι*, *βη-φι*, *ουρανο-φι*, *στηθεσ-φι*; fourthly, in the Sanskrit datives of the dual and plural *nau-bhy-am* and *nau-bhy-as* from *nau-* 'a ship,' as well as the plural instrumental case *nau-bhi-s*. But if it be admitted that a *δ* once belonged to the datival suffix, it remains to be explained how it came to disappear, as in *musis* and *servis*. This objection will be answered if it be shown that those very forms which long retained a *δ* have since lost it. Now the four little words, *tibi*, *sibi*, *ubi*, *ibi* have all lost the labial in the French derivatives *toi*, *soi*, *ou*, *y*. Again, the three prepositions *ab*, *sub*, *ob* are subjected to the same curtailment, in *a*, in *asporto* (for *ab-sporto*), in *suspendo*, *suscito*, *sustollo* (for *sub-s-*), and in *ostendo* (for

* *Sibi*, *tibi* are omitted in this enumeration, because there is reason to believe that the bases of these words have a claim to the *δ*.

obs-tendo). The two verbs *iubeo* and *habeo* also lose their *b* at times, the first in *jussi*, *jussum*, the second in the derived substantive *a-mentum* for *habi-mentum* 'something to hold by,' and also in the French present *j'ai, tu as, il a, ils ont*. The persons *avons, avez* do indeed retain the *b* virtually in the form of a *v*; but when the French add this present tense to the infinitive in order to make a future, 'I have to —,' the syllable *av* falls off from both *av-ons* and *av-ez*, as seen in *finir-ai, finir-as, finir-a, finir-ont, finir-ez, finir-ont*. Similarly the conditional of the French verb is always made up by attaching the past tense *avais*, &c. to the infinitive, but in this process the syllable *av* again disappears, and we have *finir-ais*, &c. The German verb *hab-en* and our own *have* suffer in the same way. Thus the German *haben* in the present exhibits *hat* not *habt*, and in the past tense *hatte* not *hab-te*; while we say *has, had*, rather than *haves, haved*.

Hence with a knowledge that the *b* in Latin words had no safe footing, we may boldly infer that from an old dative *musa-bi* were formed first *musa-i* and ultimately *musae*; and from a plural *musa-bi-s*, on the one hand *musa-bus*, on the other, with the loss of the *b*, *musais*, *musis*. For the vowel-changes compare the three words *quaero* (the old form), *quaero*, *in-qui-ro*.

The nominative has been reserved to the last, because it contains what has been deemed by some a grave difficulty. Although *s* is visibly the suffix of the nominatives *reg-s* (*rex*), *avi-s*, *die-s*, *Aenea-s*, *seruo-s* (*seruus*), *gradu-s*, yet it has been objected that neuters, with few exceptions, are without the final sibilant, that the same is true of nearly every nominative of the first declension, of such words as *puer* in the second, and of *pater, consul, ordo, ratio* in the third declension.

With regard to neuters, the identity of the nominative and accusative in every instance is a difficulty which must attach to every grammatical system, as much as to that founded upon crude forms. Perhaps the cause may lie in this, that in the simplest form of sentence, viz. one consisting of a nominative, a verb, and an accusative, as *dominus servum caedit*, the action expressed in the verb proceeds from the nominative to the accusative, from the master to the slave; and so the idea of the nominative in origin was identical with that of an agent. But an agent having life must of necessity be either masculine or feminine. Thus a neuter noun would have no claim to serve as a nominative, and

consequently could not in strictness be entitled to the nominative suffix *s*. Again, if neuters had at first no nominative, there was little use in a distinctive mark for an accusative, these two cases being under ordinary circumstances specially opposed to each other. But in the second declension a special difficulty presents itself. In other neuter nouns the nominative, vocative and accusative obtain their identity by the omission of all case-endings, and at times by sacrificing a portion even of the crude form, whereas with nouns in *o* an *m* seems to be attached, in violation of the general rule as regards the accusative, and with still less justification in the nominative. This difficulty is one which will be considered in the next appendix (§ XXII.), and we hope solved. It is mixed up with a somewhat recondite question.

The *s** in the first declension, it must be admitted, is only found in masculine nouns, and even they are of foreign origin, as the word above quoted, *Aeneas*. Still there is so close a connection between the first declension of the Latin and the first declension of the Greek language, that any thing proved for the one has a bearing upon the other. Thus the *s* of *ταυρας* and *πολιτης* leads to rather a strong belief that the Latin also must once have possessed such a letter, although no longer found in what is left of the language. But it has been said that the office of this *s* in the Greek words is not that of denoting a nominative, but to mark a gender. The assertion is founded solely on the accident that the masculine nouns take an *s* in the nominative, which the feminine nouns have discarded. But even the masculine nouns appear without this letter in many phrases of Homer, as *νεφεληγερετα Zeus*, *μητρια Zeus*, *Ἰπποτα Νεοτωρ*, &c.; and Cicero too preferred the forms without a sibilant in the Greek words *Archyta*, *Aristagora*, as well as in the names of his countrymen *Sulla* and *Cinna*. Moreover, an argument such as that of the Greek grammarians might just as well be used in proof that *s* in Latin is a mark of the feminine gender, seeing that of *acer*, *acris*, *acre*, the middle form *acris* is generally feminine. We have a parallel error in the Icelandic grammarians. This language, it is well known, has a general tendency to employ the letter *r* where the classical and other kindred languages have an *s*. Accordingly an *r* is found as an ending of many nominatives; but it happens to be limited for the most

* The greater part of this argument was first printed in an article in the *Classical Museum*, No. xlx. p. 59.

part to those of a masculine gender. Hence, in § 141 of his Grammar, Rask calls it the sign of the masculine. Unfortunately for his doctrine, *ku-* 'a cow', *su-* 'a sow', also take an *r* to form the nominatives *kyr*, *syr* (§ 170); and in § 159 he has the candour to say, "In the oldest times there were also many feminines in *r*, e. g. *œdr* 'a vein', afterwards *œd*, *elfr* 'river', afterwards *elf*," &c. But a comparison of the Greek and Latin grammars will present us with evidence to prove that even feminine nouns of the *a* declension were not averse to the nominative *s*. In the Greek language it is the ordinary doctrine that *σοφία* and *σοφῆ* are but dialectic varieties of the same word. If we may extend the same doctrine to the Latin language, we are entitled to say that there is no substantial distinction between *luxuria* and *luxuries*, *tristitia* and *tristities*, *materia* and *materies*, words which (as Madvig observes) rarely form their genitives, datives and ablatives after the model of the fifth declension.

We next consider those nouns whose crude form ends in a liquid, as *patēr-*, *consül-*, *ration-* or *ordōn-*. Our theory as regards these words is, that the *s*, originally added, was first assimilated to the preceding liquid; that by a second change one of these two liquids was dropped, but so dropped that the preceding vowel by its increased length was made to compensate for the loss; and thirdly, that this long syllable was finally deprived of its length. A triple assumption such as this, of course requires strong proof in the way of analogy; and it is believed that the nine arguments which are presented in the following paragraphs will be thought to contain such proof.

1. The four Greek verbs *σπειρω*, *στελλω*, *φαινω*, and *νεμω*, to take these as examples of classes, have for their respective bases the syllables *σπερ*, *στέλ*, *φαι*, and *νεμ*. From these, if the regular formation had been followed, we ought to have had, as first aorists, *εσπερσα*, *εστελσα*, *εφαισα*,* *ενεμσα*. Assimilation would have changed them to *εσπερρα*, *εστελλα*, *εφαινα*, and *ενεμμα*; and again, the suppression of one of the liquids, together with the fitting compensation by increase in the length of the vowel, would give us, what is actually found, *εσπειρα*, *εστειλα*, *εφηνα*, *ενειμα*.

2. As the feminine of adjectives ending in a consonant was often formed by the addition of the syllable *σα*, e. g. *τυππου-σα*,

* Aorists *εκερσα*, *εελσα*, *εκενωσ* occur in Homer.

χαρισ-σα, Φοινισ-σα, for τυπτοντ-σα, χαριεντ-σα, Φοινικ-σα, so from the crude forms μακαρ-, ταλαν-, τερεν- should have been formed μακαρ-σα, ταλαν-σα, τερεν-σα, which, if our view be correct, passed through an intermediate μακαρ-ρα, ταλαν-να, τερεν-να, to μακαυρα, ταλαινα τερευνα.

3. The Latin superlative ended commonly in *sumo-* or *simo-*; but in *acer-rimo-*, *deter-rimo-*, *simil-limo-*, the *s* has assimilated itself to the preceding liquid, *r* or *l*.

4. The Latin infinitival suffix *ere* appears to have grown out of an older form *ēse*, as seen in *es-se* 'to be' (for *ēs-ēse*). This view is confirmed both by the universal habit of the old language to present an *s* between vowels where the later language preferred *r*, as in *Furius, asa*, afterwards *Furius, aru*; and by the occurrence of a passive infinitive *dasi* (see Forcellini), which of course implies an active infinitive *dase* for *dare*. Hence *uel-le*, *nol-le*, *mal-le* have in *le* a substitute for an older *re*, as that was a substitute for *se*.

5. In the Icelandic tongue, as we have already said, an *r* instead of an *s* is the ordinary nominative suffix of masculine nouns. But when such a noun ends in *n* or *l*, the *r* is at times assimilated, so that from a base *ketil-* 'kettle', *græn-* 'green', *span-* 'spoon', we have the nominatives *ketill*, *grænn*, *spann*. Again, some words whose base has a final *r*, as *dör-* 'spear', are not afraid to take a second *r* in the nom., as *dörr*. And if the base ended in *s*, the old language at times even added a second *s* for the nominative. Thus from *ís-* 'ice', *laus-* 'loose', were formed old nominatives *íss*, *lauss*. We have here, by the way, a case precisely parallel to the theoretic nominative *puluiss* mentioned above. But in the later Icelandic language there was a tendency, as was to be expected, to discard one of two similar consonants at the end of a nominative; and thus what was a virtual symbol of the nominative wholly disappeared. In § 139 of Rask's Grammar it will be seen that the nouns which were thus truncated had a base ending in the letters *r*, *l*, *n* and *s*, i. e. the very endings which are subject to the same mutilation in Latin. We have here then a simile which really runs on all fours, and which alone ought to settle the problem. But to proceed.

6. The Icelandic verb in the third person regularly takes an *r* corresponding to the *s* of English, as from the base *tél-* 'tell', *hann telur* 'he tells'; yet from *skín-* 'shine', the old writers preferred *skinn* for *skínur* 'shines', and this *skinn* afterwards became *skín* (§ 93).

7. The genitive plural in Icelandic has regularly a suffix *na* (corresponding to the Latin *rum*, and so a corruption of *sum*), yet from *hin-* 'the', and *gamal-* 'old', the gen. pl. is *hin-na*, *gamal-la* (§ 93).

8. The ordinary termination of the neuter comparative in Icelandic is *ara* or *ra*,* as *kaldara* 'the colder'; but from *vaen-* 'fair', *sæl-* 'happy,' are formed the comparatives *vaen-na*, *sæl-la* (§ 199).

9. The Latin language is specially apt to discard any final *s* which follows an *r*. Thus for *uidebaris*, *uidekeris*, we find in preference *uidebare*, *uidekere*. Again, although the analogy of the Greek *δύς*, *τρίς*, the Latin *bis* (*duis*), and our own *twice*, *thrice*, would have led us to expect *tris* and *quattris* in Latin, yet we find nothing but *ter* and *quater*. It is therefore no matter for surprise, if instead of *puerus*, *pateris*, *lintris*, which strict theory demands, we find *puer*, *pater*, *linter*. But the Greek nominatives *πατήρ*, *χέιρ*, *τέρεν*, from the several crude forms *πατερ-*, *χερ-*, *τερεν-*, exhibit the long vowel of compensation; and so also does the Latin more frequently than is commonly believed, as *patēr* in Virgil :

Ostentans artemque pater arcumque sonantem. Aen. v. 521.

Concilium ipse pater et magna incepta Latinus, &c. xi. 469.

Congredior. Fer sacra pater et concipe foedus. xii. 13.

What we have said would account for such nominatives as *ration*, *homon*; but even these are not found. The difficulty is however cleared up when we call to mind that while the Greeks wrote *Στραβων*, the Romans preferred *Strabo*. Nay the Greeks themselves changed *εγων* to *εγω*.

So much for the singular. In the plural nominative a comparison of *reg-es* with the forms exhibited in the other declensions leads us to the conclusion that *auis* (archaic), *gradus*, and *diēs* have all by contraction lost an *e* before the final *s*, whereas *musae*, standing for *musa-es*, has lost the sibilant itself. Lastly, *serui* (*δουλοι*) must be considered as contracted from *seruoe*, and this reduced from an obsolete *seruo-es*.

Thus all the Latin declensions appear to have been moulded upon one common type.

We will close these remarks with a word or two of comment on an objection, to which reference has already been made. Even if

* This suffix in the Mæso-Gothic has a sibilant in lieu of the liquid *r*.

we admit your system to be founded on the firmest basis of philological truth, it requires much complicated argument to prove its truth, and for that reason would be found utterly impracticable in the instruction of the young. The answer is simple. The proofs are for the learned alone. The business of the pupil is to learn the contrary process, by which from the bare word or crude form the so-called cases are formed by the addition of syllables or letters. This process is far easier than that put forward in the old grammars. Thus the Latin words for 'king', 'bird', 'thing', 'wing', 'slave', 'step', are presented for the first time to the beginner in the forms *reg-*, *avi-*, *re-*, *ala-*, *seruo-*, *gradu-*. From these he is taught to build up the different cases. In this process he has at once an advantage over those who follow the old course. He can never be at a loss for the declension, as the last letter is an invariable guide. Nay, he may throw aside all consideration of the order in which the declensions follow, as the terms 'consonant declension', 'i declension', &c. are at once simple and sufficient. Thus he is saved from many traps which are set for one who uses the Eton Grammar. For example, the words *puer*, *linter*, *pater* are only deceitful guides to the declension until we know some other case or cases; whereas the crude forms *puëro-*, *linteri-*, *patër-* at once give a direction which cannot be mistaken. A treacherous similarity exists between *equus*, *virtus* and *senatus*, between *seruos* and *arbores*, between *dies* and *paries*; but there is no chance of the pupil referring to the same declensions *equo-*, *virtüt-* and *senatu-*, or *seruo-* and *arbores-*, or *dië-* and *pariët-*.

We now pass from the familiar matters of declension and conjugation to a part of grammar usually much neglected—the general doctrine of derivation; and we shall still find that the crude forms of nouns and verbs give us a safer foundation on which to build. Thus from the substantives *ciui-*, *fide-*, *uita-*, *tribu-*, we more readily proceed to the adjectives *ciui-li-*, *fide-li-*, *uita-li-*, *tribu-li-*, than we can from the nominatives *ciuis*, *fides*, *uita*, *tribus*. Still more decided is the advantage in deducing directly from the crude forms *mari-*, *Roma-*, *bello-*, *tribu-*, rather than from the nominatives *mare*, *Roma*, *bellum*, *tribus*, the derivatives *marino-*, *Romano-*, *Bellona-*, *tribuno-*. Again, the diminutives *nauncula*, *uirguncula*,* *diecula*, *sucula*, *ratiuncula*, are with little

* Zumpt, through looking to the nominatives, speaks of *uirguncula* as formed by the addition of a suffix *uncula*.

difficulty referred to the crude forms *navi-*, *uirgōn-*, *diā-*, *su-*, *ration-*.

The light which the study of Latin throws upon the etymology of our own tongue is a secondary but still an important consideration. Here again the crude forms have a marked advantage over the nominatives. Thus our English adjectives *re-al*, *reg-al*, *gradu-al*, *manu-al*, *vertic-al*, *nation-al*, are less easily referred to the nominatives *res*, *rex*, *gradus*, *manus*, *vertex*, *natio*, than to the crude forms, which present themselves at once to the eye. The same, or nearly the same, is true of the words *lapid-ary*, *avi-ary*, *anguin-ary*, *salut-ary*, *station-ary*.

In what has been hitherto said, the chief stress has been laid upon the forms of words. But there is another consideration of even greater moment for the student. To give the name of nominative to what is really something more than the mere expression of a name has naturally led to the utter neglect of that something more ; and the logical view of language has only confirmed the error. On the other hand, when we know that the nominative is really a case, in other words that it expresses a relation between the word and the other members of a sentence, we have much light thrown on the nature of the Latin language. We then see that the special office of the nominative is to define the source of the action implied in the verb. Nor let it be objected that such a view is traversed by the employment of nominatives with a passive verb, for the passive is at bottom a reflective verb.* Nay the construction of a passive sentence only confirms what we have said ; for the moment the true agent is formally expressed in a passive, the preposition *ab* is called in aid ; so that in the two sentences *dominus seruum caedit* and *seruus caeditur a domino*, *dominus* and *a domino* are equivalent phrases.

APPENDIX II.

ON TRACES OF AN OLD *diminutival* SUFFIX, MORE OR LESS LIKE THE KELTSIC *agh*, IN THE LATIN VOCABULARY.

A DISCUSSION, ill-fitted for admission into the body of a school-grammar, may yet deserve a place here ; and I am desirous that my more precise views should be accessible to the reader of these

* See Grammar, §§ 375-379, and the two notes * pp. 59 and 60.

pages. Still, for details, that is for the full arguments, which alone can carry conviction, I must refer to the paper, as printed in the *Transactions of the Philological Society of London* for 1856. Here I can give only an abstract.

I. Introduction.—The Gaelic suffix *ach* or *ag* 'little' has its representative in the final syllables of the various Scotch diminutives, *lass-ock* and *lass-ow*, *lass-ick* and *lass-ie*, 'a little lass.' But the Latin and Greek also have intimate relations with the Keltic. Again, as our own tongue throws off final gutturals in *way*, *day*, *honey*, *Norway*, &c. (German *weg*, *tag*, *honig*, *Norweg*, &c.), so the Latin also loves to drop a *g*, as in *maior* (= *mayor*), *navolo*, *mālo*. Yet as with us derivatives sometimes restore the *g*, for example in *Norweg-ian*, so is it in Latin. Another mode of avoiding a guttural with us is to substitute a labial sound for it, as in *laugh*, *rough*. This habit also prevails in Latin. Lastly, diminutives in form often discard their diminutival power, as French *sol-eil*, Italian *fratello*, *sorella*; and these are apt to stand alone in a language, without any primitive to contrast with them.

II. *Agh*, as seen in substantives: *lim-ac*- 'slug.' In Greek occur some 60 examples, as *ῥοδ-ακ*- 'dwarf-rose,' *παλλ-ακ*- 'youth,' *μειρ-ακ*- 'young person.' The Latin substantives of the first declension have lost a final guttural, as shown by the derived adjectives *rosac-eo*-, *ferulac-eo*-, *membranac-eo*- (24 of them), and *vernac-ulo*-. To the double-diminutives, Gaelic *cur-ach-an* 'a coracle,' Scotch *lass-ick-in*, German *veil-(e)ch-en* 'a little violet,' correspond Latin *ferul-ag-on*-, &c. (about 20); and hence it is inferred that *ferul-ac*- or *ferul-ag*- were older forms of *ferul-a*-. Plants in the form *ferul-ag*-, *lapp-ag*-, would correspond to our *charl-ock*, *shamr-ock*, *sour-ock* (sorrel).

III. *Agh* in verbs. A diminutival suffix added to verbs generally denotes a succession of petty acts, as *twinkle*, *sprinkle*, *hobble*. So with Latin verbs which take the suffix *agh*. The guttural still traceable in a few of these verbs, which therefore adhere to the third conjugation, as *plang*-, *frang*-, *trah*-, *stra(g)*- whence *stravi*, sb. *strage*-, adj. *stragulo*-. In the great majority the loss of it has transferred the verbs to the first conjugation, in which however it is seen that the final *a* is something foreign to the root, as *cub-a-re*, *lav-a-re*, beside *cumb-ere*, *lav-ere*. The guttural again traceable in derivatives, as *or-ac-ulo*-, *lav-ac-ro*-.

IV. *Agh* in verbs supplanted by *ab* (for *abh*). Latin generally has *δ* at the end of syllables where Greek has *φ*. Hence a final

ð is seen attaching itself to verbs of the *a* conjugation in the derived adjectives *medicab-ili-*, *laudab-ili-* (over 400), compared with *ut-ili-*; in the sbs. *vocab-ulo-*, *venab-ulo-*, compared with *jac-ulo-*; in *dolab-ra-*; and in the frequentatives (note this idea) *plorab-undo-*, *contionab-undo-* (over 60). But if *ab* be thus adapted to denote continuity of time, it may well be the element seen in *am-ab-am*, and even in *am-ab-o*, so that *am-ab-o* will strictly be an imperfect present. Similarly *ero*, *εσομαι*, *είμι*, are in form presents, in power futures.

v. *Ab* for *ag* in substantives after a guttural, as *cann-ab-i-* 'hemp,' and otherwise, as, *tr-ab-* (= *dor-ab-* ?) 'tree.'

vi. As *agh* denotes what is habitual in all Manx verbs and many Manx adjectives, so it enters into such Greek words as *κολ-āk-* 'flatterer,' *φεν-āk-* 'cheat,' *λαλ-äg-* 'prattler' (above 20), and into the Latin *bib-ac-*, *ed-ac-*, *loqu-ac-* (about 60).

vii. *Ak*, so common in Greek sbs., gives place to *ec* or *ic* in Latin. Thus to *παλλακ-*, *ὑρακ-*, *πυρδακ-* correspond *pellec-*, *sorec-*, *podec-*. The lists of words in *ec* and *ic* (together over 60) very generally exhibit the idea of smallness, as *culec-* 'gnat,' *pulec-* 'flea,' *cimec-* 'bug.' So too, as plants and small birds with us often end in our diminutival suffixes *ock* and *ow*, the Latin also has for plants *ulec-*, *rumec-*, *carec-*, *vitec-*, *frutic-*, *scandic-*, *salic-*, *filic-*, *tamaric-*; and for birds *perdic-*, *fulic-*, *cornic-*, *coturnic-*, *soric-*.

viii. *Agh* in sbs. becomes *ug* or *uc*, so as to lie nearer our own *ock*. Latin examples *cruc-*, *frug-es*. The word *crux* (= *σκολοψ*) examined.

ix. *Agh* reduced to a mere guttural, as in our own *park* for *parr-ock*. *Ar-c-*, *cal-c-*, *fal-c-*, *lan-c-*, *mer-c-*, analysed.

x. Our *ec* often, yet not always, reduced to *ē* in the body of such words as *ros-ē-tum* for *ros-ec-tum*, i. e. *ros-agh-tum* (see *rosac-ec-* in § 1). Sometimes the two forms, as *virectum* and *virē-tum*, *dumectum* and *dumētum*, exist beside each other.

xi. As the Scotch reduce *lassock* to *lassow*, so the second Latin declension owes its existence chiefly to a similar loss; but the adj. *aprug-no-* still bears traces of an older *aperogh-* 'a wild boar;' and similar evidence is found in *hordeac-ec-*, *sebac-ec-*, *foliac-ec-*, *bulbac-ec-* (19 such), as well as in *rapic-ic-*, *tribunic-ic-*, &c.

xii. As the Scotch reduce *lassick* to *lassie*, so *ensio-ulus*, *canio-ula*, *retio-ulum* tell us that *ensi-*, *cani-*, *reti-* had once a final guttural. Again in the fifth declension *plebec-ula*, *dic-ula* bear witness that *plebe-*, *dic-* had once a final *v*; which is confirmed as

to the latter by a comparison of our *day* and the German *tag*. In the fourth declension the argument would have been smoother, if we had found *anuc-ula* and *genuc-ulum*, rather than *anic-ula* and *genic-ulum*. But we know historically that *genibus* grew out of *genubus*. Moreover as γονυ (*genu*): *knee* :: δένυ : *tree* :: *genuc-ulum* : *knuck-le*. This seems to establish the legitimacy of *genuc-ulum*. Plautus too by his twice-employed adjective *metūculosus*, implies a sb. *metūc-ulus*. Observe too that as *lassie* : *lass*, so *cani* : *can*-; and a c.f. *can*- 'dog' is consistent with *can-um* gen. pl., and with *kuv-os*, &c. So with *ap-um*, *juven-um*.

XIII. *Agh* in sbs. sometimes doubly represented, as in *verben-ac-a*, *form-ic-a*, *samb-uc-o*, *fur-c-a*. So *occlulo-* has the like suffix *el* thrice over.

XIV. The softened *ow*, for *ock*, seen in English adjectives, as *shall-ow*, *yell-ow*, virtually occurs in the Greek βραχ-υ-, γλυκ-υ-, ελαχ-υ-, &c., and so is represented in the Latin equivalents *brev-i*, *dulc-i*, *lev-i*,—an argument confirmed by the derivatives *brevic-ulo-*, *dulcic-ulo-*, *levic-ulo-*. *Truc-*, i.e. *tor-uc-*, retains the suffix in greater purity.

XV. *Agh* in adjectives also sometimes doubly represented, as in *fl-acc-o* (= μάλ-ακ-ο-), *plan-c-o*, *gil-b-o*, *fl-av-o*, *gil-v-o*, *cur-v-o*, *tor-v-o* (comp. *tr-uc-*), *ard-u-o*, &c.

XVI. Some adjectives in *o* are deduced from genitival forms, as *patrius*, *igneus*; and so no *yaw* connected with our suffix.

XVII. *Agh* in verbs reduced first to *ug* or *uc*, and then to *u*, as in *flu*, *fru*-(r.), *stru*-, *viv*-, *volv*-, *solv*-(with *lu*-), *feru*-, *loqu*-, *nu*-, *ru*-, *spu*-, *scru*-(*scru-ta-ri*, σκαλ-ει-ειν), &c.

XVIII. *Agh* in verbs reduced to *ec* or *ic*, as *spec*-, *plec*- of *plect*-, *nec*- of *nect*-, *flec*- of *flect*-, and (*gnic*- of (*gniti*-, (*gnizus*).

XIX. *Agh* in verbs reduced to a simple guttural, as *mer-g*-, *spar-g*-, *ter-g*-, *verg*- 'incline,' *ver-g*- 'pour,' *ful-g*-, *par-c*-, *pos-c*-, *ves-c*-(r.), *ul-c*-(*ulisci*), *torqu-c*-.

XX. *Agh* in verbs supplanted by a labial, first by *p*. Examples such as *carp*-, *rup*-, *scalp*-, *serp*-, *trep*-, are examined.

XXI. Secondly by *b*, as *scrib*-(= γραφ-), *t(e)rib*-(τρυφ-) implied in *trivi*, *tribulum*; *c(e)r-ib*- implied in *cr-ib-ro-n*-, *glub*-. An extinct *b* claimed for some other secondary verbs on the evidence of derivatives, as *vol-ub*-, *sol-ub*-, *fl-eb*-, *ten-eb*-, *lug-ub*-, *illic-ib*-, *sal-ib*-, in place of *volv*-, *solv*-, *fle*-, *tene*-, *luge*-, *illici*-, *sali*-.

XXII. Thirdly by *m*. The direct interchange of *χ* and *μ* appealed to in support of this doctrine. Examples of such verbs in

m considered, as *frem-*, *prem-*, *trem-*, *crem-a-re*, and a vb. *crem-* implied in the sb. *crem-or*. The *m* which appears in the alleged suffixes *men* (*μαρ*) and *mentum* claimed for the preceding verb, so that we should rather divide the several elements, as in *orn-amentum*, *mon-um-entum*, *teg-um-en*, *ov-om-ar-* or *ov-um-ar-*, &c. The same argument applied to the infinitive *τυπτ-εμ-εν*, &c. The paper then reverts to substantives; and after noticing the fact that the suffix *om* of *bottom*, *fathom*, is represented in the oldest German by *am* and *um*, as *pod-um* or *pot-am* and *vad-um*, treats this suffix as a labialised *agh*. Thus the old German *var-am* corresponds to our *brake* (= *bar-agh*) 'fern;' and *potam* not only to the Latin *fundo-*, but also to its equivalents *πυδ-ακ-* and *pod-ec-*. Hence *om* (*um*), the strange ending of the nominatives and accusatives of Latin neuters, *ervom*, *bellum*, is justified as representing *ervogh*, *bellogh*, older forms, it is thought, than *ervo-*, *bello-*. Hence too *apium-*, *Πium-* (*Πιον-*), form adjectives *apiac-o-*, *Ilia-o-*.

XXIII. *Agh* in verbs passes through *ec* or *eb* to *e*, as *ver-e* (r.) beside *verec-undo-*. The cases of *suade-*, *dense-*, *rube-*, *tene-*, *late-*, *scate-*, *luge-*, *exple-*, *epre-vi*, *cre-vi* considered.

XXIV. *Agh* in verbs passes through *ic* &c. to *i*. If the adj. *leni* stand for *lenigh*, so also must the verb *leni-*; and similarly with like cases. Derivatives too, as *orig-on-*, claim a guttural in behalf of *ori-* (r.), &c.

XXV. *Agh* in verbs exchanges its guttural for a sibilant, as *ραπασ-* (beside *ραπαχ-η*); so in Latin *incipiss-*, *petess-*. The French forms *finissant* &c., and our own *finish*, show that the Latin sb. and vb. *fini-* stood in place of *fin-igh*. So also the Italian *finisco* brings in with its own claim one for all *inceptive*, or, as Homer treats them, *iterative* verbs; and these two meanings alike accord with the power assigned to our suffix in § III.

XXVI. *Ec* or *ic* &c. exchange the guttural for a *t*, chiefly after a preceding guttural, like our own *gobb-etot* for *gabb-ock*, *giml-et* for *giml-ick*, *spig-et* for *spig-ock*. But the license is often carried beyond the excuse, as in *emm-et* for *emm-ock*. Thus *abiet-* stands for *abiec-*, witness the adj. *abieg-no*. *Vell-ic-a-re*, *fod-ic-a-re*, *mors-ic-a-re* have our suffix in the legitimate form, *ic*; but frequentative verbs generally have changed *ic* for *it*, as *ag-it-a-re*, which with no less than 300 similarly constituted verbs, may plead in excuse a preceding guttural; but not so *esitare*, *saliare*, *pultare*. *Aediliū-io-* &c. we know stands for *aedilic-io-*, and perhaps *brevit-er* for *brevic-er* &c.

XXVII. Our *ic* reduced to *it* in other forms. Such comparatives as *trist-ic-ior*, *laet-ic-ior* (afterwards *tristit-ior*, *laetit-ior*), established on good ms. authority; and hence *tristit-ia*, *laetit-ia*, explained as similar to *grat-ia*. The same explanation proposed, more or less doubtingly, for words of the form *nav-it-a*, *serv-it-ion*, *mon-it-ion*, *serv-it-ut*, *fund-it-or*, *mult-it-udon*, *nov-ic-io* and *nov-it-io*, *subdit-ic-io* and *subdit-it-io*.

XXVIII. *Agh* &c. change the guttural for a *d*, as in *πα-ιδ* beside *παιδα*, *παρ-ιον*. Hence *rubedon*-, *albedon*-, in place of the classical *robigon*-, *albugon*-, &c. *Mult-ic-ud-on*- (if the older form) would have a valid excuse for *d* in place of *g*.

XXIX. The many changes of vowel, which have been here assigned to our suffix, justified by the law which assimilates vowels in adjoining syllables. Thus a Greek writes *μαλασσ-*, *επεσσ-*, *μελισσ-*, *ορυσσ-* (o being habitually followed by *v* rather than by another o). So a Roman preferred: 1. *ar-a*-, *ar-at-ro* n., *ar-ab-am*, *ar-ab-ili*-, *al-ac-er* (*al*- 'raise'); 2. *gem-eb-undo*-, *frem-eb-undo*-, *trem-eb-undo*-, *ver-e* (r.), *ver-co-undo*-, *ten-e*-, *ten-eb-am*, *ten-eb-ra*-, *ter-eb-ra*-, *cel-eb-eri*-, *fer-et-ro* n., *ver-et-ro* n., *pet-ess*-, *nec-ess*-, *cl(e)r-e-vi*-, *sp(e)r-e-vi*-, *fl(e)r-e-to*-, 3. *nū-ib-undo*-, *rid-ib-undo*-, *rid-ic-ulo*-, *in-cip-iss*-, *vic-issim*-, 4. *lug-ub-ri*-, *luc-ub-ra-re*-, or with not identical, yet kindred vowels, as 5. *lat-e*-, *lat-eb-ra*-, *scat-eb-ra*-, *sac-eb-ra*-, *lac-ess*-, *fac-ess*-, *cap-ess*-, *par-e*-, *man-e*-, *alg-e*-, *ard-e*-, or 6. *quer-ib-undo*-, *cl(e)r-ib-ro* n., *tl(e)r-i-vi*-, *tl(e)r-i-to*-, *tl(e)r-ib-ulo* n., *vert-ig-on*-, or again, 7. *vol-uc-ri*-, *vol-up-i*-, *vol-ub-ili*-, *vol-um-en*-, *in-vol-uc-ro* n., *sol-u-to*-, *sol-ub-ili*-, *tol-u-tim*-, *doc-um-ento*-, *mon-um-ento*-, *in-col-um-i*-. Some exceptions from this law considered. A convincing example of vowel-assimilation is seen in the series of words: *α*-, *παλλαξ* m. 'a youth'; *e*-, Lat. *pellex* f. 'a concubine'; *i*-, *fillie* 'a young mare'; *o*-, Scotch *pollock* 'a young fish'; *πωλος* 'a foal'; *u*-, Lat. *pullus*, either a colt or chicken, —where the words are at bottom identical, and in themselves denote merely 'a little young one.'

XXX. The many changes of consonant which have been assigned to our suffix explained, partly from the desire to avoid gutturals, especially repeated gutturals, partly on the principle that aspirates readily interchange. By way of example, the irregularities of the verb *φερ*- (Sanskrit *bhri* or *dhri*) considered in Greek, Latin and English.

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- y* not a Latin letter, 2.
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- z* not a Latin letter, 2.

THE END.

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ADDENDA ET CORRIGENDA.

§§ 44, 45, 50, 55		for <i>beam</i>	read <i>tree</i>
236	line 3	„ (quadra)	„ [quadra]*
238	„ 6	„ (beno-)	„ [beno-]
412	„ 4	„ āra-tūr	„ ārat-ūr
466, note †:	cancel the whole note.	See App. II. § iv. p. 441.	
534	line 12	for <i>demand</i>	read <i>pray, demand</i>
553	„ 30	„ torque-	„ torque- or tor-
„	„ 35	„ tor- or torre-	„ torre- or tor-
555.2	„ 50	„ ex+clūd-	„ ex+clūd- (see § 760, note *)
779	„ 2	„ <i>itself</i>	„ <i>one</i>
822	„ 9	„ ad-	„ ad
876.1	„ 5	„ 982	„ 983
927	„ 8	„ <i>Liv. vi. 31</i>	„ <i>Cass. B. G. vii. 71</i>
939	„ 5	„ veretur	„ veretur†
945	„ 2	„ capitis	„ capitis‡
„	„ 4	„ octupli‡	„ octupli§
„ note §	„ 3	„ preceding	„ following
1050	„ 4	„ es- <i>be</i>	„ <i>be</i>
1075	„ 6	„ octo	„ octō
1156:	<i>add</i> : other examples are seen in <i>Laudabunt alii . . . — me nec tam, &c., Hor. Od. i. 7.1</i> ; in <i>Est ut uiro uir . . . — aequa lege Necessitas, &c., Od. iii. 1.9</i> ; in <i>Optat quietem . . . , Optat Prometheus . . . , Optat supremo . . . — sed uetant leges Iouis, Epod. 17.65.</i>		
1195	line 2	for at times	read at times parenthetically
1222	„ 3	„ <i>chink</i>	„ <i>crack, i. e. break</i>
1228	„ 10	„ <i>Mortalia facta</i>	„ <i>Facta</i>
„	„ 19	„ <i>better</i>	„ <i>much better</i>
1295	„ 1 and 4	„ gerundive	„ gerund or gerundive
1342.1	„ 1	„ 308.1	„ 1308.1
1408	„ 4	„ <i>so many engagements</i>	„ <i>engagements so important</i>

* Brackets in the form [] are used to denote obsolete words, and at times even theoretic words, which, though not occurring, are implied in derivatives.

